

THE  
PRIMITIVE METHODIST  
Magazine.

FOR THE YEAR OF OUR LORD

1862.



VOL. XX. OF THE THIRD SERIES.  
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## PREFACE.

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By the good hand of our God upon us are we brought through another year. On reviewing the year we see cause for abundant thanksgivings for all the mercies of the way in which the Lord has led us. Multitudes of those who began the year with us, have, during the lapse of its weeks and months, fallen around us. And while bereavement and distress have been the lot of others, we have had a goodly heritage. May our gratitude ever be commensurate with our manifold obligations!

It is, of course, generally known to our readers that during the year the editorship of our Magazines has changed hands. How far that portion of our Connexional polity, which requires a quinquennial change of the London officers, so called, is sound and good, it is not for us here to say; but having been chosen to succeed Mr. Harland in the editorial office, it is our duty and resolve, by the Divine assistance, to exert whatever ability is at our command, to sustain the credit of the office, and of the Connexion, and to promote the intellectual, moral, and spiritual profit of our readers.

We feel it right to express in this place our obligations to our predecessor for the courteous manner in which he acted towards us on our assuming his vacated chair. He volunteered whatever assistance we might desire, and offered a number of suggestions and advices which we have found of advantage. We have no doubt he will rejoice in our success as his successor, as we shall in his in his present sphere. Our thanks are likewise cheerfully tendered to our esteemed correspondents, for the numerous and useful contributions with which they have supplied us. A continuance of their favours is respectfully requested. The numerous readers of our Magazines are under no small obligation to our correspondents, and we trust they duly appreciate such obligation.

To our brethren in the ministry and all the office-bearers in our community we own no small amount of indebtedness. They are our coadjutors in the great work in which we are engaged, and largely does our success depend on their zealous and kindly co-operation. We hope to be assisted by them during the coming year: and that they will not only do their best to secure for us a larger circle of readers, but render us all the aid they can in the way of useful and interesting contributions, and above all, by fervent, continued, and believing prayer.

The Sabbath-schools of the Connexion are now "a great fact," and very solicitous are we to be "a power" among them. May we indulge a hope that our Magazines—Large and Juvenile—will be more extensively patronised by our teachers and scholars than has hitherto been the case? If so, will not 15,000 of our Large and 50,000 of our Juvenile Magazine, be a moderate monthly circulation to expect? Let but our friends, one and all, resolve to push our circulation up to this point, as its minimum, and it is done!

We rejoice to find that many of our friends are disposed to lend us a helping hand for the next year; and we sincerely trust that others will not be wanting. Next to the approval and blessing of the Saviour, we value the approval and aid of His servants. We have to request all our readers to peruse the prospectus attached to the present number, and to give its contents as wide a circulation as possible, in order to obtain for us a greatly increased number of subscribers for 1863. We shall be gratified if our wishes in this behalf be met, and unless they be, we fear our hands will inevitably hang down, and our hopes of increased usefulness be blighted.

There are two other points more or less directly connected with our present Connexional interests, on which we are constrained to offer a word.

The *first* is the prevailing distress in the cotton district. As a Connexion we shall sustain our full proportion of loss, both in the monetary doings of our people, and in the subscribers for our periodical literature. So far, it is matter of surprise and of devout gratitude, that our afflicted friends have done as well as, we have reason to believe, they have. We pray that their hearts may be comforted, and that they may be liberally assisted by those who have the means within their power. Let all our friends who are in better circumstances think of them, and let both the distressed and their sympathisers remember that the throne of grace should be earnestly importuned for help in time of need. Our wrapper shows that the hearts of Primitive Methodists are touched with the feeling of their brethren's distresses. We shall be happy to report progress in this particular, from time to time. If our subscribers fall off in the suffering district, will our friends elsewhere try to obtain an increase? We hope they will kindly do so.

The *second* point we wish to notice is the *Jubilee Movement*. We are afraid that in some parts of the Connexion there has been but little done in this matter. Why not? The objects contemplated are surely of sufficient moment, our obligations to the Giver of all good are unquestionably great, and that this movement would give us a fitting opportunity of giving practical expression to our sense of those obligations, can hardly be doubted. The sincerity of our professed gratitude, our Connexional credit, and the well-being of multitudes of deathless souls, may be compromised by our remissness in this case. Let the time between now and next March be diligently improved, in order that the Jubilee efforts of the Primitive Methodist Connexion may not reflect discredit upon us, but that the glory of God, the interests of our Zion, and the welfare of many souls, both now and hereafter, may be promoted.

Many of our people and preachers have done nobly already—let others emulate their zeal, and hear a voice from heaven, saying, "Go thou, and do likewise."

Hoping that the improvements to be introduced into our Magazine next year will not be forgotten, but that all our readers will on this account be resolved to patronise us again, and that in the best sense of the words they may all enjoy "a merry Christmas, and a happy new year," we now conclude, subscribing ourselves with great respect, yours to serve,

W. ANTLIFF, EDITOR.

London, Dec. 1, 1862.





*William Kirby*

# THE Primitive Methodist Magazine.

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JANUARY, 1862.

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## A NEW YEAR'S ADDRESS.

DEAR FRIENDS,—During the past year many important changes in the world and the church have taken place. Fierce contentions have been going on. Knowledge has been contending with ignorance, truth with error, and virtue with vice. Nor have the children of men escaped the vicissitudes that are incident to this ever-changing world. Some men in their position or prospects in this life have been lifted up, and others have been cast down: some have been filled with joy and gladness, others have been almost overwhelmed with sorrow and distress: some have flourished in the bloom of health and strength, others have wasted away in sickness and disease. Many an eye that at the beginning of the past year beamed with intelligence has been dimmed, and many a beautiful countenance has become pallid by the hand of death. Many a tongue that spoke in tones of sweetness, and poured forth words of wisdom, is silent in the undisturbed stillness of the tomb: many a happy family has been visited with severe affliction, and called to pass through great distress: many a faithful husband has had to mourn over the unexpected loss of a dear departed wife: many a disconsolate widow's heart has been wrung with anguish over the grave of her dearest, her only earthly protector: many an indulgent father has sorrowed greatly because of the early departure of his beloved son, whom he hoped would have been the staff of his declining years, and would have smoothed for his weary feet the uneven path of life: many a fond mother has wept bitterly because the hand of death has torn from her embrace an affectionate, and perchance an only daughter, who was her parent's solace and her earthly joy. Yes; and as that bereaved mother followed that dear departed one to her final resting-place, such was the keen distress of her bleeding heart, that she was heard to exclaim, "Oh, my child, my child, would to God I had died for thee!"

Such, no doubt, are some of the scenes of sorrow and woe that have been witnessed in the year that is *past*. The future is impenetrable to mortal vision, unknown to finite man, and can only be seen by the

Great Eternal. It is quite certain, however, that in the course of *this* year, unexpected and mysterious events will take place. Many of the human race will be overtaken by adversity, many by affliction, many by death. But *who?* Ah! this is an important question. That it is important may be seen and felt, especially when we consider the solemnities, circumstances, and consequences of death. Oh, my soul! it is, indeed, a solemn thing to die. The very idea of being consigned to—

“A land of deepest shade,  
Unpierced by human thought,  
The dreary regions of the dead,  
Where all things are forgot.”

is calculated to fill the mind with sacred awe. The circumstances of death are sometimes terrible and alarming. The sudden accident, the raging disease, the slowly beating pulse, the pale cheek, the swimming eye, the quivering lip, the cold sweat, are circumstances generally attendant on death, and invest it with an association of ideas from which the human spirit shrinks as with an instinctive dread. But the consequences of death, in many instances, are by far the most awful. Death is to man the avenue or medium out of time into eternity. Indeed at death is fixed man's future state of being. He is then elevated to heaven, or consigned to hell; raised to immortal bliss, or sinks in endless woe. Death is also a matter of uncertainty. To us, at least, its shafts appear to fly promiscuously and at random. It seizes as its victims those whom we thought would not yet have been taken, and some whom we thought would have been taken have been left behind. So that we cannot tell, we do not know, to whom the summons may next arrive. Hence the uncertainty there is in this matter. Yes; and strange to say, on the very fact of this uncertainty is found unjust cause for daring presumption on the part of mankind. Men presume upon *time*, and neglect the vast concerns of eternity. He who is in the midst of his years, “the prime of life,” talks not, thinks not of death, but refers this subject to the decrepit and the aged. He who rejoices in the full vigour of health and strength, forgets “to number his days and apply his heart unto wisdom;” he leaves this work to the delicate and infirm, whose “heart and flesh are failing.” There is much truth in the following words:—

“Men think all men mortal but themselves.”

Certain it is, that the vast majority of human kind are living as though they had come to a positive conclusion that they shall never die,—living as if they had no part to act, no position to occupy, but on the stage of this short fleeting life. Judging from their conduct, we might naturally suppose “their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations.” Thus they seem to

think, thus they appear to act, notwithstanding the many solemn and earnest warnings they have received, while they have been urged to pursue a far different course. Warnings! did we say? Yes, and where is the man who, during the past year, has not been warned in some way or other? Perhaps it has been by the lightning's flash, the thunder's roar, the pelting storm—or by the Word, the Spirit, and Providence of God. Thousands of the unconverted and careless have been admonished of their danger, their duty, and their interest. Some of their neighbours, friends, and relatives have been taken away. They have seen “the king of terrors” marching abroad in his most ghastly forms, cutting down on the right hand and on the left, and hurrying mortals to the bar of God. Yes, and in these dispensations of Divine Providence they have heard a voice, speaking in deep and solemn tones—tones that they could not misunderstand, saying, “Be ye also ready, for in such an hour as ye think not the Son of man cometh.”

For awhile these things, in some instances, made impressions, called forth something like serious resolves; but alas! the former are blighted, the latter forgotten, or if not forgotten, disregarded. Regardless of the past, and unmindful of the future, some of them probably are ready to say within themselves, “Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry.” They have plunged, or are now plunging deeper and deeper in the sea of earthly care, and are being carried by the fierce winds of popular excitement or worldly folly, with fearful impetuosity down the rapid stream of time; and there is too much reason to fear that many of them, wrapt in fancied security, will not awake to a full consciousness of their awful danger and perilous condition, until death suddenly comes upon them; comes at a time when they least expect it and are most unprepared to meet it. “O, that they were wise, that they understood this, that they would consider their latter end!”

Dear reader, have you pursued, or are you now pursuing a course similar to what has just been described? If so, you will do well to reflect on the past, examine the present, and contemplate the future. The performance of this duty may not be found the most agreeable; it is nevertheless binding and indispensable. Sins must be called to remembrance, ere they can be repented of and forgiven. Danger must be really apprehended and felt ere a place of refuge or safety will be sincerely and earnestly sought for. There must be an enlightened contemplation of the future, before a full preparation for the awful realities it will disclose can be effectually obtained. Then shrink not from the task in question; practical attention to it is your interest—your life! If not probable, it is possible that in reference to you the irrevocable decree has gone forth, “*This year thou shalt die;*” and before its rolling course is closed, you may, with millions more who are now living, be numbered

with the dead ! If, then, you have entered upon the last year of your earthly existence, it is not difficult to say what line of conduct ought to mark the general tenor of your life. It ought to be—

“ Your sole concern, your single care,  
To watch, and tremble, and prepare  
Against the fatal day.”

Remember, that if “ the last enemy ” should come and find you unprepared, the event will be awful and its results tremendous ; inasmuch as it will involve, not only the dissolution of the body, but also the death of the soul ! That punishment which is always progressing, and will never terminate ; hence it has been called, “ The death that never, never dies.”

True follower of Christ, perhaps the decree has gone forth, and it has also been said of you, “ This year thou shalt die.” Well, if it be so, you have nothing to fear ; “ For you to live is Christ, and to die is gain.” Make religion and the momentous concerns of eternity the first and last business of life. Let it be your care to promote to the uttermost of your power the glory of God. Labour with renewed zeal, with unwearied diligence in His blessed service ; daily examine your title to heaven ; seek to be made more fully meet for the inheritance of the saints in light. Henceforth, “ Let your life be hid with Christ in God, that when He who is your life shall appear, you may also appear with Him in glory.”

T. SWALLOW.

## B I O G R A P H Y.

1. THOMAS SMITH was born at Gevendale, Yorkshire, England, on June 1st, 1818. His parents were among the first fruits of Primitive Methodism in that county. By example and precept they sought to bring up their children in the fear of God, and with prayers and tears to lead them to Christ. Thomas being of a mild and good disposition, and early wrought on by the Holy Spirit, was mercifully kept from the follies of youth ; however, it was not until his twenty-first year that he found Christ, and that at a class-meeting to which he had been led by a friend. He was now a happy man, and could praise the Lord with his whole heart. Immediately after his conversion he joined the Church, and continued a constant member to the day of his death.

In 1833 he married and came to Canada, but alas, both himself and wife were attacked with fever and ague on their arrival ; the attack was so severe and protracted that they got discouraged and returned home, where she soon died rejoicing in God—the God of her salvation. After a while he entered into the marriage state with her who now mourns his loss, and eventually came again to this country to his only brother, who



had emigrated a few years previous. But somehow our brother Smith was not very successful in this land—hard labour, toil and trial seemed to be his lot; however, he clung close to Christ and grew in grace and in the knowledge of God day by day. Some years ago he became a class-leader in our Ebenezer Chapel, Markham Circuit, and in the discharge of his duties he was faithful, and kindly respected by all and honoured above many. Truly he was a man of God, and one who walked in all the commandments of the Lord blameless. He was never strong, and during the spring failed rapidly. His disease was beyond the power of medicine to remove. He gradually drooped and died, rejoicing in God, victorious through Christ, and now in heaven he is clothed in white and singing the song of the Lamb. His death took place on the 18th of July, 1861; on the 20th his remains were carried to the grave, followed by a large concourse of sorrowing friends, to whom the writer strove to administer consolation and instruction; for precious in the sight of the Lord is the death of His saints.

J. NATTRASS.

*From the Christian Journal.*

2. JOHN, the son of George and Nancy GEE, was born at Lee Fair, Yorkshire, February 20th, 1796, but he lost his mother when he was only three years and a half old, and got very little education except at a Sunday School.

His father having been left with a small family, John was put to work at a coal-pit when he was very young; and when he was eleven years and a half old he was put to farmer's service, and continued for twelve years. The Holy Spirit strove powerfully with him, and he made many promises to begin to serve God.

He was married on August 10th, 1818, but he still followed his old course of card-playing and other kinds of wickedness, until the Lord sent the Primitive Methodists to Hambleton, in Yorkshire. The first missionary who visited that place was Samuel Laister, in 1819, when he preached in the open air, and was followed by John Harrison and his wife, W. Clowes, and others. John continued to hear the Primitive Methodist ministers, and was much interested with their singing, but remained without God and without hope in the world, until Robert Howcroft was called out to travel by Leeds Circuit, when his brother, William Howcroft, asked John to go with him to Leeds. The Lord was striving with him at the time, and William being a local preacher, they went cheerfully together, the distance being sixteen miles. There was a lovefeast in the afternoon in a factory on Richmond Hill, and at night Robert Howcroft preached in Sally Taylor's cellar, Kirkgate. The Spirit of the Lord strove very powerfully with him, but he did not find liberty to his soul.

He returned to Richmond Hill for the night, his soul being bur-

dened with sin. William Howcroft had been preaching in a factory, and was conducting a prayer-meeting afterwards in Abraham Wood's house, when he cast his soul upon the Lord, who pardoned all his sins, May 21st, 1820. He said on the Monday morning following, "I thought I had got into a new world."

When he got home he commenced family prayer, and his wife was glad to find the lion was turned to a lamb. He joined the Primitive Methodist Society at Hambleton; and in 1821 his name was put on the Brotherton Circuit's plan. The circuit was large, and William Howcroft being called out to travel, John had to take charge of the class at Hambleton. He was likewise leader of a large class at Selby, a distance of four miles; and they were glorious days to him, to see young souls brought out of darkness to light, and from the power of Satan to Christ.

But he had to leave the place at the end of about five years, which he ascribed to the Providence of God. He went to live at Kippax, in Leeds Circuit, and was a local preacher in that circuit, and remained such for twenty-two years, in which time he did not labour in vain in the Lord. While at Kippax, the work of God got very low for want of a suitable place in which to worship; but the Lord began to revive His work at that place, and the people earnestly prayed for a new chapel, and God heard their cry, and answered it. There was an old barn put up for sale, and he with other five friends entered themselves as trustees, and they bought it, and with much labour and prayer, and the assistance of friends, they got it converted into a chapel and house, in which many souls have been brought from darkness to light. Some of his own family being among the number caused him to glorify God.

He subsequently removed to Newton, in the Pontefract Circuit. His name was then put on their plan, and it continued thereon for four years; but on account of affliction he had to leave his work. He then removed to Drighlington, Bradford Circuit, November 6th, 1850, and was received as a local preacher; and through the blessing of God he had many precious seasons in it. But through affliction for the last four or five years he could not labour as much in the cause of the Lord as he had done; and for the last two years he had to cease from preaching altogether. But He who is rich in mercy gave him grace to bear his affliction with resignation, knowing that at the end of his sufferings there was in reversion for him a great reward.

His experience was very sound as regarded his future inheritance, and his faith strong. He used to say both in class and in private, that he expected his dissolution would be sudden.

The week before he died, he was a great deal better and stronger than he had been for some time, and he said to his wife, "If I continue in this way, I shall be able to take a few more appointments on the

plan." He with his wife went to Leeds on the 27th of July, returned in the afternoon, and he got his supper at a late hour, and went to bed, not knowing that he would have to pass through the river Jordan before morning; but it pleased the Lord to take him about twenty-five minutes past four o'clock on Sunday morning, the 28th of July, 1861. He was sixty-six years of age, leaving his family, class, and the Sunday-school to lament their loss, but he has gone to join the Church triumphant in heaven.

The prayer of the writer is, that the whole of his family may meet him in heaven.

He was a trustee for Drighlington Chapel and Sunday School; he had laboured hard as a Sunday School teacher and superintendent for upwards of thirty years; he was much attached to the children, and often told them to be sure to attend his funeral, and a considerable number did so.

LUKE TOWNSEND.

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3. JAMES BURGESS, late a local preather, Manea, Downham Circuit, was born at Upwell in 1796. During the first twenty-six years of his life he was a stranger to the saving grace of God, ignorant of the plan of salvation, and walked according to the course of this world, gay, giddy, thoughtless, manifesting little or no concern about the things belonging to his everlasting peace. About that time he was induced to attend the Wesleyan chapel, where the Spirit of the Lord wrought powerfully upon his mind, convinced him of his lost and ruined condition, and of the absolute necessity of a personal interest in the blood of the Lord Jesus. At once he sought Divine mercy, believed on the Son of God for redemption, and obtained the peace which passeth all understanding; he united with the Wesleyans in Church fellowship, and for several years was a consistent member and local preacher. But alas! in the time of temptation he turned aside from the path of rectitude, left the fold of the Redeemer, and was driven almost to despair; still the Spirit of the Lord did not wholly forsake him. Often would he repeat the lines beginning with,

"What peaceful hours I once enjoyed!" &c.

About 1835 he removed from Upwell to Manea, and through the instrumentality of the Primitive Methodists, he was restored to the favour of God. From that important period in his history until his removal to the spirit world, a period of twenty-six years, his conduct was most exemplary; having confessed the name of Jesus, he studied to maintain good works, and adorned his Christian profession by a consistent and holy life.

He possessed in an eminent degree a meek and quiet spirit, which in the sight of God is of great price. His humility was not feigned, but was exhibited in his countenance, as well as in his general deportment.

He was indeed clothed with it, and it was manifested to all; such were his lowly views, that he regarded himself as being "less than the least of all saints." The Bible was his constant companion; he delighted in the law of God; it was his meat and drink day and night, and he made it the rule and guide of his life. His attachment to the house of God was strong; his attendance at the means of grace punctual and regular, not allowing trifles to keep him away. "He loved the gates of Zion." The cause which he had espoused was dear to his heart; he manifested a peculiar concern for its prosperity, and being in easy circumstances, he contributed liberally towards its support; his house for the last twenty-six years has been a home for the preachers, and under his hospitable roof they always met with a hearty welcome.

As a preacher he was intelligent, pathetic, useful, and always acceptable. His removal from us was sudden and unexpected; all through life he had enjoyed an unusual state of good health, till a short time since, when it pleased God in His unerring wisdom, to take away the partner of his joys and griefs,—this was indeed a heavy stroke; and although he did not complain or murmur in the least at this dispensation of Divine Providence, yet from the time when it transpired he began gradually to decline. He was confined to his room only a few days; he suffered little or no pain, which led him to remark, "O how gently my Father is dealing with me even to the last." His mind was perfectly calm; no tempest swept over his soul, no doubts, no fears relative to his acceptance with God, lingered around to disturb his peace within. He experienced no bursts of rapture, no ecstasies of joy, but a holy calm, a heavenly serenity pervaded his departing spirit. A few hours before his death he exclaimed with great emphasis, "I am a poor unworthy sinner, but my all is in Christ. On Him alone I depend, He is my all and in all." On another occasion he said, "For more than twenty years I have been trying to live the gospel as well as preach it."

Some of his last words were, "It's all right! it's all right! if I die I shall go to heaven and be with Jesus, which is far better." A few minutes before his happy spirit took its flight to the unclouded regions of immortal glory, he said to his daughter who stood weeping by his bed-side, "My heart and my flesh are failing, but God is the strength of my soul and my portion for ever." He then breathed his last, falling asleep in the arms of Jesus.

"Calm was the moment and serene,  
When all his sufferings closed;  
No agony or struggle seen,  
No feature discomposed."

He exchanged mortality for life on the 2nd of August, 1861, leaving a family of ten children to lament their loss. May they all follow the example which his life furnished, and at last meet him in heaven.

W. HAMMOND.

4. JOSEPH BRINDLEY, one of the oldest members and office-bearers in the Primitive Methodist Connexion, died at Belper, August 3rd, 1861, in the sixty-seventh year of his age. He was born at Hulland, a small agricultural village in Derbyshire, in 1794; and being blessed with a pious father, he passed through the period of youth without falling into gross sin. In 1812, the venerable William Clowes paid a visit to the part of Derbyshire where our brother resided; and under his powerful ministry, Joseph was brought to the knowledge of the truth in the eighteenth year of his age. His father, who was a Wesleyan, objected to Joseph's uniting with the Primitive Methodists; among whom, at that time, many strange things were witnessed, and concerning whom startling reports were circulated. The Holy Spirit was poured out in such abundance as had not been enjoyed since the early days of Methodism; and "physical phenomena," much like those beheld in the great Irish revival of 1859, were experienced in the meetings. Under the influence of sudden conviction, strong men dropped suddenly on the floor, writhing in mental agony, or motionless as if dead; women fainted; and new-born believers, in the ardour of their first love, wept or shouted aloud for joy. As is sometimes the case, these effects were ascribed by many to Satanic influence. A farmer not far from the locality under consideration, said that William Clowes was possessed of the devil\*; and a woman, when going to a meeting, was heard to say, "I've put t' key in my pocket; but it's 'ardly safe, yo' known; m'appen they'll conjure it out." Perhaps crediting these evil reports, Joseph's father entertained a poor opinion of the new sect, saying, "It couldna stan' long;" and he tried various means to dissuade his son from uniting with it. But having got his soul saved among the people, and feeling an influence among them that he could not find anywhere else, he felt it to be his duty and privilege to cast in his lot with them. This conviction he carried out in August, 1812.

Since that period, nearly half a century has passed away; important changes have taken place; but the Primitive Methodist Connexion, instead of falling into oblivion, has increased full five hundred-fold, and still gives signs of increasing vitality in every part! To God be all the glory.

Having united with Christ and His people, Joseph wished for spiritual employment, and soon he was extensively engaged. Besides having preaching in his house, reproofing sinners, and leading a class, he received a call to preach the Gospel, especially in his own locality. From this important work he shrank for a while, being uncertain as to his Divine call, but increasing light broke in upon his mind, in answer to prayer, till he could refuse no longer, hence he commenced the arduous labour, from which he never retired till death. His preaching, like his dress and general appearance, was decidedly plain. "He didna preich, yo' known," said a country friend who frequently heard him, "he

\* See the "History of the Primitive Methodist Connexion," p. 434.

expleened like." Another remarked, "He worner a man as touk much notice o' texes ; his preiching an' his talk were pratty much alike." But if the congregation could not expect an intellectual treat from old Joseph, they could depend on his being there according to plan—there at the proper time—to do his best. Wind and weather did not hinder him. This valuable trait, which characterized his whole conduct, was accompanied with Christian meekness. He was constitutionally placid, and having learned meekness in the school of Jesus, he would rather suffer than contend, except in grave matters. Hence, while some might be falling out by the way, smiting their fellow-travellers with the fist of wickedness, and perhaps falling in, or fleeing from, the contest—Joseph enjoyed uninterrupted peace with God and the brethren, went on his way rejoicing, and daily increased his joy in the Lord.

His life in the world corresponded with his life in the church. Unlike some professors, he conscientiously did his duty to his employers. One of his late masters declares, that "Joseph Brindley always earned his wages." His conduct was blameless. He adorned the gospel of his Saviour in all things. Hence, his life was more eloquent in illustrating and recommending religion than his lips ever were. This course of holy living and hard labouring for God he kept up for nearly half a century. How was it done ? By reading the Bible, and holding communion with God. When Joseph was brought to God he was but a poor reader. He soon procured a pocket Bible, which he carried about with him as a lesson book ; and when the labours of the day were ended, he was seen, frequently in the summer evenings, sitting at the door of a farm-building (for he was a farmer's servant), slowly and reverently perusing the word of God. In this way, amid the scoffs and ridicule of fellow servants, he rapidly improved in reading, and in his acquaintance with the will of God.

From that period through the whole of a long life, he continued the practice of systematically reading the Bible. The word was hid in his heart and kept him from sin. He also taught it successfully to his children, all of whom embraced religion, and became office-bearers in the church. His attendance on the private as well as public means of grace was very regular. In the course of forty-nine years, he was never known to miss the class-meeting without a sufficient reason. He always rose early on Sunday mornings, opened the chapel doors, kindled a fire when necessary, opened the early prayer-meeting, and was the first to engage in prayer.

It is right to add that, though a poor man, he ever took pleasure in dividing his humble crust with the servants of God. Yea, up to the time of his last affliction, he would not deny himself the pleasure, though dependent on charity for support, of contributing his usual quota for the support of God's cause.

Brief and painful was his last affliction. I and my colleague fre-

quently visited him, as did also his fellow-soldier, brother W. Hickenbotham. We questioned him closely about the ground of his confidence in God. His replies were very satisfactory. As during life, so in the solemn hour of death, he was not wrapt in ecstasy, or overflowed with joy. But he had a strong faith in the promises of God made to poor sinners through Jesus Christ. He stood securely on the rock of immutable truth; and hence in the storm of death, which drives so many to despair, and fills others with dreadful consternation, he was perfectly calm and serene—believing, he did not make haste. Calmly he died; and passed from poverty to riches; from a very small cot to a very large mansion; from a plain dress to a white robe and a starry crown.

Reader, let us follow him as he followed Christ, that we may join him in the upper world. His aged widow, who has served God as long as her sainted husband, and who hopes shortly to meet him in heaven, would be glad of your prayers.

JOHN BARFOOT.

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5. Mrs. BETTY VICKERY was born at Shepton Mallet, in the county of Somersetshire, September 10th, 1787. Her parents, though strictly moral, lived without that divine change which is necessary to salvation, and hence failed to impress on the minds of their children the necessity of giving their hearts fully to God. But she was blessed with a pious grandfather, whose upright walk, and holy conversation, and fervent prayers greatly checked her in her downward course.

It was customary for the whole family to meet annually at her father's house, which meetings were characterized by much levity and idle talk. At the meeting of 1806, in the midst of their jesting and sporting, her brother Thomas was suddenly struck to the ground, and received such injuries as it was feared would prove fatal. She then thought if her brother should die, God would punish them all, by condemning them to hell. This led to reflection, and a deep concern for her soul's salvation. Her brother, after lingering a little while, died from the injuries he had received; and she ever after said, "The death of my brother was the life of my soul." She did not enjoy the witness of the Holy Spirit, but her deep conviction was manifested by outward reformation. The fashions of the world she no longer followed, the longings of her soul were after the adorning of "the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

She remained under deep convictions till the morning of May 27th, 1807, when, as she humbly and believingly cast herself on the atonement of Christ, she felt her sins were forgiven, and she could joyfully exclaim, "The Spirit itself beareth witness with my spirit, that I am a child of God." She

united in Church-fellowship with the Wesleyans, and remained with them a consistent and respected member till 1824.

At the time of her conversion she corresponded with a young man who neither loved nor feared God. But believing she could not continue to do so without endangering her soul's salvation, she sought the advice of Mrs. Martha Budgett, a holy woman, who reminded her of the self-sacrificing spirit of the religion she had espoused, and advised her in the spirit of Christianity "to give him up." She did so, and some time after she was united in marriage with him who now mourns his loss, whose sorrows she ever shared, and whom she ever cheered amid the struggles of life.

In May, 1824, the Primitive Methodist missionaries, Messrs. Harrison and Bonsor, visited Nunney (whither Mr. and Mrs. Vickery had removed) and proclaimed unto the people first of all how that Christ died for their sins, and how, through the preaching of the cross, accompanied by the power of the Holy Ghost, a Church was raised. She and her husband, who was a local preacher with the Wesleyans, listened with much profit to the truth proclaimed in an earnest and affectionate manner by those ambassadors of Christ; not only so, but they welcomed them to their house. The harvest being great, and the labourers few, Mr. Vickery kindly offered to take a few appointments for them. Mr. Vickery was requested to refuse to entertain the preachers of the Primitive Methodist Connexion, and desist from taking appointments among them, neither of which would he promise to do. Eventually he united in Church-fellowship with the Primitive Methodists. Mrs. Vickery, when asked what her intentions were, answered that she designed to go with her husband. I have heard her refer to this as a time of great trial, but convinced that it would be for the good of all parties for her to withdraw, she did so; and though the separation was painful, yet by the grace of God she meekly bore it. From that time she became a consistent and beloved member with us, and was in labours more abundant, watching ever to walk circumspectly before her God. In her bosom there ever glowed an ardent desire to be useful. Souls lay near her heart. Some thought her name should appear on the circuit's plan, but when spoken to respecting it, she felt so deeply the importance and responsibility of the position in which she would then stand, that for a while she shrank from it. At last her name appeared on a written plan (for such was then used), and wherever appointed, if possible, she was found there at the proper time, and with that warmth and affection which became her position she spoke, and hardened hearts were affected, and the penitent's cry, "God, be merciful to me a sinner," was not a strange sound in her ears. She oft expressed herself as ever dissatisfied if souls were not saved after the preaching service. And it cannot be gainsaid that her labours were graciously owned of God. In visiting the sick she was eminently useful.



She had seven children, for whose salvation she watched, and often prayed with them. Before the mercy-seat you might have seen seven children kneeling, and their mother in the midst, while her tearful eyes were raised to heaven, with her whole soul beseeching God to make them holy children, and keep them till the day of His coming. It was no wonder that she saw them blest with early piety. Few can ever shake off the mighty influence of a mother's tears, entreaties, and prayers. She had the happiness of witnessing four of them die triumphant in the faith. She was strongly attached to God's house and to the means of grace; especially did she delight in the Sunday morning open-air services, they were to her times of refreshing from the presence of the Lord. She felt greatly interested in the temperance cause, and ever sought by example, private conversation, and public addresses to spread its principles.

For many years she suffered greatly from rheumatism, which prevented her from going about doing good, as she did formerly, but when possible she was invariably seen at the means of grace at home. For some time before her death her weakness and sufferings were great, these she bore with Christian fortitude and resignation, and oft repeated the words of Job, "all the days of my appointed time will I wait till my change come."

On Sunday, August 4th, she met in class (in which means she greatly delighted) for the last time, when her confidence in God was strong, and her hope blooming with immortality. On Tuesday the 6th, she was taken worse, and on Friday the 9th she arose, but was obliged to return to bed, and continued in great pain till Saturday night. On Sunday, many who saw her thought they saw her for the last time on earth. Most of the day she was unspeakably happy in God, and many times shouted, "Glory! glory!" She joined in singing, "How blest the soul where grace abounds," "All is well," &c. She then shouted aloud,

"I shall be there,  
I shall be there,  
His glory to share;  
And lean on Jesu's breast."

She added, "The Lord is my portion, I am on the rock, I shall soon be at home, soon be absent from the body, and present with the Lord," &c. She very affectionately entreated her family and the friends who visited her, to meet her in heaven. Afterwards she spoke very little, but lingered till Tuesday morning, August 13th, 1861, and then calmly and peacefully fell asleep in Jesus, in the seventy-fourth year of her age.

"Night dews fall not more gently,  
Nor weary worn out winds expire more soft."

She was a preacher thirty-six years, and a member of the Temperance Society twenty-four years. She passed from us

“———Like the morning star,  
Which goes not down behind the darkened cloud,  
But melts away into the light of heaven.”

A. R. BESWETHERICK.

6. JOHN MEDD was born at North Cave, in the East Riding of Yorkshire, in the year 1826. Early in life he was sent to the Wesleyan Sunday-school, where serious impressions were made upon his mind. When about fourteen years of age he was brought to God during a revival of religion which occurred in his native place. Subsequently, however, he lost his confidence, and continued in a fallen state for some time. In 1844, he entered into the marriage relation, and the same day was restored to the divine favour while wrestling with the Lord in secret. Immediately afterwards he removed to Hull, and united with the Primitive Methodist Society, in connection with Mason Street Chapel.

In 1850 he was authorised by the quarterly meeting of Hull first Circuit, to accompany one of the local preachers to his appointments, and take part in the services. He engaged in this work with a trembling sense of its vast importance and of his own insufficiency; but looking to the Lord for strength, he obtained requisite assistance, his gifts and graces improved by exercise, and subsequently he became an acceptable local preacher.

In 1854, he was appointed to raise a new class. At first he was greatly depressed in mind, and almost despaired of succeeding. But he prayed earnestly to God for help, and diligently employed suitable means to ensure success, and through the Divine blessing he surmounted the formidable difficulties that had dispirited him, and had the happiness of raising a large and flourishing class, many of whose members were brought to God through his instrumentality.

Brother Medd was a consistent, devoted, and zealous Christian. His conduct at home and in the warehouse in which he was employed, was most exemplary. A degree of sternness and an apparent austerity of manner in reproving sin, and in enforcing uprightness among his fellow workmen, might occasionally give pain and dissatisfaction; but his integrity of purpose and purity of intention could not reasonably be questioned. Honesty, trustfulness, and equity marked his course. His manly piety, and consistent conduct produced impressions on the minds of some who associated with him in his daily employment, which through the Divine blessing, ultimately led them to the Saviour.

He was a valuable member and office-bearer of the Thornton Street Society. He studied to promote its spiritual interest, and its constant prosperity. In business meetings he sought to maintain its purity and

efficiency. His zeal for its progress and enlargement was not a flickering light, but a steady and constant flame. He diligently attended all the means of grace as far as practicable, set an example of being there in time, and largely aided in promoting their efficiency by his earnest prayers and vigorous faith. He travailed in birth for the conversion of souls, and conducted many an anxious inquirer to the cross of Christ. It was at his suggestion that the leaders' meeting, a few weeks before his death, appointed a special prayer-meeting to be held at six o'clock on Sunday mornings in order to promote a revival of religion, and the conversion of sinners, a meeting at which he assisted with much zeal and devotion.

He loved closet prayer, and spared as much time in this duty as could be spared from others. It was a privilege which he highly valued, and in the improvement of which he took a hallowed delight, and received many a signal blessing.

For some time before his departure he was evidently ripening for heaven, and frequently spoke with much feeling and animation of the glories of the celestial state. On Sunday, June 9th, 1861, he assisted at a camp-meeting at Beverley, and preached an impressive sermon from, "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better."

On the following Friday evening I called at his house, and conversed with him on the work of God, in the welfare of which he manifested great interest. He accompanied me to the fellowship meeting at Thornton Street Chapel, where he spoke with much warmth and energy of the nearness to God he had felt during the week, of his expectation of a glorious day at the camp-meeting on the approaching Sabbath, and of his blissful hope of heaven. The Sabbath arrived, and many thousand persons attended the usual annual camp-meeting in the corporation field. Brother Medd was at his post of duty, highly enjoying the services. He preached first in the afternoon at the first preaching-stand, to a vast assemblage. His text was, "Never man spake like this man," and with great clearness and force he shewed the matter, the manner, and the results of the Saviour's teaching.

He was not boisterous, but earnest and animated, and his application was very pointed and faithful, in which he enforced with considerable skill and power the doctrine of a present salvation. After singing a verse, brother H. Woodcock, of Hull second circuit, proceeded to address the increasing multitude, and brother Medd made some observations to brother Crow about the amazing multitude of persons present, and did not appear to be particularly indisposed.

But before the sermon was ended he began to tremble, and was caught by brother Crow, to prevent him from falling backwards. I was near him in the waggon, and on hearing a little noise, I looked, and saw Brother Medd gasping for breath, and supposed he was fainting. While

two or three brethren attended to him, I endeavoured to maintain as much order as possible under the exciting circumstances, hoping the brother would soon recover. It was, however, deemed advisable to call for medical assistance, and a medical gentleman at once ascended the waggon, and examined Brother Medd; but his pulse had already ceased to beat, and he had breathed his last. Thus had he "ceased at once to work and live;" dying with his armour on, and passed from the field of conflict to his glorious reward. The shock was, of course, great, and the order of the meeting was necessarily interrupted. Regular sermons were dispensed with at the stand at which the solemn event had occurred, but earnest and appropriate addresses were delivered by several brethren with good effect.

The body was at once removed to the residence of the deceased, and a coroner's inquest was holden the following Tuesday, when from the report of a *post mortem* examination, it appeared that the muscles of the heart had degenerated to fat, and had consequently lost the power to pulsate. Brother Medd had been somewhat indisposed for several months, and had been under medical treatment for a disordered stomach; but he had followed his regular employment, and disease of the heart had not been suspected. On Wednesday, June 19th, a large concourse of persons attended his funeral at the cemetery at Hull. The service was conducted by the writer, at which brother Shaw assisted, by delivering a short address, and the presence of our Divine Master was realized among us.

Brother Medd's sun of life suddenly went down at noon-day, he being about thirty-five years of age; but it set in brightness, and I doubt not that he will shine for ever in cloudless glory in the kingdom of his Father. "Therefore be ye also ready; for at such an hour as ye think not, the Son of man cometh."

JOHN PETTY.

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7. WILLIAM HAINSWORTH, an aged sire in our Israel, has recently and calmly closed his eyes in death. His manner of life, after his conversion to God, and his happy death, leave no room for doubt but his spirit unfettered by mortality, is now enjoying the "far more exceeding and eternal weight of glory," which none can enjoy but those whose spirits are made perfect by grace.

It appears that our departed friend was born in the parish of Rocester, Staffordshire. His parents having been extremely poor, he was by the parish authorities placed under the care of Mr. Cope, a farmer, residing at Denstone, about a mile from the place where he was born; and he remained in the same situation until he reached manhood. He then entered the marriage state with her who now laments her loss. After his marriage he removed to Riddings, where he spent the remainder of his life. When about thirty years of age, he was an entire stranger to God, but he was invited by the grandfather of the writer of this sketch to

hear the word of life, which was then preached in a house not far distant by the Primitive Methodists. He consented (though reluctantly) to go, and he was convinced that all was not right between God and his soul. The word, to him, proved quick and powerful; he saw himself hanging over the pit of perdition, and suspended only by a slender thread. He cried for mercy, and while the people present were singing—

“I know that my Redeemer lives,  
And ever prays for me,” &c.,

he cast himself by faith on the atoning blood of Christ, and he felt  
The Spirit answered to the blood,  
And told him he was born of God.

He united with our people, and a short time after he was called to labour in the Lord's vineyard in the capacity of a local preacher and a class-leader. To the best of his ability he discharged the duties incumbent on him until he was laid aside by the affliction which terminated in his death. Brother Rooke says, “I visited him some time before his death, and found him in the possession of a bright hope of eternal life, and longing to depart and be with Christ, which is far better.”

As a preacher, his abilities were but slender, and sometimes his assertions might be questioned with regard to their orthodoxy. But he was a good man, and attended regularly to his appointments. These two traits in his character went far to make him a useful man; and some, no doubt, who have been brought to God through his instrumentality, will be the crown of his rejoicing in the day of Christ.

As a class-leader, he was faithful and affectionate; he felt much for the souls which were committed to his care. I have seen him stand for awhile unable to speak, his eyes overflowing with tears, in trying to describe the benefit of having a closer walk with God; those tears showing what he felt and said.

As a Christian, he was a good man, and feared God above many. He was honest and upright in his dealings; he was a lover of the house of God, and believed in the prevalency of prayer: therefore he made it practical,—in fact he was a Christian. He had many difficulties to encounter in passing through life, having reared a large family, and pressed his way up from a state of poverty to ease and comfort. But he is gone; his happy spirit has passed away; death has done its work on his mortal body. Yes, the casket is broken, but the jewel is carried away to the place where it will shine in the sunlight of heaven for ever. He died August 14th, 1861, in or about the seventieth year of his age, having been a member, local preacher, and class-leader among the Primitive Methodists in the Ramsor Circuit, upwards of forty years. “Mark the perfect man and behold the upright, for the end of that man is peace.” May the writer and reader, with his sorrowing widow and children meet him in heaven. Amen.

E. TOMLINSON.

## D I V I N I T Y.

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### A MEDITATION ON THE FAITHFUL SAYING,

A SERMON, BY THE REV. THOMAS HARTWELL HORNE,

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"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. i. 15.

VAST preparations presuppose vast designs. When we see a sovereign hold frequent privy councils; increase his navy; muster his forces; and collect supplies of naval and military stores, and of money, we naturally conclude that some great and important expedition is in contemplation. According to this principle, what ought we not to think of the design of the Almighty, in the work of man's redemption! What mighty preparations preceded it! At length, when the fulness of time was come, the Son of God was manifested; even the Word, who in the beginning (from all eternity) was with God, and was God; by whom all things were created that are in heaven and on earth; the First and the Last; who is over all, God blessed for evermore.

Though he was in the form of God, he took upon Himself the form of a servant. He divested Himself of His pre-existent glory, "and was found in fashion as a man." He humbled Himself to be made of a woman; He condescended to share our infirmities; to become a man of sorrows; and to be made subject to weakness, pain, and death. What a depth of humiliation was this! Who, that reads or hears of such preparations as these, is not desirous of knowing the design of the Almighty in making them? For, assuredly, He would not put such mighty springs in motion for a trifling cause. Doubtless, God who is Love, had in view a design worthy of Himself. What that design was, St. Paul has most clearly announced to us. "This," he says, "is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

In these few words we have the sum and substance of the gospel—a summary of sacred truth so plain that any one may understand it—so short that every one may remember it—and so important that it deserves and demands the cordial reception of all who hear it. If we had no

\* This Discourse, by the venerable author of "The Introduction to the Critical Study and Knowledge of the Holy Scriptures," was in October, 1861, annexed to a Pastoral Letter, addressed by Mr. Horne to his parishioners, on his entering upon the *eighty-second* year of his age, and the completion of the twenty-eighth year of his ministry among them. As the Discourse, on account of its earnest and beautiful simplicity, well deserves to be extensively circulated, it now appears in our Magazine, with Mr. Horne's courteous concurrence.

faithful saying like this, we must live and die without hope. Let us then receive it, not as the word of man, but, as it is in truth, the word of God. And may it now come to each of us, "Not in word only, but also in power, and in much assurance," while we meditate on the DESIGN for which "Christ Jesus came into the world," together with its CREDIBILITY, and its CLAIMS to be received by all to whom it is made known.

I. The DESIGN for which "Christ came into the world," was "to save sinners."

He came, not merely to vindicate the honour of His Father's law ; or to do away the peculiarities of the Jewish system, as being little suited to mankind in general ; or to set before us an example of obedience and virtue,—He had a still higher design. It was for us men and for our salvation, that he left the glories of His throne, and visited the earth in great humility. He "came into the world to save sinners."

And, who are sinners ? ALL men, both Jews and Gentiles. "They are all under sin ; as it is written ; "There is none righteous : no, not one." The law of God, contained in the Ten Commandments, is holy and spiritual. It reaches to the inmost desires and thoughts of the heart ; while human laws can only take cognizance of human actions.

It was by understanding the spiritual nature of the law, that Paul,—once a proud Pharisee,—became a humble and penitent sinner. Though he had been generally a moral and religious man, "after the straitest sect of the Pharisees," yet he accounted himself to be "the chief of sinners," not only because he had persecuted the church of Christ, but also because he was a transgressor of the holy law of God, and deserved to suffer the punishment of the violated law.

Such was our Redeemer's wondrous love, that He came into the world with the design of saving sinners. He "came to call, not the righteous, but sinners to repentance." "He came to seek and to save the lost ;" and for this purpose He laid down His life upon the ignominious cross. Our sins were laid upon Him ; and He, the Lamb of God, took them all away by the sacrifice of Himself. "He died the Just for the unjust, that He might bring us unto God." His name is Jesus ; and He was so named by an angel of the Lord before His birth, BECAUSE He was to save His people—all who sincerely believe in Him, trust in Him, and obey Him—from the guilt of their sins ; and to deliver them from the wrath to come, which was due to their sins ; that they might "have redemption through His blood, even the forgiveness of their sins, according to the riches of His grace." He came to save them from the power of sin, that it might not have dominion over them. He saves from ignorance, hardness of heart, impenitency, unbelief, and carnal security ; from the tyranny of Satan ; from furious passions, which war against the soul ; and from the fear of death. And by His word, His ordinances, and His Spirit, He is still carrying on the work

of salvation in us, and training us up for the consummation of it in a future state.

II. Such being the design, for which "Christ Jesus came into the world," viz. "To save sinners," let us now, secondly, examine its CREDIBILITY, and its just CLAIMS to be received by all to whom it is made known.

The apostle asserts, that "it is faithful and worthy of all acceptation:" and no one, that ever lived, was more capable of forming a right judgment respecting its credibility and its true nature, than Saint Paul; for its evidences were all before him. Many of the principal facts, upon which this saying is founded, were within his own personal knowledge. He had all the talents, means, and motives, for investigating its Divine authority; and most fully was he convinced. He saw no possible room for doubt. He was ready to stake his life upon the truth of it: and he does not hesitate most solemnly to declare,—

1. First:—That "this is a faithful saying,"—a credible or true report.

If, indeed, it were not so;—if it were not authenticated by indubitable testimony, it could not be received.

Brethren! God, who is infinite in wisdom and mercy, as He is in truth and holiness—God does not demand of us faith without conviction upon rational and moral evidence. This most astonishing saying, which, through the Lord's merciful goodness, is now spread abroad in the earth, comes to us, attested by the fullest and most satisfactory evidences of its veracity. We do not follow cunningly devised fables, when we declare unto you the counsel of God: for it is attested by the fulfilment of prophecy, by miracles, and by the blessed effects produced by the gospel, wherever it is sincerely and cordially believed.

(1.) This faithful saying,—This report, so worthy of credit, is attested by the fulfilment of PROPHECIES, most numerous as well as minute; prophecies, delivered during a long series of ages; prophecies, which no human wisdom could have devised, as no human power—of itself—could fulfil them.

Christ Jesus the Lord, is the centre of the Old and New Testament, in whom all the lines of prophecy meet. "To Him give all the prophets witness." He is the sum and scope of all their predictions. He is the "Seed of the Woman," promised to our first parents, who was to "bruise the serpent's head." He is Abraham's promised seed; Jacob's Shiloh; Isaiah's Emmanuel; Jeremiah's Lord our Righteousness; Ezekiel's Shepherd; Daniel's Holy One, and Messiah the Prince, who was to be cut off, but not for himself; Zechariah's Branch; David's Son and David's Lord; Moses' Passover; the Israelite's Rock and Manna. And all the sacrifices and ceremonies of the Law pointed to Him, as the "Lamb of God who taketh away the sin of the world."



(2.) Moreover, this faithful saying was confirmed by MIRACLES, so many and so various, so striking, and instantaneously wrought, in such a public manner, before enemies and friends indiscriminately, that the adversaries of the gospel never could deny the reality of them.

"Jesus went about . . . . healing ALL manner of sickness, and ALL manner of disease among the people." However inveterate the diseases might be, of whatever continuance, or however incurable by medicine, Jesus healed them all, by a touch or with a word, instantly and perfectly. All places, persons, and companies were alike to Him. He exerted His Divine power before them all; and suffered the facts to carry their own force and evidence with them. He gave sight to the born blind, and speech to the dumb. He cured the obstinate leprosy. He made perfect the maimed, or those who wanted a limb, by instantly creating a new one. He made straight those who were bowed double: and those robust who were shaking with palsy. He restored demoniacs to their right mind; and the dead to life and health. Thus He fully proved that He was the Messiah, or Christ; and that the Jews needed not to look for any other. Thus He convinced Nicodemus and many others, that He was, indeed, a "teacher come from God; for no man COULD do the miracles," which He wrought, "except God were with him." Thus, He left without excuse the Jews, who would not believe in Him: and thus also we shall be without excuse, if we do not receive this faithful saying, "that Christ Jesus came into the world to save sinners."

(3.) Once more:—Observe the EFFECTS, actually produced, wherever this faithful saying is sincerely and cordially believed.

Follow the apostles in their various journeys, into distant countries, as well as in Judæa. See them—everywhere—confirming the truths they preached by numberless miracles, and converting whole nations from the worship of dumb idols to the obedience of faith. Could these miracles be wrought without Divine power? And would Divine power (think you) be exerted in attestation of falsehood? It is impossible. When it is known that the witnesses to any fact could not be deceived, and that they could have no wish or motive for deceiving others, every one receives their testimony. And such witnesses were the apostles.

But the effects produced by the sincere belief of this faithful saying, are not confined to the apostle's times. Its truth and faithfulness have been experienced by multitudes in every age, who have come to Christ, that they might have life. For "he that believeth hath the witness in himself." "The grace of God, which bringeth salvation to all men, teaches him to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this world; looking for the glorious appearing of our great God and Saviour, Jesus Christ, who gave Himself for us that He might redeem us from all iniquity.

Thus the Christian believer, practically and savingly, knows the

truth ; and the truth makes him free. He becomes a new creature through the regenerating influence of the Holy Spirit. His views, his heart, his hopes, his fears, are all changed. His faith works by love, and by willing obedience to all the moral precepts of the Gospel. He loves God, whose commandments (he knows) are not grievous. He loves his "service," which "is perfect freedom ;" and he loves his brother also. And thus every Christian believer's experience becomes an additional and satisfying proof, that the gospel is true.

II. But this saying, that Christ Jesus came into the world to save sinners, is not only faithful, or true. The apostle adds, that it is deserving of all acceptance, or "worthy of all men to be received."

To those who are conscious of their own sinfulness and their need of mercy, (as we have each and all acknowledged that we are), no arguments can be necessary to prove its just *claims* to our attention and acceptance.

Ask him, who is languishing under slow wasting disease, whether he does not wish for a physician, who can restore him to health ? Ask the convicted malefactor, whose life is justly forfeited to the violated laws of his country, whether his heart would not rejoice at the tidings of a respite,—much more of a free pardon ? And when you have heard their answers, then consider, whether deliverance from the anguish of conscious guilt, and from the sentence of eternal condemnation, ought not to be prized at a rate, with which these temporal benefits bear no comparison.

Most worthy, indeed, is this faithful saying of all men to be received. It is of universal interest and importance to every intelligent and responsible being. Young or old, rich or poor, learned or unlettered, noble or ignoble, the sovereign or the beggar,—Barbarian, Scythian, bond or free,—ALL are equally concerned to know and believe, that "Christ Jesus came into the world to save sinners : " for, as all are sinners, all are most deeply interested in this faithful saying. All are called or invited to believe the Gospel, and to participate in the blessings it proclaims.

What saith the Scripture ? " Believe in the Lord Jesus Christ, and thou shalt be saved. For God sent not His Son into the world to condemn the world ; but that the world through Him might be saved. In this was manifested the love of God towards us, that God sent His only-begotten Son into the world, that we might live through Him. For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in His name, should not perish, but have everlasting life : " so that none are excluded or excepted, but those who wilfully exclude themselves. Indeed, it is one of the most distinguishing properties of the Gospel, that it can be received by all men ; and that it is adapted to every state of society, as well as to the case of every person. Its simple

truths, its saving doctrines, its holy moral precepts, can easily enter into the understandings, and sanctify the hearts of the humblest members of civil society; at the same time they not only extend to, but greatly refine and adorn, those who move in the highest ranks.

But what above every other consideration heightens the value of this faithful saying, is—its power to save the soul with an everlasting salvation. It prepares all that believe, to be the members of a society far more numerous than all the inhabitants of this earth; and infinitely more happy than any state we can hope to attain in this life. Now, who is not interested in these good tidings?

Are we not *all* sinners? Have we not each violated the holy law of God? Are we prepared, in our own merits, and by our own strength—to stand before the judgment-seat of Christ? Can we save ourselves? Or, is there any other name under heaven given unto men beside the adorable name of Christ, whereby we can be saved? Is there anything in the whole compass of creation, which can satisfy the desires of the immortal soul? What assurance can we find, out of Christ, of a blessed immortality? What consolation to support us under the sorrows and trials of life? None! “To whom,” then, “O Lord, shall we go? *Thou ALONE* hast the words of eternal life.” Truly, brethren, this is a saying worthy of all men to be received. There is no other Saviour offered to us. There is no hope for the pardon of sin, but through the merits of His cross. There is no life and immortality fully brought to light, but in and by the gospel. There is no other saying worthy to be compared with this—that “Christ Jesus came into the world to save sinners,” from the guilt, the dominion, and the penalty of sin, and to save them eternally. O! how shall they who neglect so great a salvation, escape the righteous judgment of God! How many poor and ignorant heathens who have received this saying “with all acceptance” when first proposed to them—will rise up in judgment against numbers in this highly favoured land who bear the name of Christ, and condemn them! It were better for them never to have heard His invitations, never to have mixed with the assemblies of His people, than to do despite to the Spirit of grace, and neglect the offers of salvation. What now remains, brethren, but that we—each—give an immediate and cordial reception to the all-important truth contained in the text? When our Lord commanded His apostles to “preach the gospel to every creature,” He added this solemn sanction to the command:—

“He that believeth shall be saved; but he that believeth not,” he that *dis*-believeth, or wilfully refuseth to believe the gospel—“shall be damned,” finally condemned at the last great day; when the Lord Jesus will come again with glory to judge the assembled nations of the earth.

On the other hand, the same faithful Redeemer has declared that “he who believeth on the Son, hath everlasting life, and shall never come into condemnation.” . . . . Do you believe in Him? Do you feel

that you want a Saviour? Do you feel like a sick man that wants a physician? If so, you will be ready to come to Christ, and to pray—"Lord! heal my soul! for I have sinned against thee." And He will not cast out your prayer.

Finally, brethren, while you take the comfort arising from these Divine declarations, reflect with devout gratitude on the wondrous love of Christ, in coming into the world to save sinners. What, indeed, but the most generous and disinterested love could induce Him to quit the realms of glory—assume our nature in all points (sin only accepted); become "a man of sorrows, despised and rejected of men;" and at last to die the ignominious, lingering, and painful death of the cross; that He might reconcile us to God, and raise us to everlasting life! Should we not love Him, who so loved us, that He gave Himself "for us men and for our salvation?" Should we not praise Him by our lives as well as with our lips? And live to Him, who now "ever liveth to make intercession for us, and for all who come unto God by Him?" Yes, we may each say—

" Were the whole realm of nature mine,  
That were a present far too small;  
Love, so amazing, so Divine—  
Demands my soul, my life, my all."

"And now unto Him that loved us, and washed us from our sins in His own blood; to Him be glory and dominion for ever and ever. Amen."

## PROVIDENCE DEPARTMENT.

### POOR CALEB.

"The eyes of the Lord are over the righteous, and his ears are open unto their prayer."

DR. JOSEPH STENNET resided in Wales several years, and preached to a congregation in Abergavenny. There was a poor man, a regular attendant on his ministry, who was generally known by the name of Caleb; he was a collier and lived among the hills, between Abergavenny and Hereford; had a wife and several small children, and walked seven or eight miles every Lord's day to hear the doctor. He was a very pious man; his knowledge and understanding were remarkable, considering his situation and circumstances.

Bad weather seldom kept Caleb

from coming to the meetings; but there was a severe frost one winter, which lasted many weeks, and blocked up his way that he could not possibly pass without danger, neither could he work for the support of his family. The doctor and others were concerned lest they should perish for want; however, no sooner was the frost broken than Caleb appeared again. Dr. S. spied him, and as soon as the service was ended went to him and said, "Oh, Caleb, how glad I am to see you! How have you fared during the severity of the weather?" Caleb cheerfully answered, "Never better

in my life. I not only had necessities, but lived upon dainties the whole of the time, and have some still remaining." Caleb then told the doctor that one night, soon after the commencement of the frost, they had eaten up all their stock, and not one morsel was left for the morning, nor any human probability of getting any; but he found his mind quite composed, relying on a provident God, who wanted neither power nor means to supply his wants.—He went to prayer with his family; and then to rest, and slept soundly till morning; before he was up he heard a knock at the door, he went and saw a man standing with a horse loaded, who asked if his name was Caleb; he answering in the affirmative, the man desired him to help him to take down the load. Caleb asked what it was. He said, provisions. On his inquiring who sent it, the man said he believed God had sent it; no other answer could he obtain.

When he came to examine the contents he was struck with amazement at the quantity and variety of the articles; bread, flour, oatmeal, butter, cheese, salt meat, and fresh, &c., which served them through the frost, and they had some remaining to that time. The doctor was much affected with the account, and afterwards mentioned it in hopes of finding out the benevolent donor; but in vain, till about two years afterwards he went to visit Dr. Talbot, a noted physician in the city of Hereford.

This Dr. T. was a man of good moral character and generous disposition, but an infidel in principle; his wife was a generous woman and a member of the Church. Dr. Stennet used to go and visit her now and then; and Dr. Talbot, though a man of no religion himself, always received Dr. S. with great politeness. As they were conversing pleasantly one evening,

Dr. S. thought it his duty to introduce something that was entertaining and profitable; he spoke of the great efficacy of prayer, and instanced the circumstance of poor Caleb. Dr. T. smiled and said, "Caleb, I shall never forget him as long as I live."—"What, do you know him?" said Dr. S. "I had but very little knowledge of him," said Dr. T. "but I know he must be the same man you mean." Then Dr. T. related the following circumstance:

The summer before the hard winter, above mentioned, he was riding on horseback, as was his usual custom when he had a leisure hour, and generally chose to ride among the hills, it being more pleasant and rural. As he was riding along, he observed a number of people assembled in a barn; he rode up to the door to learn the cause, when he found to his surprise, that there was a man preaching to a vast number of people; he stopped and observed that they were very attentive to what the preacher delivered. One poor man in particular attracted his attention, who had a little Bible in his hand, turning to every passage in Scripture the minister quoted.

He wondered to see how ready a man of his appearance was in turning to the places. When the service was over he walked his horse gently along, and the poor man whom he so particularly noticed happened to walk by his side. The doctor asked him many questions concerning the meeting and minister, and found him very intelligent. He inquired also about himself, his employment, his family, and his name, which he said was Caleb.

After the doctor had satisfied his curiosity, he rode off, thought no more about him till the great frost came the following winter. He was one night in bed, he could not tell, for certain, whether he was

asleep or awake, but he thought he heard a voice say, "Send provisions to Caleb." He was a little startled at first, but concluding it to be a dream, he endeavoured to compose himself to sleep. It was not long before he heard the same words repeated, but louder and stronger; then he awoke his wife, and told her what he had heard, but she thought it could be no other than a dream, and she fell asleep again, but the doctor's mind was so impressed that he could not sleep; at last he heard the voice so powerfully saying, "Get up and send provision to Caleb," that he could resist no longer. He got up

and called his man, bade him bring his horse, he then went to his larder, and stuffed a pair of panniers as full as he could of whatever he could find, and having assisted the man to load the horse, he bade him take the provisions to Caleb. "Caleb, sir?" said the man, "who is Caleb?" "I know very little of him," said the doctor, "but his name is Caleb; he is a collier, and lives among the hills; let the horse go, and you will be sure to find him." The man seemed to be under the same influence as his master, which accounts for his saying to Caleb, "God sent it, I believe."—*Christian Observer*.

## JUNIOR PREACHERS' DEPARTMENT.

### HOW TO RENDER PREACHING, AS A MEANS OF GRACE, EMINENTLY USEFUL.

THE following extracts are from "Devotional Christianity," an excellent work recently published by the Rev. W. Garner, Primitive Methodist minister :—

"*The preacher should be a converted man.* Theory, without experience, never did, nor ever will make a man, 'an able minister of the New Testament.' It is a fixed law in hydraulics, that the stream cannot flow spontaneously above its source. It is a settled maxim in education, that a man cannot teach what he does not know. Nor can a preacher instruct his hearers in the saving mysteries of the gospel kingdom, and sympathize with them in their spiritual hopes and fears, joys and sorrows, while he himself is a stranger to experimental Christianity. He may be as distinguished a master in Israel as was Nicodemus, but like him he will contemplate the regeneration of the soul with amazement, confusion, and unbelief. The system of setting apart and

training for the ministry, youths who are entirely destitute of vital godliness, is so anti-scriptural, and so fraught with mischief to the Church and to the world, that it deserves the most unqualified condemnation. This scandalous custom reduces the office of the gospel ministry to the rank of a common trade, and obtrudes on the Church of Christ swarms of hirelings from year to year. It is also a fruitful source of lukewarmness, formality, pompous ceremony, intolerance, and schism, by which Christendom is continually disgraced and afflicted. And what is still more appalling, we have reason to fear that this shameful practice has flattered thousands in life, deceived them in death, and conducted them to final ruin, under the sacred profession of guiding them safely to heaven. How, indeed, can it be otherwise? Has not Christ told us that 'if the blind lead the blind, both will fall into the ditch?'"

*"The gospel should be preached faithfully.* To the prophet Isaiah, God said, 'Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.' In this passage the prophet is not commanded to preach to the Jews about the wickedness of the surrounding nations; but to portray their own characters that they may see their faces as in a glass, and know what manner of men they are. In the same direct and pointed manner the message of God to men should be delivered now. The preacher of the gospel is a watchman upon the walls of Zion, and his responsible office binds him to apprise the people of their danger in the most effectual manner of which he is capable. Those who are at ease in Zion, or who are indolently sauntering about her suburbs, are so unwilling to be disturbed, that they would not have the watchman to sound an alarm, although they are every moment threatened with destruction. But neither the subject nor the manner of the preacher's discourse must be regulated by the inclinations of his unawakened hearers. Their interests require that they be told—not what they prefer, but what they need—whether they will hear, or whether they will forbear. The preacher cannot knowingly shun to declare the whole counsel of God, without placing his own salvation in jeopardy. 'Son of man,' saith the Lord, 'thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked man, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand.' This is a tremendous announcement to the man who handles the word of the Lord deceitfully.

But what inducements has a preacher to be unfaithful in his mission? He may be awed by the fear of man. Some hearers are very cruel to their spiritual instructor. Let him please them well in all things, then they will stand at his right hand and support him with their patronage and influence. But if he shows them no partiality—if he pointedly denounces those sins and follies to which they are addicted, they withdraw their friendship from him, charge him with dealing in personalities, and would be glad to see him make way for a successor, who would be more indulgent to their failings. There was a time when the Galatians admired the apostle Paul so passionately, that had it been possible they would have plucked out their eyes and given them to him; but they appear to have been subsequently so affronted by his faithful dealings with them, that he was led to enquire, 'Am I therefore become your enemy, because I tell you the truth?' But Paul was not the man to be terrified into unfaithfulness by the frowns of mortals. When he expounded the word of God before Felix and Drusilla, who were persons of infamous character, he neither flattered their pride, nor spared their crimes. Paul was Felix's prisoner, and if he offended his judge, he knew not what consequences would follow. In this perilous situation the ambassador of God rose superior to the fear of man, and 'reasoned on righteousness, temperance, and judgment to come,' subjects which were admirably adapted to the moral character of his dignified hearers. This instance of moral courage on the part of the apostle was the more remarkable, as John the Baptist had recently lost his head through his ministerial fidelity. While John said nothing which had a special bearing on Herod's conduct, 'Herod

heard him gladly.' But when the Baptist laid his hand on that licentious king's conscience, and said, 'It is not lawful for thee to have thy brother's wife,' to gratify his guilty paramour, "the king sent and beheaded John in prison.'

Another thing which operates against direct preaching, is a misdirected kindness cherished in the heart of the preacher. So anxious is he to draw his hearers to Christ by the cords of love, and so reluctant is he to wound their feelings, that he rarely appeals to their fears, by proclaiming in strong and pointed terms 'the terrors of the Lord.' And when he does venture to discourse on the wages of sin and everlasting punishment, he studiously expresses his sentiments in the most mild and inoffensive language, as though he were preaching to a select assembly of nervous ladies. Whatever meed of praise

we may award to such a preacher for his gentleness, we cannot admire him for his energetic fidelity. 'Learn of me,' says our blessed Lord; 'I am meek and lowly, and ye shall find rest to your souls.' But not withstanding the meekness of His spirit, He did not hesitate to paint sin in its proper colours, nor to warn the sinner of his danger in the most pointed and impressive manner. If to the broken-hearted He was a 'Son of consolation,' to the unbelieving and impenitent He was a 'Son of thunder.' His guilty hearers could not but feel that He was preaching to them. It is, however, proper to remark that Jesus Christ sometimes used language of rebuke, which would not become any other person, because He was more than man, and was the only preacher who could search the hearts and try the reins of His hearers."

*(To be continued.)*

## FAMILY DEPARTMENT.

### PARENTAL DISCIPLINE OF CHILDREN.

CHILDREN are an important charge, and great indeed is the responsibility of parents in training their offspring for the proper fulfilment of their duties in the present world, and in leading them forward towards future and eternal felicity. To make provision for their many temporal wants is momentous, but it is far less important than paying proper attention to their mental and moral discipline. What, I ask, is so valuable, even in childhood, as a good character? Children have character. "Even a child," says Solomon, "is known by his doings, whether his work be pure, and whether it be right." And is not the formation of their character dependent, to a great extent, under God, to the early discipline exercised in their

training? Children are very much what their parents make them. And on parents *themselves* properly devolves the administering of proper discipline, especially that which is of a religious character. The heaven imposed obligation cannot be properly transferred to others. Neither schoolmasters, teachers, nor nurses can be perfect substitutes for parents. It is, we know, very much the fashion of society to train up children by proxy, but its being fashionable does not make it right. There are fashionable sins, and is not this one of them? Those parents who transfer the training of their offspring to others without proper cause, are unworthy the heritage given them by God; and besides the injury inflicted on their



own immediate descendants, they occasion disorder in general society, and cast dishonour on domestic life. Children should be disciplined by their parents who, of all others, must naturally take the most interest in their welfare. King Solomon frequently enjoins this duty in his sententious writings, "Chasten thy son while there is hope, and let not thy soul spare for his crying." "Withhold not correction from a child; for if thou beat him with the rod, he shall not die: thou shalt beat him with the rod, and shalt deliver his soul from hell." "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame." The necessity, nature, period, and imperativeness of the parental discipline of children is clearly taught in these passages. To a brief consideration of these topics we invite the devout attention of our readers. *There is a necessity for the parental discipline of children.* Indeed, be it understood, in the absence of a necessity it would be positively wrong to inflict it. A respectable amount of wisdom, therefore, is required by parents to determine this. Children are not to be chastened for any and every foible. Errors in children, as in adults, are not always sinful in character or wilful in design. They err sometimes unwittingly and without criminality. It should be remembered that everything in childhood is necessarily imperfect, and that children are, therefore, very liable to err. Their senses are imperfect, that is in development. Their ideas are imperfect, they don't quickly, or always discern between right and wrong. Their memories are imperfect; they frequently forget what they have been taught. These considerations require due allowance. I have known parents tell a child to do something, and because it was not done so correctly

and expeditiously as they themselves could have done it, they have chastened the child. We declare such treatment wrong. It is unreasonable to expect a child to do many things as well as they can be performed by adults. Children must be expected to do things childishly. It is time enough to expect them to put away all childish things when they arrive at maturity. Parents, don't think that everything done by your children contrary to your wishes and words is disobedience; they would often do better if they knew better, or were better able.

Yet there are occasions when it is necessary to discipline children; and when parents should administer such discipline for their children's profit. Every manifestation of bad temper calls for discipline; but mark, it must be bad temper: all manifested displeasure is not bad. Children have a natural and moral right to manifest displeasure at what is evil; and in so doing should be rather encouraged than deterred. Every evidence of evil inclination calls for reproof or correction. Is there seen a disposition to omit prayer and reading the Bible—to break the Sabbath, and neglect the school and sanctuary—to be rebellious against parental authority, and to converse about and practise the evils of the world, then suitable discipline should be administered. All improper conversation calls for the administration of discipline. Some children tell falsehoods, utter oaths, and make wicked remarks. We have more than once been horrified at the language of some even babes. All immoral actions call for the administration of prudent but firm discipline. Children are sometimes guilty of theft, cruelty, and uncleanness. The taking a lump of sugar, or a pin—the torturing and killing of insects, birds and animals, or the fighting and cheating of playmates, are acts

needing correction. In fine, whatever is evil in practice or tendency renders the exercise of prudent corrective discipline necessary.

It will be seen that I have not classified rude manners, in the common acceptation of the phrase, as needing discipline. It has not been omitted because I do not think children should practise good manners, but partly because it is somewhat incorporated in what I have already particularly alluded to, and partly because as manners are not morals, children may be of good characters either with or without refined manners, as such are now generally understood. I may, however, here take occasion to express my fears that many parents pay more attention to the manners than to the morals of their children. Certainly I would have them taught the common sense etiquette of life; to reverence their elders and superiors, and to respect all persons; but I must express my

detestation of the practice now prevailing in society of making girls into dress dolls, and big boys into babies. Far be it from me to prescribe discipline for children who might fail to be perfect in such etiquette, and truly sorry should I be to incur the guilt of those etiquettial parents who can chastise their children for deficiencies in such manners.

However, undoubtedly, there exists a moral necessity to reprove or chasten children at times. The inbred corruption of their nature, combined with the evil communications of the world, encourage in some of them a spirit and conduct that is iniquitous. All children need correction more or less. Some are naturally better disposed than others. When we hear it said of certain parents that they never chastise their children, I always pity children who are so circumstanced, and I argue much blame is attachable to their parents.

*(To be continued.)*

## 2. HINTS TO PARENTS.

Nor only love your children, but show that you love them; not merely by fondling them, but by being always open to their approaches. One man drives his children out of his shop, because they pester him, another is always too busy to give them a good word. Now I would gladly learn of these penny-wise and pound-foolish fathers, what work they expect ever to turn out, which shall equal in importance the children who are now taking their mould for life? Hapless is that child which is forced to seek for companions more accessible than its father or its mother.

You may observe that when a working-man spends his leisure hours abroad, it is at the expense of his family. While he is at the beer-house or tavern, his boy or girl is seeking out-of-door connections.

The great school of juvenile vice is the street. Here the urchin, while he "knuckles down at taws," learns the vulgar oath, or the putrid obscenity. For one lesson at the fireside, he has a dozen in the kennel. Here are scattered the seeds of falsehood, gambling, theft, and violence. I pray you, as you love your own flesh and blood, make your children cling to the hearth-stone. Love home yourself; sink your roots deeply among your domestic treasures; set an example in this as in all things, which your offspring may follow. The garden-plant seems to have accomplished its great work, and is content to wither, when it has matured the fruit for the next race: learn a lesson, fathers and mothers, from the humble plant. — *British*

*Workman.*

## MISCELLANIES.

## 1. FAREWELL SERVICE.

SHELMANTHORPE, CLAYTON-WEST CIRCUIT.

DEAR BROTHER HARLAND,—We held a deeply affecting meeting on Thursday night, October 24th, in connection with Brother Nairn, who was on the eve of leaving this station, to labour in the vineyard of the Lord in Australasia. Great sympathy was manifested towards the young man, so that our chapel was not large enough to accommodate the people; we therefore retired to the Wesleyan Chapel, kindly lent for the occasion, when upwards of a thousand people were assembled to hear our young minister, who ascended the pulpit under deep emotion, and having attended to the preliminary duties in connection with the service, &c., he announced for his text, 2 Corinthians xiii. 11. "Finally, brethren, farewell." Having explained the connection of the text he dwelt upon the kindness manifested to him during his stay with us, the responsibility of his position, and the importance of the work in which he was about to engage. In looking at his own insufficiency, and the duties devolving upon him, he exclaimed, "Who is

sufficient for these things?" After service, about sixteen of us retired to the house of the circuit steward, where supper was provided. Before retiring to our separate homes, we presented Brother Nairn with £4, as a token of respect for him, and in appreciation of his indefatigable labours in this circuit. On the following morning he took his departure, when people from all parts of the village came to bid the missionary farewell. Our best wishes and most sincere prayers go with him. May God bless him and make him abundantly useful, and may we eventually meet in heaven, is the sincere prayer of

HENRY WADSWORTH.

PHILANDER TYAS.

[To the prayer of the brethren we add our fervent "Amen." And at the same time we entreat our friends in every part of the connection to bear up before the throne of grace, the brethren Wm. Kingdon and G. Nairn, who took their departure from Gravesend, for Sydney, New South Wales, Nov. 14th, 1861.—ED.]

## 2. THE VICTORIAN EXPLORING EXPEDITION.

*(Continued from page 735, Vol. xix.)*

MY DEAR SIR,—I have read with considerable interest the dispatches of the party sent to explore the interior of this country, and in those just received a new and painfully interesting chapter is added to the history of Australian adventure. Cooper's Creek is on the borders of the great northern wilderness, and thence, Messrs. Bourke (leader), Wills (surveyor), King and Gray started on the 16th December, 1860, taking with them three months provision, for the purpose of exploring the unknown desert, leav-

ing a party at Cooper's Creek Camp. Till April 21st, no tidings of the explorers had reached the camp. At that time, the party left that place, having resolved to return to Menindie Station, on the river Darling; and on their route they encountered the residuary party advancing on Cooper's Creek, sadly distressed; and the retreat of the combined parties was exceedingly afflicting and disastrous. Fainting in the desert from lack of water, scourged with scurvy, menaced by hordes of savages,

attending by the sick beds of dying comrades, the little band sustained an arduous and terrible struggle, losing four of their number by death, and hence to the distinguished roll which bears the names of Leichhardt, Kennedy, and Cunningham, may be added the names of Dr. L. Becker, Stone, Patton and Purcell. The last visit was paid to the deserted station at Cooper's Creek on May 12th; but there was no sign of Mr. Burke and his party, so that at this point authentic information stops, and the rest is left to ominous conjecture. Prompt measures have been taken to dispatch help to Mr. Burke's party, which we hope will be successful. I have herewith sent you the surveyor's report, which I believe will be read with much interest. If men will endure such hardships in the cause of science, how much more ought Christian men and Christian ministers in particular, to be willing to endure hardness as good soldiers of Jesus Christ in order to save souls from hell. May God help us to be faithful to our duty.

G. T. HALL.

#### SURVEYOR'S REPORT.

The accompanying tracing\* will show the course taken by the Expedition party from the Torowoto Swamp, in latitude 30 deg. 1 min. 30 sec. S., longitude 142 deg. 36 min. E., to the depôt on Cooper's Creek, Camp 65, latitude 27 deg. 37 min. 8 sec. S. longitude, 141 deg. 6 min. E.

Water Supply between Toronto and Wright's Creek.—The country traversed to the north of the Torowoto Swamp, and lying between that place and Wright's

Creek, is neither so well grassed nor watered as that to the south of the Swamp; the land falls considerably as far as Cangapundy, and a great extent of it is subject to inundation. Nearly all the water met with was thick and muddy; it was obtained from small clay pans, most of which would probably be dry in three weeks. This applies to all the places at which we found water, with the exception of Cannilta, Cangapundy, and the four waterholes to the south of Wright's Creek.

Cannilta.—Cannilta is a water-hole of good clear water in a small rocky creek which runs out on the low mud flats and swampy ground lying between Altolka and Tango-woko; it is situated in latitude 29 deg. 26 min. 42 sec. S. longitude, 142 deg. 40 min. E., by account, nearly a mile from the north-westernmost point of the swampy ground. This point may be distinguished by the growth of a coarse kind of reedy grass, which does not make its appearance on the southern portion of the swamp or lake. The water in the hole was only two or three feet deep, but is well shaded by box trees, and will probably last two or three months. The temperature of the surface of the water at 7 a.m., 2nd November, was 60.5 deg.; that of the air being at the same time 60.0 deg.

The Cangapundy Swamp.—The Cangapundy Swamp is an extensive tract of low clay land, which bears the appearance, as regards the vegetation on its banks, of having a tolerably permanent supply of water; but, unless some portions of the swamp are much deeper than where we passed, the water could not last throughout a dry season. The banks of the swamp are densely clothed with grasses, marsh mallows, polygonum bushes, and shrubs, which shelter numerous kinds of waterfowl and snakes.

\* In the following report, reference is made to the "tracing," which we presume was furnished with the original communication, but which we do not possess, we nevertheless deem it right to give the report to which the tracing may be attached, either now or at some future period, in the hands of some of our readers.—EDITOR.

**Character of Land.**—It will be seen by the tracing that a large proportion of the land between Torowoto and Wright's Creek is composed of low mud plains and clay flats, subject to inundation. Most of these are devoid of vegetation of any kind, and others carry some stunted salt bushes and coarse grasses, which appear to be struggling between life and death. Bounding the mud flats are generally some stony rises well-grassed and sometimes lightly timbered. The more elevated plains are sandy, and support a fine supply of healthy salt bushes, as well as here and there a few grasses. On the rises to the S.S.E. of Cannilta, may be seen great quantities of quartz rock, forming dykes in the schist rises; the latter in some places adjoin and run into hills of loose stone, having the appearance of indurated clay. From Cangapundy to Wright's Creek, the ground is light-coloured and of a clayey nature; it forms a series of dry clay-pans, separated from one another by low sandy banks on which the vegetation was fresh and green. At about seventeen miles from the former place are three large holes with water from two to three feet deep in the deepest part, and at six miles further another large one which might almost be termed a lake, being nearly 1000 links square. About these there were some lines of sandhills running about N.E. and S.W.; and in one of the flats between the sandhills I found several pieces of satin spar in lumps the size of one's hand, partially buried in the ground, and all of them with the plane of cleavage nearly perpendicular to the surface of the ground.

**Balloo, or Wright's Creek.**—The lower portion of Wright's Creek, called by the natives "Balloo," is situated in latitude 28 deg. 48 min. S., and longitude 142 deg. 53 min. E. by account. At this point, the

creek, after breaking into several small channels, runs out on a grassy plain, the water continuing in a southerly direction, probably until it meets that from the Torrens and other creeks at the Cangapundy Swamp. There was plenty of water in this part of the creek when we passed, but I cannot speak to its permanence. The banks are well lined with box timber, as well as with marsh mallows and wild spinach; the land on either side consists of well-grassed sandy rises. At four or five miles above this, the creek is a narrow, dry, sandy watercourse, winding through a grassy valley, which everywhere presents indications of the most violent floods. Beyond this is an extensive grassy plain; and for three or four miles scarcely a trace of the creek could be seen. We then came to a clump of trees, amongst which were two large waterholes surrounded by polygonum bushes, and containing great numbers of small fish. These holes appear to be permanent. We found about sixty blacks camped here. Above these waterholes, which are together about half a mile long, the creek again disappears on the plain. The land for the next ten or twelve miles in a N.N.E. direction is very fine for pastoral purposes, being alternately grassy plains and sand ridges. At twelve or thirteen miles we crossed the creek where it has cut for itself a deep narrow channel the banks of which are densely timbered and well-grassed, but the waterholes are small, and contained very little water. For a distance of six miles the creek is of a very insignificant character. It appears to be divided into several branches, which traverse clay flats badly grassed. Here and there are some lines of low sandy rises, with plenty of feed on them. All the watercourses are distinctly marked by lines of box timber. At about nine miles from where we

crossed the creek, and after traversing some loose polygonum ground, which was covered with mussel shells and a shell resembling a periwinkle, we came to a branch of the creek containing a splendid waterhole 150 links broad and about half a mile long. A little above this the creek again disappears for a short distance, and then there is a long narrow channel of undoubtedly permanent water, being nearly four feet deep in the shallowest places; it is only on an average about fifty links broad, and well sheltered by overhanging box trees. The temperature of the water on the morning of the 7th November, at six o'clock, was 68 deg.; the temperature of the air at the same time being 50.5 deg. Our camp at this place is indicated by a box tree marked B over LIV in square. The geographical position of which is by account 28 deg. 26 min. 9 sec. S. latitude, and longitude 143 deg. 0 min. E. In proceeding from here in a N.N.E. direction up the course of the creek, or rather of the water, for the creek is again lost on the plains for five or six miles, we passed the southernmost point of a prominent sandstone range, the nearest portion of which lay about a mile and a half to the westward. At about nine miles we again touched the creek, where it is about three chains broad. The banks are firm and shelving, from ten to twelve feet above the water, and lined with box, acacias, some large gums, gigantic marsh mallows, polygonum, &c. In the creek there is abundance of fish, and the ducks and other waterfowl on it are numberless. From what we have seen of the blacks, I should say the population cannot be far short of 150, and it might be considerably more. From here we proceeded in an E.N.E. direction along the west bank of this fine waterhole, and at two and a half miles found it

begin rapidly to decrease in breadth, and a little further on there was nothing but a few small stony watercourses traversing a dense box forest; at this point there is a level bed of sandstone pebbles, close to and over a part of which the creek flows; the blacks have here gone to the trouble of making paths for themselves, along which we turned off from the creek on a N.N.E. course and at about three miles, coming on earthy plains, with no signs of water a-head, we again turned in to the creek and camped at a small waterhole. From here the line of river timber continues in a N.E. direction. To the W. and N.N.W. is a line of sandstone ranges running off in the same direction. The land in the immediate vicinity of the creek on the west side is very poorly grassed all the way up from where we crossed it; that on the east side appeared to be better.

I think there can scarcely be a doubt but this creek is the lower portion of the Warrego river, although I believe that its main supply of water is obtained from the adjoining ranges, which flow down innumerable creeks into the flats through which it flows.

Some latitude observations at camp 53 (the furthest point to which we traced the creek) placed us in 28 deg. 16 min. 40 sec. S., out latitude, by account, being 28 deg. 17 min. 8 sec., and longitude, 143 deg. 18 min. E. On Thursday, November 8th, we left Wright's Creek with the intention of crossing the range to Cooper's Creek. We found the land as we approached the hills well grassed, and in some places densely timbered; it is intersected by numerous watercourses with deep sandy channels, in most of which there seemed little chance of finding water. We camped at a waterhole in M'Donagh's Creek; the spot is indicated by a gum tree marked B over LIV within square.

**De Rinsy's Tracks.**—Near here we found the tracks of drays; there were four distinct tracks, two of which appeared to be those of heavy horse drays, the other two might have been made by light ones or spring carts; we were unable to make out the tracks of the horses or cattle. I cannot imagine what tracks these are, unless they may be those of De Rinsy, who, I believe, had some drays with him, and reported that he had been somewhere in this direction. From camp 54 to camp 55 we were obliged to take a very circuitous route on account of the rugged and stony nature of the ranges, which were more extensive than we had anticipated—they stretch away far to the N. and N.N.W., and although we kept well out to the N.W., we were unable to avoid the low stony rises which adjoin them.

On the N.W. side of the hills we crossed two dry creeks which flow in a N.N.E. direction; their banks were thinly lined with box trees, and the holes in them were quite dry. From this we took a W.N.W. course across undulating country covered with sandstone, quartz, and (magnetic) ironstone pebbles, so densely and firmly set together in some places as to have the appearance of an old-fashioned pavement. At about three miles we had to change our course to N.W., to avoid a spur of the high range on our left. At two miles further we came to a grassy flat, through which ran a fine looking creek, but the bed was sandy and quite dry; there were, however, a good many small birds about here, which would indicate that there must be water in the neighbourhood. We here again changed our course to W.N.W., and at six miles camped at a dry stony creek, having travelled about eight and twenty miles over the worst ground that we had yet met with.

On the morning of the 10th we continued on a W.N.W. course across stony ground of the same nature as that passed during the previous day, but at a distance of five miles we turned to W.  $\frac{1}{4}$  S., as the ranges appeared to be as low in that direction as in the other, and as they ran nearly N.N.W. there seemed a chance of sooner getting out of them, which we did at a distance of about eight miles more.

From the point at which we emerged from these ranges the view was as follows:—From S.W. nearly up to N.W. were extensive plains, as far as the eye could reach, intersected by numerous lines of timber, the general direction of which was about N.N.W. several columns of smoke were visible along these lines, some of which had the appearance of camp and others of bush fires. From N.W. to N. were lines of ranges running in a N.W. direction, and in the valley between us and the first spur was a line of fine timber, indicating the course of what appeared to be a large creek, probably the recipient of all the small creeks that we had crossed during the morning; in every other direction there was nothing to be seen but timbered sandstone ranges. At noon we crossed a small creek running nearly north, the grass had been burnt on its banks. About half a mile beyond it was another creek of a more promising appearance, and as we approached it we saw several crows, as well as other birds, in the trees. We here found a small hole with the water fast drying up, it contained a lot of young fish about half an inch long, and just sufficient water to replenish our water bags and give the horses a drink; below it the creek took a N.N.W. course, and was dry and sandy for a distance of two miles and a half, at which point we found some large but shallow holes of milky looking

water. On the plains near these holes we found large flocks of pigeons; the grass was very coarse and dry, and the water would probably not last more than a few weeks.

Horse Tracks.—On the plains to the east of the creek were the tracks of a single horse, which had evidently crossed when the ground was very soft, and gone in a S.W. direction.

Position of Water.—The water holes are situated in latitude 27 deg. 51 min. S., longitude 142 deg. 40 min. E., by account from camp 55. From here a course of W.  $\frac{1}{2}$  S. took us in a distance of about twenty miles to Cooper's Creek, which we first struck in latitude 27 deg. 49 min. S., longi-

tude 142 deg. 20 min. E. The land through which we passed on the 11th was so low and wooded as to prevent me from seeing the direction of the ranges; the first five or six miles was tolerably open, we then came to a box forest, where the soil was loose and earthy, similar to polygonum ground; there were in every direction signs of heavy floods and frequent inundations; we crossed several small water-courses, in one of which there was a hole of rather creamy water, at which we halted for an hour; from the waterhole we quite unexpectedly obtained a rather fine fish, about eight inches long, of the same description as the young ones we had found in Brahe's Creek.

(To be continued)

### 3. SEVEN SUNDAY SHIPS.

SOME years ago a merchant prince in this city, in the East India Trade, had a million and a half of dollars in silver to send abroad to purchase his stores. On each of seven consecutive Sabbath days he dispatched from this port a ship, with its proportion of the specie, until the whole was forwarded. It required about a year to make the voyages out and back, but at last they were completed, the cargoes arrived safely in this harbour, and the result of the operation was a loss of five hundred thousand dollars. The affairs of the house became embarrassed, and the merchant died insolvent.

It is not for us to say that the result would have been otherwise had the ships been dispatched on any other day. But it is a fact that they were sent out on that day in defiance of the religious sentiment of others, and in contempt for the scruples of his fellow-men on that subject. And although in all other respects his business was managed with prudence and ability, the

frown and not the favor of divine Providence attended his venture, and the result was his ruin. We cite such cases with no superstitious feelings. The world is governed by laws—laws of nature, of trade, of mind, and except in case of miracles, all things move on under these laws. But all these resolve themselves into the laws of God. He rules. And in all the affairs of men, great or small, from the fall of a sparrow to the failure of a New York shipping merchant, he works by laws of his own making, and brings to pass those events which seem to us fortuitous, while they are parts of one consecutive and stupendous plan. From the beginning to the present day he has guarded the Sabbath by the intervention of his Providence, and made it plain to all who know his law that he challenges that day for his worship, and on it men must not do their own work. *They may* if they choose, but in the long run, they will find that it *does not pay* to trample on the commandments of God.



## 4. SICILIAN GENEROSITY.

Two of his Sicilian Majesty's galleys being on a cruise, pursued and took an Algerine vessel of twenty guns and one hundred men. The prize was sent to Naples, and whilst lying under guard at the Mole, a young gentleman then bathing, was seized with the cramp, and immediately sunk in the presence of numbers, who did not attempt anything for his relief. One of the Algerine sailors, who was standing on the gunwale of the prize instantly jumped into the water, and having laid hold of the body in its rise, tied one end of a handkerchief round the shoulder, the other end of which he fastened to his own, and swam with it to shore. The drowned person was recovered by proper applications, and the Marquis de Pallierhi, whose son was thus preserved, being introduced to

the king, threw himself on his knees, and requested the liberty of the gallant Algerine. His Sicilian Majesty's reply was truly noble. "Your request, sir," said he, "is both reasonable and humane; the Moor is yours, and you may dispose of him as you please. The remainder of the crew are mine, and by the laws of war perpetual slaves; but they are free from this moment. Ten righteous men would have saved Sodom from the wrath of the Almighty, and shall not one gallant and humane man, who has risked his life for an enemy, and restored to me so valuable a subject, merit the pardon of a few companions?" Next day, an order was published for their release, and they departed amidst the acclamations of the populace.

## 5. HELP THE MISSIONARIES.

DEAR FRIENDS,—By the kind providence of God another year has dawned upon us. With grateful hearts let us look back at the year which is past, and count the blessings God hath bestowed upon us. What a total we behold! Truly, God is good; but what have we done in return? Verily little in comparison. But another year commenced, now is the time to work for God. What shall we do to prove our appreciation of His goodness? Help the missionaries, is my reply. The vast importance of this subject is admitted by many who would manifest towards it the sympathy which it demands. You have a duty to discharge in relation to it, on which momentous interests depend. Let all be up and doing untiringly in this great work. Especially let those who are instructors of the young, seek to be themselves imbued with a missionary spirit, then

labour to transfuse the like burning zeal into the hearts of their scholars.

The scholars of our beloved Connexion number 180,064, our teachers 32,738. Here is an army above two hundred thousand! What a mighty phalanx, what a number to be enlisted on the side of Christian missions, to be led on to immortality and honour by our churches.

How solemn the thought, how vast the responsibility! Let our youthful hosts be sanctified by God to the advancement of our Redeemer's Kingdom, and who shall predicate the glorious results? Let a missionary education be imparted now, and who shall limit the mighty conquests of their Christian maturity? It is a cheering feature in the history of missionary enterprise, when the young are extensively ranked among its supporters. It has been often said: "Coming events

cast their shadows before," and surely, now that the children in our Zion are so actively engaged, these shadows are extended before us. The propriety of this juvenile movement is now as universally admitted, as its singular prosperity ought to be a subject of fervent gratitude to God. It augurs well for the prosperity of missions in future years. Beginning with the young, the Church is increasing and perpetuating the missionary spirit among all ranks and classes of our people. And the success which has followed the attempt, is only a prelude of what another generation may be expected to accomplish—as the droppings that precede the fertilizing shower, or the twilight that ushers in the full orb of day, such are present efforts to future achievements.

Is it too much to hope, that the efforts thus put forth will be blessed to hasten that period "when all shall know the Lord, from the least unto the greatest?" However near or remote that period may be, let us honour the means which God has employed to hasten its arrival. Would to God that those who now stand aloof from this mighty work, would put their hands to the gospel plough! Would that they all would learn the lesson which the missionary zeal of our Sabbath scholars has set before them—a lesson, which not only all of an equal age, but thousands of riper years and

higher attainments, would do well to ponder and imitate!

Men of Israel! help the missionary cause, it is the cause of God. Souls are perishing on every hand; many call loudly for help, for salvation: will you not arise, put forth all your energies, and rush to the rescue? Organize your Sabbath scholars in every society, bring them together, arouse their sympathies in this glorious work, direct their efforts, assist them by your contributions, watch their proceedings, throw in your influence, if their energies seem to flag; pray powerfully and frequently with them and for their success, in collecting and giving according to their circumstances; enlighten them as to the vast importance of the work in which they are engaged. Read to them the monthly missionary notices, acquaint yourselves more fully with the work—its progress and success, and in the burning language of love exhort often the young souls of your various Churches; and glorious will be the results. Your own souls will swell with love to God and man; and if all our preachers, leaders, members, and teachers earnestly combine to carry out this important object, we shall prove ourselves deserving of our name, a "Missionary people."

That God may arouse us fully, is the earnest prayer of

UNCLE ANDREW.

## NOTICES OF PUBLICATIONS.

1. *Words of Comfort for Parents Bereaved of Little Children.* Edited by WILLIAM LOGAN, Author of the "Moral Statistics of Glasgow." With an Introduction by the Rev. WM. ANDERSON, LL.D. Glasgow. London: James Nisbet and Co., 21, Berners-street. 1861.

Words fitly spoken are like "Apples of gold in pictures of silver;" or, as some

render the text, a word seasonably spoken is like apples of gold in baskets of silver, were words that seemed to come unsought or sent for on our perusal of this interesting volume. Hard is the heart which heaves no sigh in sympathy with the bereaved, and utterly undesirable is the feeling of that heart which needs no relief from a flood of tears, when surrounded by suffer-

ing, affliction, and death. Who that has read the narrative of the favoured family at Bethany; who that has pursued the path of sorrow to the tomb of Lazarus; who that has read or heard these never to be forgotten words "Jesus wept," can doubt that moderated sorrow for the dead is compatible with the loftiest intellect and the most profound piety? Our limits check our pen—the array of talent which Mr. Logan presents, the masterly manner in which the principal subjects are handled, the force of truth, and the gentleness of the kindest sympathy, and amidst all and above all, the death-blow which is given in this excellent work to the abominable doctrine of the eternal reprobation of infants, must very largely contribute to make this book a favourite companion in the house of mourning, especially where parents have been bereaved of infants or pious children. We highly recommend this work.

2. *Samuel Drew, M.A.; the Self-taught Cornishman. A Life Lesson.* By his Eldest Son. London: Ward and Co., 27, Paternoster-row. Drew, Bodmin, Cornwall. 1861. Price 3s. 6d.

THANKS to the respectable publishers of this very valuable addition to our biographical literature. This "Life Lesson" is so fraught with valuable stimuli to young men of limited means, but of industrious habits, possessing a good staple article in mind, but unaided by the possession of cash, or human patronage, that we feel anxious the volume before us should have a wide circulation among men of this class especially, and among all other classes of society.

The subject of this volume was by no means a promising one during the early stages of his youth, nor even at the time when he attained to manhood. Indeed his antecedents were in some respects repulsive, but he possessed a keenness of penetration and a grasp of intellect that gave him an influence among his shop-mates and neighbours, that was calculated to flatter his vanity, if he was in any measure susceptible thereof. He was blessed with pious parents, but was early deprived of his maternal guide, guard, and intercessor before the throne of grace. Nevertheless young Drew was, doubtless, at times subject to a measure of Divine light and religious conviction, although amid his poaching and smuggling associates he might conceal the secret emotions of his heart.

Samuel Drew commenced daily toil when his wages only amounted to 1½d.

per day, and his employers becoming insolvent at the end of eight weeks his first earnings were lost. For a considerable time his region of literature seems to have been generally limited to a few numbers of the "Weekly Examiner," "The History of Paul Jones," "The Serapis and the Bon Homme Richard." When he commenced business he had a capital of 14s. His literary desires were aroused and intensified by reading "Locke on the Understanding."

Having been converted under the early preaching of Dr. Adam Clarke, a close and lasting friendship was formed between that learned commentator and the self-taught Cornishman, which we doubt not is now being consummated in eternal bliss. After the time of Mr. Drew's conversion, a fresh impetus was given to his mighty mind, and after publishing several valuable works which are destined to support his imperishable fame, and after ranking among the first metaphysicians of his own and other ages, he passed away to the regions of redeemed and unfallen spirits in the full triumph of faith, leaving an example in the capabilities of a self-taught Cornishman, that we trust will prompt many youth of this and succeeding generations to follow his steps in honourable and arduous toil, until they arrive not only to a respectable but useful position in civil and religious society. We have much pleasure in recommending this cheap and very valuable work to the attention of our numerous readers.

3. *Arminianism v. Hyper-Calvinism.*—Being three letters, from Philip Pugh to the Rev. Samuel Cozens, Baptist Minister. Second Edition. May be had of the author and R. Davies, Conference Offices, London, and all Booksellers, by order.

WE are glad at the improved state of feeling which exists between Arminians and Calvinists generally, as nothing is more palpable than that saving religion is quite compatible with the various doctrines promulgated by the teachers of the views held by the truly pious of both parties. Again, it is a pleasing fact that asperities of the hyper school are being much modified, and we trust the good work, so well begun, will extend until each shall behold in each a brother beloved in the Lord. We lament, however, that while there is a general improvement, there are instances, and, perhaps not a few, where people are exceedingly officious in urging their eccentricities, peculiarities, and dogmas on parties, whose interests they by no means promote; but, on the contrary, many persons by such conduct become perplexed.

and it is to be feared, such characters have contributed at least to overthrow the faith of some.

If by one party in this controversy unhappy personalities have been had recourse to, the apt, keen, cutting repartee of our author, aided by appropriate scriptures for the defence of truth and the extension of righteousness, must have been felt by Mr. Pugh's opponent, and we will hope that the brethren will henceforward agree to differ.

The work not only furnishes a thorough exposure of many errors, but it also renders lucid numerous passages of scripture, which might have perplexed many minds. Indeed, it is not merely polemic, but is an excellent commentary on many very important passages of divine revelation. See index and synopsis of texts at the end of the volume. We hail the work as a valuable acquisition to our connexional literature.

In order to secure the repetition of this notice in our present number, we have not been able to read the entire volume, which we regret; but we have read so far, as to assure our own mind that we may and hereby do heartily recommend the work.

4. *Ordination Charge*. By the Rev. W. COOKE, D.D., to the Rev. H. Downes, H. Marsden, R. C. Turner, W. Butterworth, J. W. Williams, S. Meldrum, W. Longbottom, and J. Chadwick, at the Liverpool Conference, 1861. Published by request of the Conference. London: H. Webber, 24, Warwick Lane; and Hamilton, Adams, and Co., Paternoster Row.

At the commencement of this Ordination Charge, the sentiments of Dr. Cooke are especially adapted to impress the mind with the duties and responsibilities of the Gospel ministry, and when these objects have been powerfully enforced in the doctor's clear and convincing manner, he guides his readers from soul-stirring didactics to a lifelike sketch of "the good minister," who is described as "of genuine piety," "of tender sympathy," "of singleness of eye," "of zealous labour," and "of constant prayer." With a facility for spiritual portraiture, and for describing ministerial efficiency, our author prosecutes his object to a very happy issue. Dr. Cooke's remarks on idleness in the ministry are so thoroughly in accordance with our own views, and of such importance is the subject to the weal of Zion, that we transcribe a short extract:—

"An idle minister is a detestable monstrosity, an incubrance in the Church, a stigma on the name, a laughing-stock to devils, and an abhorrence to good men."

From such ministers may the Church of Christ be speedily delivered, and may workmen who need not be ashamed succeed in the rapid extension of Christ's kingdom to the ends of the earth, is our fervent and constant prayer. The work before us is excellent. To our young ministers, especially, we say, read it, with prayerful resolves to attend to its teachings, and extensive and lasting good must be the result.

5. *The Cosmogony of Genesis: its Inspiration and Harmony with Science*. By the Rev. W. COOKE, D.D. London, H. Webber, 21, Warwick-lane; and Hamilton, Adams, and Co., Paternoster Row.

THIS is another well-timed and valuable pamphlet from the pen of an author whose words evince the accomplished scholar, the sound theologian, and the devoted Christian minister.

The "Cosmogony of Genesis" is a superior work. In treating on the Inspiration of the Book of Genesis, and in answering objections thereto derived from astronomy, geology, chronology, physiology, and spontaneous generation, Dr. Cooke explodes so many fallacies and establishes, what may be regarded, the great central idea of his work on such a foundation as must recommend his efforts to the minds of his intelligent readers, while his pamphlet is calculated to teach men of superficial powers, and of unsettled propensities that, on scientific principles, the Book of Genesis, as an inspired portion of Holy Writ, has the strongest claims to our unshaken confidence. We with pleasure recommend the work to the attention of our readers.

6. *The Alarm; or, the Indifferent Church, Described, Warned, and Called to Action*. By THOMAS JACKSON, Minister of the Gospel. London: R. Davies, Sutton-street, Commercial-road; J. Thickbroom, 13, Paternoster-row. Witney: E. W. Watts.

THE subjects introduced into this small volume are of exceedingly grave import, and Mr. Jackson treats them in a manner quite in character therewith. The facts and arguments furnished by the Author, both original and selected, are adapted to convince any person, who is not hopelessly sceptical, that sin abounds in our own country, that drunkenness and the innumerable ills connected therewith, still blight the hopes of myriads, and awfully swell the number of those who seek death in the error of their ways. In the church of Christ also, the Author finds much cause for alarm, especially in

the lack of love to God, and zeal for his cause.

While some of the views may be deemed as too sombre, and perhaps some of the statistics furnished from other authors

may be thought rather extravagant, yet the book is calculated for usefulness, and we hope it will have a wide circulation, and be blessed to many souls.

## HOME RELIGIOUS INTELLIGENCE.

### WORK OF GOD.

**VENTNOR MISSION, ISLE OF WIGHT.**—The history of the Primitive Methodist Connexion furnishes abundant proof, that the Connexion whose rise and progress it records, is emphatically *missionary* in its character. The missionary spirit was possessed in an eminent degree by the founders and fathers of our Israel, and I hope the interest in missionary work, whether home, or foreign, has not abated; but I trust the mantles of our ascending Elishahs have fallen upon our Elishas.

May

We who caught them as they fell  
Bind those mantles to our breast,  
In us may God's Spirit dwell,  
On us may His influence rest.

Much has been done; much remains to be done. Onward! is still our motto. Progress! is still our watchword, and on our banners is still inscribed: "The world for Christ!" Nor will we be satisfied until

"People and realms of every tongue  
Shall sing His love with sweetest song."

While, however, our General Missionary Committee evinces solicitude for souls in distant lands, it has also deep sympathy with perishing humanity at home; hence from time to time new mission stations have been, and still are being opened in our midst.

The Isle of Wight, for a number of years, has received a considerable share of missionary efforts, and in several of its towns and villages, societies have been long established. Encouraged by past successes, stimulated by the Divine command:

"Go ye out into all the world," &c., and cheered by the Divine promise: "Lo, I am with you alway," &c., the General Missionary Committee has deemed it prudent to open a mission in this part of our "Garden Isle;" the writer being appointed to open the same. It may not be uninteresting to give a few particulars relative to my proceedings and prospects, &c.

*Ventnor.*—This place has been very rapid in its growth. A comparatively few years ago it was a village, but now it is a busy town, with a population of more than 3,000 souls. Much might be said of the beautiful scenery—the numerous picturesque rambles of surpassing beauty and loveliness in the vicinity of Ventnor; but I forbear. At this town I arrived in July last, and on the evening of the 31st of that month opened my commission among its inhabitants. In one of its streets, I gave out and sang as I proceeded through the same, the hymn commencing with:—

"Come ye sinners, poor and needy," &c.

A goodly number of persons having gathered around me, I preached the Word of Life; after which I stated the object of my mission. For several weeks I continued to preach in the open air *only*, and was much cheered by the attention of those to whom I ministered.

The Wesleyan Methodists having just vacated their old chapel and opened a new one, the former was offered for sale, and has been purchased for £225, and conveyed to

trustees for our own Connexion. The chapel which is freehold and capable of seating about 150 persons, is in good repair. After preaching in it for several weeks, we held our formal opening services on Sunday and Monday, October 13th and 14th, 1861. On the former day, sermons were preached by the Revs. W. Baitson, of Newport, and J. Hall. On Monday we held a tea-meeting in the Lecture Hall of the Literary Institution, when about 150 persons partook of an ample repast. On the removal of the tables, a public meeting was held, presided over by E. Warden, Esq. (Independent), when addresses were delivered by the Revs. W. Baitson, C. Foster (Wesleyan), and J. Hall. A collection was made and liberally responded to. The proceeds of the services amounted to £12.

I am happy to add, we are letting a few sittings in the chapel, and a small society has been formed. In this enterprise, I shall doubtless at times have hard toiling, but let me have the smile of heaven, and the confidence of our Missionary Committee, and then I shall cheerfully toil on in my Master's cause, desiring only to spend and be spent for Him. I am truly grateful to God for the help He has thus far vouchsafed, and I am deeply indebted to many kind friends for the aid they afforded me in various ways at the opening services, thereby saving additional expense.

*Bonchurch.*—This village lies a short distance from Ventnor, and here, amid scenery of the most romantic loveliness, pre-eminent for beauty, I have blown the Gospel trumpet. On my first visit to this place, a kind Wesleyan friend offered me the use of his garden wall for a pulpit—the offer was thankfully accepted, and thence I have

repeatedly dispensed the Word of Life to rich and poor,—the learned and the rude. I trust the Divine blessing will accompany my labours, but as yet I have not found in this village a room or house in which to preach during the winter months, still I am full of hope.

"Courage, our Captain cries," &c.

*Shanklin.*—This village is delightfully situated on the south-eastern coast of the island. Its little antique church, emblematic of quiet and repose; its pleasant cottages embowered in shady groves, and its noble prospect of the sea, form a strikingly romantic picture. Here amid sylvan and rural scenes, I have been wont to tell the story of redeeming love, and while in the name of my Divine Master I have endeavoured to preach a present, free, and full salvation, God has helped me; enquiry has been excited, and most interesting services have been held. A room having been kindly offered to me, I have opened the same for Divine worship. To God be all the praise.

*Wroxall.*—This village I have also missioned, but have not, as yet, obtained a place in which to preach.

Being alone, without any local help, save a little I receive from the adjoining station, I have not been able to open more places than those already named. I am, however, much encouraged with those I have opened, and am looking for, and expecting, and praying, that my anxiety and toil may be amply repaid. For *human* help I am thankful, but for *Divine* help I especially pray; yet while I crave the guidance of the Holy Spirit, I also desire the fervent prayers of the friends of missions.

JAMES HALL.

## MISSIONARY SERVICES.

1. **DEAR BROTHER HARLAND,**—Missionary services were held at Gravesend, October 20th and 21st, 1861. Sermons were preached on the 20th by the Revs. J. Dawson (deputation), and H. Green. On the 21st, a public tea-meeting was held, followed by a missionary meeting. The meetings were well attended, and a divine influence rested upon us. The chair was taken by J. North, Esq., and addresses were delivered by the Revs. T. Derry (Wesleyan), B. H. Kluht (Congregationalist), J. Dawson, T. Knox, S. Hart, H. Green, and Messrs. Carpenter and Hitchen. The amount realized was £8 4s. 7d. I am happy to say, the missionary spirit appears to be stirred up among our friends here, and they feel determined to do better next year.

May the blessing of God rest on all our missions.

HENRY GREEN.

2. **SELBY BRANCH OF SWINEFLEET CIRCUIT.**—Dear Editor,—Missionary services were held in this branch at North Duffield, Cliff, Burn and Drax, on November 10th and four following days, when the Revs. R. W. Monkman, T. Campey, and other friends rendered us efficient aid. The above services were characterized by an increase of missionary contributions and by the conversion of sinners to God. The total sum realized in this branch for the missionary cause, during 1861, amounts to £47 19s. 1d., being £13 15s. 11d. more than was collected for the same object during the preceding year.

JAMES R. PARKINSON.

3. **WORCESTER BRANCH.**—Dear Brother Harland,—We have recently completed a successful course of missionary services in this branch. On Sunday, November

3rd, 1861, preparatory sermons were preached at Worcester, Kempsey Green, Sale Green, and Wadborough. On the following week meetings were held at Worcester, when the writer presided, and addresses were delivered by the Revs. B. Stubbs, H. E. Sturmer, J. Bartlett, and J. Hall (deputation). The meeting was lively and effective, the proceeds were £8 11s. 9d. The meetings at the other places were also well attended and lively. The Rev. J. Hall (deputation) rendered us acceptable service.

O, may the God of missions continue to bless us. The total collections amounted to £11 8s. 11d., being £4 3s. 6½d. in advance of last year.

E. COOPER.

4. **MALMESBURY CIRCUIT.**—Dear Mr. Editor,—We have recently held a course of very interesting missionary meetings in this Circuit. On Sunday, the 24th of November, 1861, sermons were preached at Malmesbury, Tetbury, Hullavington, and Startley, and collections were made on behalf of the mission funds. On the following days, we held missionary meetings at the above named places, and were assisted by the Rev. T. Powell, from Motcombe, and the Rev. G. Warner, from Sturminster. The brethren last named served us efficiently. The meetings were of a high order, and the influence from Heaven rested upon us. The amount raised at Malmesbury by collections and boxes was £8 10s. 10d.; at Tetbury, £2 18s.; at Startley, £6 16s. 11d.; and at Hullavington, £2 1s. 1d. Total, £20 6s. 10d.; being about £1 16s. in advance of what was realized at these places last year. The friends intend, by the help of the Lord, to far exceed this amount next year.

N. WATTS.

## CHAPEL OPENINGS.

1. WELLOW BRANCH.—Dear Editor,—We have opened a neat, substantial chapel at Caunton. At an early period in the history of Primitive Methodism, this village was missioned by our people, and a society was formed. In 1823, a small chapel was rented and furnished by our members, and many quickening seasons were experienced, and in it some of our present ministers received the first elements of evangelical truth and Methodist theology, which, incorporated with zeal and perseverance, have issued in extensive usefulness.

The late Rev. Jeremiah Gilbert, the Revs. W. Antliff, S. Antliff, and W. Cutts have all gone out from Caunton.

For several years the old chapel has belonged to the late Mr. Cutts, whose family has manifested deep sympathy with our cause. In consequence of some changes having taken place a short time since, Brother Cutts proposed to sell the old chapel to the Connexion, or, if our friends could obtain a site elsewhere for a new one, he would give £5 towards its erection, providing Messrs. Antliff and the society would make corresponding efforts. Accordingly two cottages, with gardens, were bought at a cost of £170, including conveyance.

A few months back, the foundation-stone of our new chapel was laid by J. Heard, Esq., and Brother S. Antliff delivered an address on the occasion.

October 13th, 1861, opening services were held, when two sermons were delivered by the Rev. W. Cutts. On October 20th, Brother W. Antliff preached twice; also after tea on Monday, Mr. Antliff preached again. The services were generally crowded, and the collections good.

In canvassing the village for donations, we were received with

kindness and many good wishes. Very few, indeed, dismissed us without rendering help. Our little sanctuary will accommodate about 130 persons with seats; and while it is an ornament to the village and an important acquisition to our interest in the place, it also serves as a memorial of the worthy men Caunton has furnished for the itinerancy.

The sum total raised gratuitously amounts to about £65, being nearly one half of the cost of the erection. We magnify the grace of God, and are thankful to the friends who have helped us.

THOMAS FLETCHER.

2. BUTTON OAK, KIDDERMINSTER CIRCUIT.—Button Oak is a small hamlet, about three miles from Bewdley, in the county of Salop. For nearly twenty years it has been the scene of Primitive Methodist labours. For some years it was a very flourishing place, and many sinners were converted to God; but of late our cause has been low, and very few people attended the services.

Mrs. Hamar, a lady who has recently come to reside at Button Oak, was much grieved to see so many people who never attended any place of worship (the parish church is about seven miles distant), and one day last winter the writer called on her, and unsolicited, she offered him a piece of land in a most eligible situation, on which to erect a chapel. The offer was laid before the circuit authorities, who, regarding it as an indication of the will of God, gladly accepted it.

The preliminary arrangements were gone through, and a neat sanctuary has been erected, 23 feet by 18 feet. The building is brick, covered with slate, and has four circular-headed windows. The cost of the whole is about £73.



The chapel was opened for Divine service on Sunday, October 20th, 1861, by Mrs. Viner, of Norton, and on the following Sabbath, Mr. and Mrs. Gwillim, of Kidderminster, officiated. The collections were £3 14s. 9d. A tea-meeting was held October 21st, and the trays gratuitously supplied. Messrs. Lewis, Horton, and Beavan gave each a donation of £5, and several others gave £1, each; altogether we have realised by donations, £30 1s. 3d.; tea-meetings, £5 4s.; collections, £3 14s. 9d.; making a total of £40; and we have £6 promised against the anniversary.

We gratefully record our thanks to all friends. May the chapel be a blessing to the inhabitants of Button Oak, and the birthplace of many souls. Amen.

WILLIAM GWILLIM.

3. SHIPDHAM, EAST DEREHAM CIRCUIT.—Shipdham, a large and populous village in East Dereham Circuit, was missioned by the Rev. R. Key, nearly thirty years since, amidst much opposition and persecution; notwithstanding which, the Word went with power to some hearts, and a society was formed, which has continued to the present. Worship has been regularly conducted for more than twenty years in a hired chapel, and a large Sabbath-school has been raised in connection therewith. The building being too small for the increasing congregation and school, an effort was made in the autumn of 1860 to purchase a plot of land on which to erect a Connexional chapel; but we failed in the attempt. After this, our friend, Brother E. Last offered an eligible site for the purpose; efforts were made to obtain subscriptions towards the object, and encouraged by our success,

the land (20 yards by 12), was secured by a Connexional deed; and after the usual preliminaries had been gone through, the first stone of the intended new chapel was laid by the writer on the 22nd of May, 1861. The building is 36 feet by 24, and 15 feet from the floor to the wall-plate; the walls are 14 inches thick, of brick and stone. The chapel is covered with slate, and is a neat and substantial edifice.

On Sunday, Sept. 15th, 1861, opening sermons were preached by the Rev. H. Gunns, of Norwich, and the Rev. R. G. Williams, of Dereham.

On Tuesday, the 17th, the Rev. R. Key preached in the afternoon; after service about two hundred persons sat down to tea, which was succeeded by a public-meeting, presided over by Brother J. Andrews. The speakers were Revs. R. Key, J. Scott, J. Dalglish, and H. Turrall. A blessed influence attended the whole of these services.

The entire cost is upwards of £170. By the liberality of our friends, we have raised more than £70, and leave only £100 on the premises. £80 are taken on mortgage, and £20 on note. The latter sum the trustees purpose to pay off at the first anniversary; promises of upwards of £16 towards that amount have been already given. We beg to tender our best thanks to all friends who helped us in this work of faith and labour of love. Praying that this sanctuary may be the birth-place of very many precious souls, we ascribe all praise and glory to God.

JONATHAN SCOTT.

4. CLAYPOLE, NEWARK STATION.—Claypole is a village and parish, with a station on the Great Northern railway, situate on the east side of

the river Witham, with a population of about 700 souls. The foundationstone was laid on Friday, August 23rd, 1861, by Mr. William Barnsdale. The proceeds of the day amounted to £13. The following extract is from the *Newark Advertiser*, Nov. 13th, 1861.—

“It is now 42 years since the Primitive Methodist preachers first proclaimed the gospel in the village streets of Claypole. For several years they conducted the services in various cottages, as they were offered, until a small room was taken of Mr. Lane, for the sum of £1 per annum. Here for a number of years they met, repairing the old room from time to time as it needed, and often unable to find sufficient accommodation, until the 25th of last month, when the present chapel was opened, and about 200 people sat down to tea gratuitously provided. At 7 o'clock, the Rev. R. Parks gave a lecture to a crowded audience. Subject: ‘Martin Luther.’ The same gentleman also preached to crowded congregations on the following Sabbath. These were followed by two sermons on Sunday, Nov. 3rd, by the Rev. W. Richardson, of Nottingham. The total costs of the chapel, including land, will be £120, towards which there has already been raised, including donations and subscriptions, the sum of £50. The chapel is an ornament to the village, and will seat 130 persons. On Tuesday last, the Rev. P. Daykin, of Newark, improved the death of the late Rev. W. Carthy, to a large and attentive audience, and at the close of the service, 52 of the sittings in the chapel were taken. Never have we witnessed a more united effort on the part of friends than has been put forth in the erection and services of this place of worship.”

The chapel fronts the main street, with a little spare land as frontage, which we intend to palisade. The

chapel is 28 ft. 6 in. by 22. ft 6 in., and 14 ft. to the ceiling; has an elevation of pews in front: a singers' pew on each side of the pulpit. The chapel is well lighted and ventilated. The seats are all let, and additional ones are needed. The Lord is also blessing us, and members are being added to the society.

We would tender our thanks to all helpers.

May the house of prayer be made a blessing to the present and succeeding generations, is the prayer of

P. DAYKIN.

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5. DEAR EDITOR, — We have recently opened a new chapel at COTTINGHAM, in the Hull Second Circuit. The Primitive Methodists first missioned this place in 1820, the year after Mr. Clowes came to labour as a missionary at Hull. During the first ten years, the society rented a small barn, which they fitted up for a place of public worship. This was the day of small things; but it led to something of greater importance.

In 1828, a neat little chapel was erected in a good central situation, capable of accommodating about 120 adults. For several years past the chapel has been too small for the increasing population and our thriving interest at Cottingham; successful pecuniary efforts were made under the superintendency of my predecessor, Mr. J. Petty, with a view to enlarge the old chapel; but we subsequently decided to build a new one in an eligible situation and on a superior tenure. We laid the foundation under propitious circumstances last midsummer, and the premises are now nearly completed. The edifice is a neat, substantial, and well arranged structure, and reflects great credit on Mr. Joseph Wright, of Hull, the architect; and Messrs.

Hobson and Taylor, of Cottingham, the contractors.

All the windows are of ground glass, and the lights are secured by a space of five feet on each side of the chapel. The front will be protected by strong iron railing set in massive stone work. The place is lighted with gas. The gallery is efficiently lighted by fifteen jets in two circles, surrounding the lower extremity of a single shaft suspended from the ceiling. In place of a pulpit there is a neat semicircular platform, capable of accommodating five or six persons at public meetings. The front is built of white brick, and the style is modern Italian. On an emergency the chapel will seat 350 persons. A preacher's vestry is provided, which opens into the chapel at the foot of the platform stairs. The interior furniture is stained and varnished, which presents a very neat appearance. The entire costs, including sufficient land on which to erect a school and chapel-keeper's house, is about £700, towards which we have raised by voluntary contributions, &c., about £230, and we have a prospect of realizing a considerably larger amount. To the worshipful, the Mayor of Hull, W. Hodge, Esq., and his good lady, we are under great obligations for their liberal patronage. The trustees too, and their wives, by their zeal and generosity, set a praiseworthy example to the society and congregation. In our opening services we were favoured with the valuable assistance of the Revs. John Bywater, of Kirton Lindsey; William Whitby, of Beverley; and Miss R. A. Wilson, of Hull. The opening sermon was preached by Mr. W. Garner, the superintendent of the circuit, whose prayer is that the society may love one another; let their light shine before men, and be zealous for the Lord of Hosts; then the glory of the latter house will

be greater than the glory of the former.

WILLIAM GARNER.

6. DEAR EDITOR. — APPERKNOWLE is a small village in the Chesterfield Circuit, at which we have laboured for more than thirty years; but for want of a suitable place in which to worship God we have suffered great inconvenience. Many efforts have been made to obtain a site of land on which a chapel might be erected, but those efforts were not successful until last spring, when Mr. Ward sold us a piece of land for £10. The foundation stone was laid June 24th, 1861, by Mr. J. Sharman of Sheffield. The collections and profits of tea amounted to £7 15s.

On Sunday, October 20th, 1861, the chapel was opened for Divine service, when sermons were delivered by Messrs. J. and W. Sharman, who are natives of the village. The son preached morning and evening, and the father, Mr. J. Sharman, in the afternoon. The chapel was crowded afternoon and evening, and many were unable to gain admittance.

On Monday, October 21st, a tea meeting was held, and upwards of 150 persons sat down to an excellent repast; after which, a public meeting was held, and addresses delivered by the Rev. W. Sapcoat and several other friends.

Oct. 27th, Mr. W. Thomas preached two sermons. The collections and profits of the tea amounted to £22.

The chapel is a substantial building. It is 24 feet 10 inches by 24 feet 4 inches, and 13 feet from the floor to the ceiling. It is covered with blue slate; it has four windows, two on each side, with boarded floor and folding doors, and a fan light: the pulpit with a singers' pew are on one side. There are six rising pews, stained and varnished. The chapel is well ventilated, and will

seat about 150 persons. The entire cost will be about £150, towards which we shall have raised, when we have obtained a little which is not come in, about £90. We record our thanks to all who have

helped us. May the Holy Spirit be copiously poured out, and may this little sanctuary be the spiritual birth-place of many souls.

T. E. PAGE.

### CHAPEL RE-OPENINGS.

1. STOURMINSTER, NEWTON.—We have recently effected a considerable improvement here by the enlargement of our chapel, the erection of a gallery, and by cleaning and painting the whole. The re-opening services were held on Sunday and Monday, November 17th and 18th, 1861. On the former day we were favoured with the services of Mr. Isaac Humphries, from the Brinkworth Circuit. The word was with power, and several persons accepted the invitation to come forward for instruction and prayer, and they found salvation by faith in the blood of the Lamb. The writer preached in the afternoon. On Monday afternoon Brother T. Powell preached in the Temperance-hall, which has been placed gratuitously at our service during the enlargement of our chapel. About two hundred persons took tea in the chapel after the service, and a spirited meeting followed, presided over by Mr. Walter Bartley, from Motcombe. The writer read the report and addresses were delivered by Messrs. Blackmore, Humphries, and Powell. In order to understand our financial position, it must be known that the premises, consisting of a small chapel, preacher's house and cottage, were, fifteen years ago, secured to the Connexion on the condition that an annuity of £15 per year for twenty years should be paid, and at the end of that term one hundred pounds was to be paid to the vendor. A subsequent enlargement was effected, and a mortgage of £40 taken on the premises. Since I

have been here God has mercifully revived his work, and an increasing congregation, Sabbath-school, and church, cried, "Give us room, that we may dwell." The only way to enlarge our borders appeared to be to take the preacher's house into the area of the chapel, but this would seriously diminish our annual income. However, to justify the procedure, Mr. Henry Stroud, a generous old friend, offered to give £100 pounds to the chapel fund, on the condition that he should receive a bond securing him an annuity of £4 for his life. This was gladly accepted, we proceeded with the work, and by this addition and the erection of a gallery, we have provided sittings for more than a hundred additional hearers. The cost of the enlargement is between £60 and £70, towards which we have by donations and opening services raised about £50. Mr. Stroud has made himself very useful in soliciting donations, and he has met with general acceptance. G. Sturt, Esq., M.P., the Hon. W. B. Portman, Esq., M.P., and other gentlemen of the neighbourhood, aided us by donations. So that after paying all expenses and paying off the mortgage, we have a goodly sum in hand as the commencement of a fund to meet the £100 becoming due at five years' end. May God, even our God, bless all who have assisted us, and that the glory of the latter house may exceed the glory of the former, is the prayer of yours affectionately,

GEORGE WARNER.

## LAYING FOUNDATION STONES.

1. GREAT BROMLEY, COLCHESTER CIRCUIT.—Dear Editor,—The friends at this place have for some time past felt the need of a larger place of worship. The cottage in which they have held religious services was too small for them. This led our friends to carry the matter in fervent prayer to the wise Disposer of events, and He opened their way, so that a very eligible site was obtained, on which to build a new chapel; and on Tuesday, October 23rd, 1861, the foundation-stone was laid. At half-past two o'clock p.m. the friends met on the ground on which the chapel is being built. The service was commenced by the Rev. W. Yeadon; a short address was delivered by the writer, and other matters were attended to in order. At five o'clock a gratuitous tea was provided, to which about 120 persons sat down. After tea a public-meeting was held, when addresses were delivered by Messrs. W. Yeadon, J. Fortress, and other friends. The proceeds of the day from the tea-meeting, &c., amounted to £14. The chapel will be situated in a very convenient place, and is to be 30 feet by 22, and 11 feet from the floor to the ceiling, and will be well ventilated. The society is in a good state, and additions are

being made almost every week.

That the work so auspiciously begun, may be continued and increased, and that the chapel when built may be the birth-place of many souls, is the earnest prayer of

J. FORTRESS.

2. On Monday, November 4th, 1861, the foundation-stone of a Primitive Methodist chapel, now in course of erection, was laid at FRECKLETON, PRESTON CIRCUIT, by Mr. John Lamb, of Preston, who delivered an appropriate address. After the laying of the stone, the Rev. W. Rowe, of Manchester, delivered an address. The company then retired to the old room, and about 250 people sat down to a comfortable tea, which was partly gratuitous. A public-meeting was held after, over which Mr. W. Sowerbutts, of Preston, presided, who opened the meeting with a powerful address, which was followed by addresses from the Revs. W. Knox, of Kirkham (Independent), D. Peacock, of Derby (Baptist), W. Rowe, R. Kaye, J. Graham, E. Stubbs, and Messrs. J. Lamb, R. Dalton, and J. Whittle. The room was crowded. The collections, donations, and profits of the tea-meeting amounted to £26 19s. 2d.

R. KAYE.

## SPECIAL EFFORTS.

1. LANCASTER.—Dear Editor,—I have no doubt you, and at least some of your numerous readers, will be glad to find that special efforts have been made to remove the debt which is on our chapel at this place. The sanctuary was built and opened in 1854, and cost about £458. The debt left on the premises after being opened was £300. When I returned to this station in July, 1860, I found that £34 had been paid off during the five years I had

been absent. My first effort was to get the chapel painted, &c., intending after that was done, to commence operations for the removal of the debt. But the way opening for the erection of a chapel at Brookhouse (which was opened during the last summer) the effort for Lancaster Chapel was deferred till a few months ago. Having ascertained what amount could be raised among ourselves, we laid our case before the General Chapel Fund

mittee, and that committee promised to give us £25, on condition that we raised £101, to reduce the debt to £140. I am happy to say that we are in a position to claim that grant, and reduce the debt as stated. The following is the substance of what appeared in the *Lancaster Observer* on the subject :—

“Services in connection with the anniversary of the Primitive Methodist Chapel, Moor Lane, Lancaster, were held on Sunday, November 3rd, 1861, on which occasion the Rev. D. Tuton, of Staleybridge, preached in the chapel, morning and afternoon, and in the evening in the Palatine Hall. The services were of a very interesting character, and the attendance (especially in the evening) was good. A collection was made after each sermon in aid of the fund for liquidating the debt on the above chapel; the amount realized was £5 12s. On the following evening the annual tea party was held in the Wesleyan school-room, Edward street, when about 170 persons assembled and partook of the “refreshing cup;” the amount obtained from this source was £6 13s. 8d. In the latter end of August last, the Rev. Thomas Bennett, the respected minister of the station, issued circulars requesting assistance from friends towards this praiseworthy object. Up to the August services more than £90 have been obtained, which, with a grant of £25 from the General Chapel Fund, and the proceeds of the anniversary, will enable the trustees to pay off £126, leaving £140 to be obtained in order to make the chapel debtless.

After tea was over the friends adjourned to the chapel, where a very profitable and interesting public meeting was held, presided over by Mr. W. Jackson, one of the trustees. After the chairman’s opening speech, in which he congratulated the friends on the pros-

pest of the great reduction or entire removal of the debt, &c., he called on the Rev. T. Bennett to read the list of donations obtained by him towards paying off the debt. The list contained the names of persons belonging to almost all denominations in the town. Among others we noticed those of T. Greene, Esq., £5; E. Dawson, £5; Mr. C. Turner, £5; Storey Brothers, £3 3s; W. Whelson, Esq., £2; the two members for our Borough, £2 each; the Vicar of Lancaster, £1; &c., &c. We thank God for having succeeded our efforts so far; and we hope before long to have to inform you of a further reduction of the remaining debt, or of its being entirely paid off. If the latter can be done, we have not much fear of soon being a self-supporting station. In conclusion we are happy to say, that during the last several weeks some souls have been saved. O that conversions were more general!

THOMAS BENNETT.

2. WESTON HILLS.—Thanksgiving and reduction of chapel debt.

“But the liberal deviseth liberal things; and by liberal things shall he stand.”

I know not that I was ever more forcibly struck with the beauty of this portion of God’s word than on Friday, November 15th, 1861, while attending a tea-meeting at

Weston Hills. A neat little Connexional chapel was erected at this place in 1854; the debt when finished was £66. It stands in the neighbourhood of a few scattered houses. We have a small society and a Sabbath-school, with many friends. Several farmers who attend this place of worship have for some time felt a desire to have a “Thanksgiving service for their late bountiful harvest.” It was agreed that a social tea-meeting should be held in our chapel, and that each person should give (as the

Lord hath blessed him) a donation for the reduction of our chapel debt. Friend after friend came forward with a piece of gold or silver until we had on the table £10, and £5 more are expected from friends that were not at the meeting; so that we shall by this thank-offering to God be able to reduce the chapel debt at the least £15. To God be all the glory. O Sir, if all our rich farmers and friends would follow this noble example, what a great amount of good might soon be done.

R. DUCKER.

[We hope the course pursued by the friends referred to in this article will be extensively imitated. The giving, as the Lord prospers us, is truly scriptural, and ought to be universally attended to by the followers of Christ.—EDITOR.]

3. NEW MILLS.—Dear Editor, —The year 1861 will be memorable to the friends of Primitive Methodism in this locality as the year when our chapel and trust property were freed from debt. About six months ago the mortgagee gave notice for the £200 he had on the property to be paid. We thought this a favourable time to make a special effort to clear off part, if not the whole of the debt. We commenced our proceedings by making the chapel anniversary something out of the ordinary course. On Saturday, August 17th, 1861, we held a public tea meeting, when about 300 individuals sat down to an excellent tea, gratuitously provided by our friends. A public meeting followed, presided over by J. Stafford, Esq. Addresses were delivered by the Revs. W. Sanderson, W. Rowe, H. Beeson, F. Clarke, J. Morton, and Mr. J. Ingham, of New Mills. On Sunday, August 18th, Mr. Sanderson preached two sermons, the Wesleyans kindly lending us their chapel for the evening service. By

these services we realized £30. In addition to this effort we opened a subscription list. To facilitate our purpose we got circulars printed, giving Connexional information, and fully stating our object. Mr. J. Ingham generously headed our list with a donation of £20, and his son Mr. M. Ingham followed with £10. J. Schofield, Esq., of Liverpool, did us good service by offering us a donation of £20, on condition we realized £180. This gave a fresh impetus to our friends, and we were not long ere a donation of £10 from W. P. Thornhill, Esq., M.P.; £10 from T. Brindley, Esq., Ireland; £5 from His Grace the Duke of Devonshire; £5 from J. North, Esq., Huddersfield, were added to our list. The gentry in the neighbourhood were waited upon and our appeal was generously responded to by J. Bennett, Esq., J. Ingham, Esq., C. Yates, Esq., and Messrs. Hibbert and Alcock, who gave £5 each, and others gave smaller sums. In this effort many of our friends have laboured vigorously, and I am happy to inform you, and your many readers, that the result is the realization of a few pounds more than is required to clear the trust premises from debt.

On Saturday, November 9th, 1861, as a kind of termination to the effort, we held a social tea meeting at which many of our members and friends were present, and those who had taken an active part in removing the debt, addressed the meeting. Joy and gladness at the accomplishment of our purpose, was manifest on every countenance. We are grateful to the Giver of all good for this timely and delightful success, and the prayer of my heart is that all who have in any way assisted us may be rewarded in this life, and in the world to come be the possessors of eternal blessedness. Amen. JOSEPH MORTON.

## TEA MEETING.

SANDWICH, RAMSGATE MISSION.—Dear Brother Harland,—The September quarter-day board of this station gave us permission to commence a fund towards the erection of a chapel in this town; an object the accomplishment of which is a desideratum, our present preaching place being far too small to accommodate the people who wish to hear the Word of Life from Primitive Methodist ministers, and we are unable to obtain a larger place. On Monday, October 28th, we held a public tea which was well attended, and the proceeds were good. A public meeting followed, which was addressed by the Revs. J. Bendle, J. Dash, and other friends; and ere the meeting closed one who had wandered from the fold of the Good Shepherd, was restored, while men and angels

rejoiced, because in this case he who was dead is alive again, he who was lost is found. Hallelujah. The total sum, brought in by the collectors, together with the profits of the tea, amount to £15 10s. 2½d. Our society as yet is in its infancy, and is composed of a class of men and women who have to earn their bread by the sweat of their brow. The above sum has been realized by the pence of the poor, and not by the pounds of the rich; and we hope the collectors will take encouragement from the success that has hitherto attended their efforts, and go on in their praiseworthy undertaking. May the great Head of the church smile on our humble endeavours, and to Him we will ascribe the praise.

JOSEPH DASH.

## CHAPEL ANNIVERSARIES.

1. ON Lord's Day, October 6th, 1861, two sermons were preached to crowded congregations, in the Primitive Methodist chapel, EDWINSTOWE, by the Rev. G. Watson, of Gainsborough.

On Monday, the 7th, tea was given by Mesdames Charlton, Anderson, Fells, Freeman, and Willmot. At the public meeting which followed, the chair was occupied by our friend Mr. James Lucas. After a short speech by Brother Masling, Brother Anderson gave us a brief historic account of the chapel funds, and the various plans which had been adopted in order to lessen the debt, and bring it into the neat, clean, and respectable condition it now presents. The writer and Mr. Watson subsequently addressed the meeting.

The net proceeds of the anniversary amounted to £5 2s. 10½d.

T. F.

2. SWINBROOK.—On Sunday and Monday, October 13th and 14th, 1861, we celebrated the anniversary of our little chapel at this place, when sermons were preached by the Rev. H. Yeates, of Witney. On Monday a public tea was provided, and upwards of eighty persons partook of the social cup.

After tea a very interesting meeting was held, which was presided over by the writer, and addressed by Brothers James, Cox, Rose, and H. Yeates.

The sum realised was upwards of £11, which will enable the trustees to pay the interest, meet a few extra expenses, and reduce the debt £5.

GEORGE MAISEY.

3. DEAR EDITOR,—The third Anniversary of our COCKWELLS CHAPEL, PENZANCE CIRCUIT, was celebrated on Sunday, October 27th, 1861, when three sermons were preached, that in the morning



by Mr. T. Pascoe, and those in the afternoon and evening by J. Hawkins.

The services were very satisfactory. In the evening several persons manifested contrition for sin, and felt their need of a Saviour. The amount collected was £2 10s. 2d.

J. HAWKINS.

4, CONSHAM, CHIPPENHAM CIRCUIT.—Dear Editor,—The Anniversary Services in connection with our chapel at this place, were held on Sunday and Monday, October 27th and 28th, 1861.

On the Sabbath, sermons were preached in the afternoon and evening by Mrs. Pinchin, of Market Lavington, to crowded congregations, and a holy influence rested upon the people.

On the Monday afternoon about sixty persons sat down to an excellent tea. In the evening we held a public meeting. Mr. Butler, of Chippenham, presided. Addresses were delivered by Mrs. Pinchin, the Revs. E. Millicent and G. Bromley.

The total proceeds of this anniversary amounted to £7 19s. 7d.

That God may shine upon us, and richly bless us, and make this place the birth-place of many precious souls, is the sincere prayer of  
G. BROMLEY.

5. DEAR EDITOR,—The Anniversary Services of the Primitive Methodist chapel, BINGLEY, were held on Sunday, October 5th, 1861. Three sermons were preached on the occasion; that in the morning by Mr. P. Clapham (Wesleyan), and those in the afternoon and evening by Master Dodsworth, of Selby, son of the Rev. J. Dodsworth. The congregations were large, and a gracious influence attended the services. The collections amounted to £15 4s., being about one-third

more than was ever raised for the same object before.

Great interest was created on this occasion, from the fact that Bingley Chapel was the spiritual birthplace of the youthful preacher. The first time he attended service in it, the Lord converted him under a sermon on the Prodigal Son, preached by his father; and the second time he attended the chapel was to preach the above sermons.

CHARLES CRATTEN.

6. DEAR EDITOR,—The anniversary of the Primitive Methodist chapel at this place was held October 27th, 1861, when sermons were preached in the public room, Park Street, morning and evening, by H. J. M'Culloch, Esq., and in the afternoon by J. C. Richardson, Esq., from York. The attendance was numerous, and the people heard with much attention the word of life.

On Wednesday, October 30th, a tea-meeting was held in the same place, which was attended by more than four hundred persons. The public-meeting which followed was presided over by Captain M'Culloch, and addresses were delivered by J. C. Richardson, the Revs. T. Waumsley, R. Wrench (Wesleyan), Messrs. J. Dodsworth, T. Cutting, and the writer. Those addresses were interspersed with selections of sacred music.

The total proceeds of this anniversary, including a donation of £1 by J. C. Richardson, Esq., and £5 by H. J. M'Culloch, Esq., amounted to £38 2s., being about £6 more than were collected for the same object last year.

JAMES R. PARKINSON.

7. THOMPSON, BRANDON CIRCUIT.—The anniversary of our Thompson chapel was celebrated October 27th and 28th, 1861. Brother R. Church, of Wisbeach, preached

three times on the Sabbath to good congregations.

On Monday afternoon he preached again, which service was followed by a numerously attended tea, and a public-meeting in the evening. Our souls were much humbled, and blessed by more than an ordinary degree of the gracious presence of Him who filleth the upper temple, and who has, during the past year, made bare His holy arm in the salvation of precious souls in this

house of prayer. Addresses were delivered to a crowded and deeply affected audience by Brothers Church, Webb, Dunnett, Adams, Clarke, and the writer. The monetary proceeds amounted to more than £14, which will enable the trustees to reduce the debt £10.

Our thanks are due to many of the friends of Zion, but especially to the Author of all good. "Praise waiteth for thee, O God, in Zion."

WILLIAM H. MEADOWS.

## SCHOOL SERVICES.

1. HASLINGDEN, Dear Editor,—The anniversary of our Sabbath-school at Haslingden was held October 13th, 1861, in connexion with which we also opened a very excellent organ, built by Messrs Jardina and Kurtland, of Manchester. We had three sermons preached during the day: those in the morning and evening by the Rev. J. Kidd of Douglas, Isle of Man, and that in the afternoon by the writer; the services were remarkably well attended, and a very powerful influence pervaded the whole. Mr. Mellor, of Blackburn, presided at the organ, and by his performances rendered valuable aid to the services of the day. The amount collected in behalf of the two-fold objects, was £171 6s. 3d. We hereby thank our kind friends; may the Great Head of the Church reward them in this world a hundred fold, and in the world to come with life everlasting.

THOMAS HINDLEY.

2. CAMDEN TOWN, LONDON SECOND CIRCUIT.—The eleventh anniversary of the above Sabbath school was celebrated on Sunday and Monday, the 3rd and 4th November 1861. On the Sunday sermons were preached in the morning and evening by the Rev. Murray Wilson, of Reading. The congregations were excellent. The tea on the following day was numerously attended, and a spirit of harmony, and gladness pervaded the whole company. The public meeting after was presided over by Mr. Wilson; recitations were given by several of the scholars, interspersed with appropriate hymns and short addresses by some of the friends and officials of the school. The collections and profits of the tea amounted to nearly £5. We are glad also to report an increase in the number of scholars. Our earnest prayer is that our pious scholars may be greatly increased, and that the work of the Lord may prosper in our hands. Amen.

T. EDWARDS.

## OBITUARY.

1. Died at Yorton Heath, Hadnall Circuit, May 22nd, 1861, in the twenty-sixth year of his age, **THOMAS BRITAIN GREGORY**. His parents have been members of the Primitive Methodist Connexion upwards of thirty-six years; consequently he was privileged above many. It appears from his own statement that he was the subject of serious impressions from a child, but as he grew up he pursued with eager steps the path which leads to ruin, and checks of conscience and other gracious influences, until 1860, when he was married, and came to reside with his father. While listening to a sermon preached by his parent, who is a local preacher, on Sunday, October 28th, 1860, the Holy Spirit accompanied the word to his conscience. After service he went home, retired into the garden, and there poured out his soul unto God, and obtained the forgiveness of all his sins, through faith in the blood of the Lamb. He joined our society, and continued to hold fast his confidence until death. His affliction was rather short but severe, but he bore his sufferings with patience. He was often visited by the writer and other friends, who always found him happy in the Lord. A short time before he died he said to his wife, "My dear, don't fret about me," then reminded her that the Lord had promised to be a Husband to the widow, and a Father to the fatherless. Turning to his mother, he said, "Mother, is this dying? If this is dying, this is happy." Then he began to pray for his relatives, but his strength failing, he said, "All, all, all;" and without a struggle, sweetly fell asleep in Jesus, leaving a widow and one child to lament their loss. May they, with his parents, brother, and sisters, and the writer, meet him in heaven.

JOSEPH CARE.

2. **SARAH ANN**, daughter of Joseph and Ruth KINGSBURY, was born at Sutton Waldron, Dorset, January 6th, 1841, and fell asleep in Jesus, at Gillingham Motcombe Circuit, May 17th, 1861. It was the happy lot of our departed sister to be blessed with pious parents, who sought to train up their children in the way they should go. From her childhood she manifested a very amiable disposition, was always truthful, and obedient to her parents. She became a scholar in the Sabbath school as soon as she was old enough to be admitted, and when only seven years of age she had to walk three miles to school. She became a Sabbath-school teacher about four years ago; was

attentive to her duties. Her attachment to the cause of God, to the ministers, her fellow teachers, to the people of God generally, and to the services of the sanctuary, was strong. On June 5th, 1859, at a service conducted by Brother Thomas Smith she was converted. Having obtained the assurance of her acceptance, she united with the people of God, and was very clear in expressing her experience at her class. She was a missionary collector for some years, and laboured hard in this department of Christian labour. She was free to give herself, as well as to collect from others; she had doubled her own subscription in order that her box might contain five pounds for the present year. A few days before she died, she gave all the money she possessed to be put into her missionary box. What a noble example! How pure the motive! And now she rests from her labour and is receiving her reward. She loved to read; her favourite books were the Bible, hymn books, magazines, and the lives of holy men and women. She did not enjoy good health for many years. Her last affliction was very distressing; for twelve weeks she was confined to her bed, her complaint commenced with inflammation in the windpipe which descended to her lungs, and soon brought on rapid consumption. Her mind was kept in peace, and the visits of religious friends were gladly received. Having parted her books, &c., between her brothers and sisters, she selected Proverbs viii. 17, as the text from which she wished the writer to preach her funeral sermon.

And when the final struggle came, she met the last enemy, and conquered through the blood of the Lamb.

THOMAS POWELL.

3. **JOHN BIRKBECK** was born at Penser, in the county of Durham, in 1801, and died at Pitlington, in the Durham Circuit, April 28th, 1861. His parents were unconverted, consequently he had not a religious training. Having a taste for music, he joined an ungodly band, and spent the days of his youth in sin and folly.

In 1839, light broke in upon his mind, and he felt himself a sinner who needed pardon. After some distress of mind, he obtained the pearl of great price, and joined the Wesleyan Church, but soon fell from grace, and was out of society a long time. In 1847, his wife, who was a member with us, died at Pitlington; and in the same year he united with the church, and thus filled up the vacant place in the

class-book. He was our leading singer and a Sabbath-school teacher for several years, which offices he filled efficiently. He was punctual in his attendance on the means of grace. His religious experience was deep and progressive; his views of Divine things were clear and comprehensive; he realized a constant peace, not ecstatic joy. His path was that of the just, which is as the shining light that shineth more and more unto the perfect day. He was a constant subscriber for, and regular reader of, our Large and Small Magazines, but the Bible was his chief book; this fed and fanned the altar fire of his heart.

In his last affliction, which was protracted, he manifested great patience and calmness of mind; although his sufferings at times were severe, yet he was never heard to murmur. To Christian friends who visited him, he expressed his unshaken confidence in the Lord, and his full reliance on His word; he said on one occasion to Brother Dixon, "I am waiting for my Lord and Master to release me from my bodily pain."

On the evening before his departure he was asked the state of his mind; he replied, "Happy! happy! not a doubt;" and pointing upwards, he exclaimed—

"Yonder's my house, my portion fair,  
My treasure and my heart are there,  
And my abiding home."

His end was peace. EDWARD RUST.

4. MRS. SUSANNA ROSE, of Little London, Spalding and Holbeach Branch, departed to her heavenly home, on Friday morning, May 24th, 1861, in the seventy-second year of her age. She was brought to God through the instrumentality of the Primitive Methodists, while residing at Fulbeck, near Grantham, in 1822; and from that period to her death she was a steady, consistent, and useful member.

In 1841 she removed with her husband and family to Little London, near Spalding. She and her partner at once united with our church there, and both of them strove to support and cement the church of God. Her husband and a daughter died happy in the Lord a few years ago. They were members with us.

A few months previous to the death of our late sister, her health began to decline. which, during the cold of winter, detained her from the means of grace; yet such was her love to God's house and people, that she was at times carried, at her request, to hear the Word, and meet with the people of God in the sanctuary. I took every opportunity that presented itself to visit her in her affliction, and I invariably found my visits beneficial to my own soul. There were no sudden

ebullitions of ecstatic feelings, but there was a calm confidential reliance on God, on the part of Sister Rose. When I inquired of her a few days prior to her death the state of her soul, she replied, "I feel myself to be a poor, helpless creature, but I feel that God loves me; bless His holy name. I am His."

As a tradeswoman, she was honest, industrious, persevering, providing for the wants of her household and the Church. As a Christian, she took Christ for her example, and strove to be holy, harmless, and separate from sinners. She generously aided to support the house and service of God. Often have God's servants found shelter, rest, refreshment, and consolation beneath her hospitable roof.

Some of her last thoughts and remarks were directed to the future welfare of the house and servants of God. Her end was peace. The church worshipping at Little London has lost, by her death, the most useful member, the brightest gem; but she lives above; as a glorified spirit, she shines "in the light of God."

P. DAYKIN.

5. MARY, the second daughter of Francis and Mary WHITEHEAD, was born at Burnham, in the Isle of Axholme, August 26th, 1821. Mary was of an amiable temper, generous, courteous, and kind; her deportment was unobtrusive and retiring; her words were few, but well seasoned, cheerful, but not frivolous.

She was very early the subject of religious impressions. In the summer of 1832, the village of Burnham was remissioned by some zealous friends in connection with our society at Epworth. Praying companies were formed, and the people used to sing through the village, and hold prayer-meetings in the streets, and afterwards in the cottages every Sunday morning. These aggressive movements proved a great blessing, especially to the young. In the autumn of the same year, a juvenile class was formed. The first time it met, Mary, her two brothers, and her only sister, the writer, her eldest brother, and several others joined it. And I may just mention that out of that class four subsequently became travelling preachers in our Connexion, viz., John Ducker, the writer's brother, Robert Ducker, cousin of the same, and George and Thomas Whitehead, brothers of my departed friend. Mary received her first ticket in February, 1833; and I believe about May of the same year she gave her heart fully to the Lord, received the pardon of her sins, and was enabled to rejoice in God her Saviour.

From that time to the day of her death she continued a member, and studied to walk circumspectly.

She suffered much from delicate health. About two years and a half ago, she had a severe attack of diphtheria and erysipelas in her face, from which she suffered greatly; but not a murmur ever escaped her lips. From that attack she never seemed to regain her usual strength, and about the 24th and 25th of October, 1861 last, she and a friend went to collect for the missions. It seemed to devolve on her, and though not very able to undertake it, she did so, and took a severe cold, which was accompanied with a distressing cough, from which she never recovered. Her strength gradually failed. To within about a fortnight of her death she was able to get out a little, but from that time she declined rapidly. On Saturday, the 18th May, she was taken suddenly worse, and went to bed to get up no more. I went that day to see her; and continued with her to the time of her death. I expressed my sorrow at finding her so ill; she said, "Yes, it will soon be over, but I am only going a little while before you; you will soon follow, and we shall meet again, I believe we shall." On my saying what a mercy it was that she had not a Saviour to seek, that her eternal interests were safe in the hands of Him who had been the guide of her youth, she replied, "Oh yes. He will not leave me now in the dark valley, He will be with me to the end. When my heart and flesh fail, He will be the strength of my heart and my portion for ever," &c.

The last three days of her life, her sufferings were distressing to witness, and often during her paroxysms of pain we thought she could not live. When she perceived her mother weeping to see her suffer and powerless to give relief, she would say, "Don't weep, mother, pray that I may have patience, 'tis hard work; but it will soon be over, and it will make heaven more sweet at its close." At one time, when her brother George, who had come over to see her, had been praying that if it pleased the Lord, He would smoothe her passage, she remarked after, "I do not wish to be free from suffering, I only pray that I may be enabled to possess my soul in patience." She was grateful for any little kindness shown, or any help afforded. She had a word of admonition or entreaty for those who came to see her, if they were not in the way to heaven, telling them it was time to start; they would soon be in similar circumstances and would need a Saviour then.

On Friday, the day of her death, it was evident that the work of dissolution was progressing rapidly; indeed she remarked to her mother in the morning, "I have entered on my last day." Her cough seemed to be gradually increasing, her struggling for breath increased, and her attacks

of pain were more intense. She often cried out, "Help, Lord, help, my Father, help; none but Jesus can help me now,

"He can make a dying bed  
Feel soft as downy pillows are."

Her brother Thomas was expected in the evening. She expressed her fears that he would be too late to see her alive. At one time her brother George thought she was going. He went to the bed side, and whispered, "Is it all well, Mary?" She shouted with more strength than we thought she had, "Glory, glory." At another time she said, "I am going; farewell, farewell, mother, farewell, George, farewell, Ann." To her sister, "Farewell all." She then talked of her joy, confidence, and hope, which was as an anchor cast within the veil, till she was exhausted.

About eight o'clock her brother Thomas and his wife arrived. She said, "Just in time; 'tis almost over, but all is well." She sank gradually, talking a little at intervals, till about twenty minutes to eleven at night, May 24th, 1861, when she fell asleep in Jesus without a struggle.

MARTHA DUCKER.

6. Mr. EDWARD SHARPE, of Holbeach, Spalding and Holbeach Station, left the scenes of time for the scenes of eternity, on Tuesday, June 4th, 1861, in the twenty-eighth year of his age. He appears to have been the subject of Divine impressions in early life, but it was not until a few months prior to his death that he became fully decided to serve the Lord. He then strove to redeem his time by a diligent attendance at the means of grace, and he also became a teacher in our Holbeach Sabbath school. During the last winter the seeds of disease began to develop themselves, and it soon became evident that consumption was bringing him to the house appointed for all living. I and Mrs. Daykin called to see him, and found him labouring beneath a cloud of darkness, having given way to a repining spirit. The cloud, while we were engaged in prayer, was dispersed, and Edward was again enabled to call God, "Abba, Father." His heavy affliction prevented him from rising into that joyous state of soul to which some have risen; but he strove to rest his all on the Rock of Ages, and through faith in the Redeemer, we trust his spirit passed to the paradise above. May his widow and child meet him again in heaven.

P. DAYKIN.

7. THOMAS, the son of William and Elizabeth LAWTON, was born at Mare, in Staffordshire, in 1818, and died at Talk-o'-th'-hill, Tunstall Circuit, April 19th, 1861. Of the former part of the life of our departed friend we know but little,

except what we have gathered from his religious experience. His mother died when he was about six months old, consequently he was deprived of the benefits of a mother's gentle hand, and the soothing influence of a mother's loving heart; and in a few years after it pleased the Lord to remove from the earth his dear father also. Thomas, like many others, grew up in sin, became addicted to drunkenness, swearing, and other vices attendant on a life of intemperance: a course which he pursued until, in the order of Providence, he came to reside at Talk-o'-th'-hill. He had then been settled in married life for several years, but there was no visible improvement in his morals. Happily about that time a change was wrought in him. By the kind and pressing invitations of pious friends he was prevailed upon to attend preaching in the Primitive Methodist chapel Talk-o'-th'-Hill, which proved to him the power of God unto salvation. He had reached the position of a champion in sin, and the strong man armed in the palace struggled to keep his goods in peace; but a stronger than he came, deposed him, and spoiled his goods. In February, 1849, he resolved one Sabbath evening, ere he started to the house of God, that if it was the truth which he had heard repeatedly from the pulpit—viz, that the mercy of God could reach the vilest sinner, he would put those truths to the test that night. The text and sermon were adapted to his case; they gave weight to his convictions, encouraged his hopes and led him to the Saviour. He wept and prayed, he believed and rejoiced, so overflowed was his heart with the love of God, that he rejoiced and praised God the whole night. He had now entered on a new life—to him all was new—and he acted out that divine sentiment of the apostle, "If any man be in Christ, he is a new creature." He was an affectionate husband, a tender father, a faithful friend, a peaceable neighbour, a consistent member of society, a regular attendant at the means of grace to which he often had to drag an afflicted body, but against wind and tide he steered to the sanctuary of the Lord. He loved the preaching of the word, he loved the worship of God; in all these he richly enjoyed God. Although, in the order of Providence, he had to experience many reverses, yet his confidence in the Lord never seemed to be shaken, but he was grateful to God and to his friends for any assistance which was rendered to him. Being afflicted with disease of the heart he was laid by from labour for more than two years. This, of course, subjected him to domestic embarrassment, but his tone of piety never appeared to be lowered. He

placed implicit confidence in the Divine promise, "Thy bread shall be given, thy water shall be sure." In stating his religious experience, he had told his brethren, in the means of grace, if he should die suddenly, they must count on his final victory, for he could read his title clear to mansions in the skies. As he neared the Jordan his bodily sufferings became intense, but he bore them with Christian fortitude and resignation. The time of his deliverance was at hand, his sufferings were about to terminate. He triumphantly exchanged mortality for life on the 19th of April, 1861. J. JERVIS.

8. Died at Carlton, in the Swinefleet Circuit, May 18th, 1861, WILLIAM CLAYTON, aged seventy-three years. About forty-two years ago he was awakened to a consciousness of his lost condition as a sinner, and while thrashing in a barn he received by faith the knowledge of salvation, the remission of his sins. Subsequently he united with the people of God, and sought, by holy consistency, to adorn his profession. His conduct was distinguished for industry and integrity, and in his religious character he manifested much simplicity, zeal, and constancy. He was ardently attached to the denomination of his choice, and according to his ability laboured to promote its interests. His death, which was sudden, was occasioned by an apoplectic fit, but it is consoling to survivors to know that some of his last thoughts, and his last words were about the heaven he toiled to gain, and into which we doubt not he has now entered. J. T. SHEPHERD.

9. Died at Manea in the Downham Circuit, June 3rd, 1861, SUSAN BURGESS, who for twenty-five years was a consistent follower of the Lord Jesus. Our departed sister was the subject of religious impressions from a very early period, but it was not until 1836, when attending a watch-meeting held in our chapel, at Manea that she found the pearl of great price, and was enabled to rejoice in the pardoning mercy of God. That was a memorable occasion. The presence and power of the Lord was felt in such a wonderful manner that some of our old members say they shall never forget it. From that time till her deathless spirit took its flight to the blissful regions of immortality, she exemplified the character of an Israelite indeed in whom was no guile, she went forth with steady purpose, and her daily deportment evinced the depth of her piety—meek, kind, patient, sympathetic—esteemed by all around her. Her attachment to the cause of God was strong and unwavering. If

When languished she mourned, if the church prospered Susan rejoiced. For many years her house had been a pilgrim's lodge. All found a hearty welcome under her hospitable roof, she ever regarding it as an honour and privilege, rather than a duty, to entertain the servants of the Most High God. The needy poor, the sick room, and death-bed scenes shared in her sympathy and partook of her liberality. She went about doing good. During her affliction, which was short, she was calm, resigned, and tranquil, trusting in the Lord. A few hours before her ascension to the spirit-world, she expressed a desire to see her husband; when he entered the room, she grasped his hand, exclaiming, "O my husband, my dear husband, we must part; my end is very near, I must die; I am dying; but bless the Lord, Jesus is very precious to me. He is more to me than all the world. O Jesus! I love Him! He will not leave me now. He is mine, and I am His." Her last words were, "Jesus! Jesus! O my Jesus." Her last struggle was great: she suffered much from pain of body; but her hope was cast within the veil, whither she is gone to share in the joys which are for evermore.

By her death the servants of Christ have lost a constant and sincere friend, her husband an affectionate wife, her family a kind and tender parent, and the church a pious and useful member. May we all meet her in heaven. W. HAMMOND.

10. In the obituary department of our large magazine for June, 1861, we find recorded the death of our dear sister Mrs. Joyce, of Portadown. Little did we think at the time of her departure to a better land that the same disease which bore her away had marked another of that family as its prey. But so it was: the already bereaved parents were to be tried still further; their youngest daughter was to be taken from them. Consumption smote her. But He who called the loved one home had deprived death of its terrors, and she died in peace, on the 29th of May, 1861. Her Christian journey was a short one. The same night that Mrs. Joyce found peace, Ellen Wright, the subject of our obituary, was enabled to believe, and was saved. Mrs. Joyce returned home from the meeting to tell the good news to her mother and sister, and Ellen said, "Oh mother, if I had gone, perhaps I might have got the blessing too." Mrs. Wright said, "You may have it now." Mr. Taylor entered the house, they engaged in prayer, and before they rose from their knees she was made happy in the pardoning love of God. Her short course was steady. The day of her death was solemn. My

father was present and was delighted to hear her give, appropriately, her dying advice to all around her; she said "I have had a good father and a loving mother, who have been very kind to me. I pray that God may reward them." Her end was glorious. Thus another trophy of Divine grace is gathered home.

ELIZABETH C. RUSSELL.

11. ANN STRATTON, of Brinkworth, Wilts, died suddenly, May 13th, 1861, in the seventy-fifth year of her age. About thirty years ago she was deeply convinced of sin and her need of a Saviour. With a trembling heart she went to the throne of grace, and while earnestly engaged in prayer, was enabled to believe in Christ for salvation, and instantly felt God's forgiving love. She afterwards united with the Primitive Methodists, and became a very consistent member. For twenty-five years she was an ornament to our society; her general conversation was in strict accordance with her Christian profession. For some time she laboured under a disease of the heart, which was the cause of her death. The Sabbath previous to her departure, she attended the chapel and purposed doing so again in the evening; but feeling rather chilly her husband dissuaded her from going—still nothing serious, as affecting her complaint, was imagined—no one thought death so near. But next morning, to the great surprise of her husband and friends, her spirit had taken its flight to the happier regions above.

The family will not soon forget the good example she set before them, and the pious and judicious counsels so repeatedly given. They cannot but lament the loss of her presence, advice, and prayers with them and for them. Yet their loss is her eternal gain.

May her sorrowing friends meet her again before the throne in heaven.

J. HILL.

12. MARY MORGAN, of Bleanavon, Pontypool Circuit, was born April 6th, 1842. She was the child of religious parents and from infancy she attended our Sabbath-school. Consequently her youth was kept from the stains of immorality which neglected youth too often exhibit. Nevertheless she remained a stranger to vital godliness till June, 1858, when she was converted to God, in a prayer-meeting after the school was closed. She was a very regular attendant at school, and at the other means of grace, so far as the state of her health permitted. She was a devoted young disciple, steadily aspiring to the plains of light. She was afflicted with a diseased heart, which terminated

in dropsy, and ultimately put a period her earthly career. Through faith in the atonement made for all by Christ Jesus, she rose above the fear of death. Her end was peace. She died May 11th, 1861, aged nineteen years.

ROBERT LANGFORD.  
WILLIAM DAVIES.

13. Died May 25th, 1861, aged forty years, REBECCA, the beloved wife of John EGGLESHAM, local preacher of Portland-row, Ripley Circuit. She was converted to God and joined the Primitive Methodists August, 1838, and continued a consistent and useful member to the day of her death. She was one of the excellent of the earth; was greatly beloved by those who knew her, but especially by those who knew her best. Her piety was deep and lasting. It is good for the heart to be established in grace. She was a lover of Primitive Methodism, fully believed its doctrines, regularly attended its ordinances, kindly entertained its ministers, freely and liberally contributed to its funds. Her zeal for the Lord of Hosts was great. Religion formed a part of her every day life, and was seen and felt among those with whom she had to do. As a wife and a mother she excelled. Her light shone. She ruled in love—kind, but firm; few homes were like hers: domestic joy, peace, and concord reigned there. The heart of her husband safely trusted in her, she did him good, and not evil all the days of her life. She worked willingly with her hands; her children rose up and called her blessed. She feared the Lord, and therefore shall she be praised. Her influence in the family was great. May her children follow her as she followed Christ. By her death, her husband, the family, the church, and the world, have sustained a great loss; but their loss is her gain. To die and enter heaven under these circumstances is truly honourable. Such honour hath God's saints. She shines in the light of God. His likeness stamps her brow, and through the Valley of Death her feet have trod. She reigns in glory now. Then why should our tears run down, and our hearts be sorely riven?

"There's another gem in the Saviour's crown,  
And another saint in heaven."

Her death was unexpected. Many fall as sudden, but few as safe. We have not to mourn as those without hope. Her hope was blooming and full of immortality. Her sudden death would be sudden glory. A change stupendously great; the soul from bondage broke, and the immortal wakes with God. Her husband is our leader at Portland-row, two of her daughters are members,

and several of the family are in church fellowship with us, and are among our best friends and supporters in this circuit. May the writer, reader, her family, and friends meet her in heaven.

J. STEPHENSON.

14. Mrs. MARY JACKSON, the wife of Jarvis Jackson, of Markham, Retford Circuit, departed this life, May 30th, 1861, in the seventieth year of her age. For between thirty and forty years Sister Jackson was a steady, consistent member of the Primitive Methodist Society, and for several years prior to her death she had the charge of a class of some ten or twelve members. Although the cause in this place for some years has not made much progress, to the credit of Mrs. Jackson, and a Mrs. Smith, who died twelve months ago, they stood firmly to the struggling interest, and their removal from the church militant is, and will be felt; for they were steady to their purpose. They were affectionate and kind, and made the ministers welcome to their hospitality.

The affliction which terminated the life of Sister Jackson was not very protracted, though severe, but being sustained by the gracious influences of the Spirit of God, she bore her sufferings with patience and fortitude, and furnished evidence that she had not followed a cunningly devised fable, but a blessed reality, which enabled her to exclaim in her greatest sufferings—

"There I shall bathe my weary soul  
In seas of heavenly rest," &c.

May each member of the family, whose salvation she earnestly desired, meet her in the better land.

HENRY KNOWLES.

15. Died, May 21st, 1861, at Chiseldon, Brinkworth Circuit, SARAH CHANDLER, in the sixty-first year of her age. She was first awakened to a sense of her danger as a sinner before God many years ago when hearing a Wesleyan minister preach. She carried her burden a long time, until hearing a Primitive Methodist missionary, her mind was more enlightened. She saw the simple plan of salvation with greater clearness, and was led to the Lamb of God as a humble penitent seeking pardon. Before she left the chapel she was enabled to believe and rejoice in God. She immediately united with the society, and for eighteen years lived a consistent Primitive Methodist. For about fifteen months past she was remarkably drawn out to serve God; attending as much as possible every means of grace, possessing great zeal for Christ and souls, endeavouring to the best of her ability to win her family to religion. Neither was she unsuccessful,



for it pleased God to answer her prayers in the conversion of a very rebellious son, who is now as earnest in piety as he was before determined in wickedness. She was seized with affliction which terminated in death within a fortnight, during which she manifested much patience and resignation. Her end was peace. May her husband and daughter, who remain to mourn their loss, meet her in heaven.

J. CARRS.

16. **AMY LEE**, of Silchester, changed mortality for life, May 30th, 1861, in the seventy-first year of her age. She was a subject of religious impressions early in life, but still lived many years a stranger to vital godliness. When the Primitive Methodists visited Silchester, about twenty-seven years ago, our sister was among the first that went to hear them, and was remarkably struck with their plain, pointed, earnest preaching, and she and her husband were the first to open their door to admit the then persecuted servants of the Most High; and under their roof preaching services, prayer-meetings, and class-meetings, were held, till our present chapel was built. Our sister was a mother in Israel, her house was a home for the preachers, not only when appointed to preach at Silchester, but when they could not get entertainment at any of the places around, which was not unfrequent in those days of opposition and persecution. At the second class-meeting held in her house, she cast in her lot with our people, with whom she remained a consistent member to the day of her death. As a Christian she was sincere, humble, and devout. Her attachment to the means of grace remained unabated to the last. During her protracted illness she had many sharp conflicts with Satan, and her mind at times became exceedingly beclouded; she nevertheless retained her integrity, having a well-grounded hope in the Saviour. The thought of having to leave behind several of her children unconverted was a great trial to her mind. The river of death for some time presented a formidable appearance. When she looked at the dark and chilling waters through which she had to pass, she felt an involuntary shudder, but the clouds eventually dispersed, her fear subsided. To Brother J. Ford, she said, "I have dying grace now." And when speaking about the re-union of Christian friends in heaven, she exclaimed—

"We'll shout and sing,  
And make the heavenly arches ring,  
When all the saints get home."

After lingering a little longer on this side the river, she passed away, apparently unconscious, from this world of affliction

and toil, to the land of joy and rest, leaving her husband, after living together fifty-two years, to battle with life till they meet in that glorious land where—

"Sickness, sorrow, pain, and death,  
Are felt and feared no more."

May the reader and writer meet them there. Amen.

P. COATES.

17. Died at Ashill, Brandon Circuit, May 22nd, 1861, **SARAH BLYTH**, aged twenty-three years. In very early life the gracious Spirit affected her tender heart, and gave her mind a religious bias. But by the influence of youthful companions, &c., her religious impressions were for some time resisted. She became gay and trifling. In the spring of 1857 she entered our chapel a careless young woman. It was on a Sunday evening, and a lovefeast was in progress. While the children of God were relating their religious experience, she sat laughing and otherwise evincing the enmity of the carnal mind. During the prayer-meeting which followed a remarkable display of the power of God was realized. The long-grieved Spirit, with additional force arrested her. Deep conviction for sin seized her conscience, and in a short time she was upon her knees in an agony of prayer for mercy. In a few minutes after she obtained the forgiveness of all her sins, and praised aloud a pardoning God. On the following Sabbath she went to class and became a member of the church; and ever since has ornamented her profession by a holy, consistent life. She loved the means of grace and was regular in attendance. The cause of God lay near her heart and she felt a pleasure in supporting it according to her ability, and variously promoted its interests. She grew in grace and sought a fitness for her Eden home by "perfecting holiness in the fear of God." Thus she was found ready when the Master called. Her death was brought on by consumption. Her illness was protracted and severe, but grace sustained her. She was grateful that she had sought the Lord in health, and could now trust him for promised aid amid the failings of heart and flesh.

When it was my privilege to visit her, I found her confidence strong and her hopes blooming. Her leader and some of her class-mates were often much blessed while conversing with her on the deep things of God. At one time, when so engaged, she exclaimed with a beaming countenance, "My hopes rest secure on the blood of the cross." On another occasion, she shouted aloud, "The blood of Jesus cleanseth me. Glory, glory. I be-

lieve." And again, in a rapture, she sang,

"I am going home to glory,  
Where pleasures never die."

To her husband and friends she said, "Meet me in glory." A short time before she closed her eyes in death, Satan strove, with much malice and power, to shake her confidence, but prayer was her weapon, and she overcame him by the blood of the Lamb. She and a few pious friends pleaded till victory came; the heavens were opened, the glory-cloud burst upon all present, and filled the room, as she in an ecstasy cried, "The blood of Jesus cleanseth me. Glory! glory! glory!" This was her victory-shout; her last shout on earth; and soon after she was with the harpers in glory.

W. H. MEADOWS.

18. JANE, the beloved daughter of Mr. Stephen CLARK, of Brompton, was brought to a knowledge of the truth during a revival of religion which took place in Brompton Circuit, in 1859. Our departed sister had been for years previous to her conversion, a regular attendant on the ministry of the word. She had received from her parents religious instruction, and no doubt was the subject of their prayers. To all human appearance nothing was needed but decision for God. She became the subject of deep and genuine impressions, yielded her heart to the Saviour, and was made happy in his love. The influence spread in the family. Two sisters with a brother were made partakers of the same grace. Jane having counted the cost became a decided servant of Jesus Christ. She was more constant in her attendance on the services of the sanctuary, and made progress in her course to Zion. Incidents in her brief career are not numerous; however, it may be remarked that she was a helper in various ways in the cause of the Redeemer. It was evident that previous to her illness she was becoming more devoted to God. She said to one of her sisters, That she had looked all around her, and over the world, and she did not see much worth living for. Calling one evening after service on Mr. Fulton, she was asked, if she had had a good meeting? She replied, "O yes;" and added, "O, how pleasant it is when one gets lifted above the world, and how hard and dark it is when one has to come down again. It is like coming back from the other world." About the close of 1860, she was seized with a severe cold, which made inroads on her frame. Yet no one imagined that the fell destroyer was preparing for her his final stroke. It was noticed during her affliction that there was an unearthly tone about her

conversation. Often she said she did not see much worth living for. A sermon preached by the writer on the "many mansions," produced a powerful impression on her mind. That sermon was often referred to in after conversation. Heaven seemed to be unveiled to her view, and its attractive influence was more intensely felt. There was evidently a loosening from earth, and a growing attachment to heaven. When she was told that there was little hope of her recovery, she, with calmness replied, "For me to live is Christ, and to die will be gain." From that time to her death she was a great sufferer. Yet no expression of impatience, no murmur escaped her lips; "in patience she possessed her soul." Her confidence was strong in the wisdom, goodness, and mercy of her heavenly Father. During her illness she often repeated,—

"When pain o'er my weak flesh prevails,  
With lamb-like patience arm my breast," &c.

I visited her frequently during the day on which she died. She suffered much. Death had a hard struggle to break down her frame; but in the midst of her sufferings she was full of joy. The enemy was not permitted to touch her. Her confidence was in Jesus. She sung frequently,—

"Jesus, lover of my soul," &c.

She was nearing the boundary line over which she was soon to pass. It was a pleasing, though sad scene to us. We gazed on her beaming eye and calm countenance, while she was scanning by faith her future home. The scene was worth an angel's visit. Standing on the brink of the river she exclaimed,—

"No condemnation now I dread," &c.

I retired from her bedside deeply impressed with the value of Christianity. O how grand is the passage of the saint to the tomb. When the shadow of the destroyer falls upon the spirit, and when bonds of earth break one by one from the heart, confidence in God remains unshaken. The spirit passing into clearer light; rising higher until earth's scenes are eclipsed by the splendour of the house with many mansions. Thus it was with our dear sister Clark. Like Moses on Pisgah, she gazed with rapture on the promised land, ere she passed over the Jordan to inherit it. She said, "O how happy I am. I shall soon be there." When asked if she "felt Jesus precious?" she replied, "Not a cloud, not a cloud. Dying is nothing to the joy I shall realize afterwards." A very short time before she died, she requested those who were around her bed to leave her a short time. On returning they asked her if she had been sleeping? She replied, "No; I have

been near heaven. I am happy. O, my sweet Jesus, come away!" Before dying she bade her father farewell, telling him not to mourn for he would soon follow her. She afterwards called each of the family present to her bedside, and cheerfully bade all good bye; told them to live near to the Lord, and meet her in heaven; and then fell asleep in Jesus, April 20th, 1861, aged twenty years.

W. FULTON.

19. Mrs. ANN BRESTON, of Muggington, entered the joy of her Lord, June 3rd, 1861, after being a member at Weston Underwood, in the Belper Circuit, twenty-five years.

We know but little of her early life, except that she is said to have been of a very amiable and unassuming demeanour, and that in a thunder-storm she first found Christ "mighty to save." She had painful reverses in her circumstances, with eleven children to look up to her; but she never forgot her resting-place, nor whence her succour came. She was a strict observer of the Sabbath-day, and a lover of prayer; nor did she pray in vain, for she prevailed. She saw several of her children brought to God, and join her in Church fellowship.

Her son, John, was a local preacher for many years. He was much esteemed by those who knew him, and well received in our pulpits. He finished his course with joy in August, 1860. His removal gave the already enfeebled constitution of our departed sister a shock from which she never rallied—their separation was but short—they have met where parting is unknown. The last three years of her pilgrimage she was not able to attend the public means of grace, but continued to support the circuit and missionary funds as before. Her guinea was always there long before the meeting for the spread of the Gospel among the Gentiles. She drew consolation from the fact, that when able she never allowed distance, darkness of night, or inclemency of weather, to keep her from the house of God; yea, such was her love for the prayer-meetings that she has started after a fall of rain, and the waters being out she has had to creep over the narrow bridge with lantern in hand; for she loved the habitation of her Lord's house.

When it appeared evident that she was approaching her end, she possessed great composure of mind. Her language was

prayer and praise. Mrs. Walker, her daughter, informed her of a dying missionary who said, "I am going to heaven through no forms, but through the blood of Christ." With much rapture she exclaimed, "Ah! that is the title deed!"

May all her children think of her maternal advice and follow her to heaven, is the prayer of  
THOMAS ROBERTS.

20. MARGARET KENNERLEY, of Over-Lane, Burland Circuit, exchanged mortality for eternal life, on Sunday, April 21st, 1861.

She was born at Winsford, in Cheshire, in 1794. From a child she was mild and unassuming. She was blessed with a pious mother, who offered many prayers to God on her behalf, which she happily saw answered in the salvation of her child. She was sent to service at the age of fifteen, and two years after she obtained the pearl of great price; and for fifty years she adorned the doctrines of God her Saviour by a consistent life.

I have had many happy seasons while visiting her. She could look back on the past with pleasure, though she said when she got converted she had not many instructors, but she sought after the Great Instructor, making the barn and the hay-loft her closet. Often when she had retired to those hallowed places her cup ran over. In contemplating the future, she was wont to say, "He who had supported her hitherto would support her all her journey through." In the morning and evening, in health and affliction, her language was, "My Jesus is sufficient."

I have been acquainted with her for the last ten years as a member of our society, and I always found her panting after righteousness as the hart panteth after the water-brook. She was continually struggling for the whole armour of God.

Her last affliction was asthma, from which she suffered severely for the last two years of her life, but in patience she possessed her soul. I was summoned to her bed-side a few hours before she died, and I asked her if the religion she had enjoyed so many years was sufficient for her then. She said, "My Jesus is all-sufficient." Her last hours were spent in praising the Lord; and when her voice failed, from the motion of her lips we inferred her last words were, "My Jesus." May we meet her in heaven. Amen.  
RALPH OAKES.

# POETRY.

## 1. THE HAPPY COTTAGER.

THOUGH humble my state as the violet that grows,  
 Scarce peeping to view in some deep sheltered spot;  
 I feel not the storm of ambition that blows  
 High over the roof of my little thatch'd cot.

'Twas a cottage my Saviour at Bethany sought,  
 While splendour and palaces tempted Him not;  
 They were cottagers there whom He lov'd and taught—  
 He delighted to visit that favourite spot.

Though pride may regard me with scorn-looking eye,  
 The contempt of the haughty will trouble me not;  
 If the High and the Lofty One bend from the sky,  
 And smile in His love on my little thatch'd cot.

Though shining like stars in the splendour of state,  
 And envied by all as most blest in their lot;  
 I ask not the pomp with the cares of the great,  
 If Jesus in spirit be here in my cot.

Let worldlings heap wealth as the sand of the sea,  
 Poor objects of pity; 'tis all they have got;  
 If the love of my Saviour be granted to me,  
 I am richer than they in my little thatch'd cot.

The rude hand of time will pass over the world,  
 Its scutcheons of glory with darkness will blot;  
 It will not avail when to ruin 'tis hurl'd,  
 Whether mine were a palace, or little thatch'd cot.

The poor in the annals of Heaven may shine,  
 When the memory of sinners shall wither and rot,  
 Grant, Lord, that a portion in heaven be mine,  
 When Thou callest me hence from my little thatch'd cot.

## 2. THE STAR OF BETHLEHEM.

BY H. KIRKE WHITE.

"Glory to God in the highest, on earth peace, good will toward men."—Luke ii. 14.

WHEN marshall'd on the nightly plain,  
 The glittering host bestud the sky,  
 One star alone, of all the train,  
 Can fix the sinner's wandering eye.

Hark! Hark! to God the chorus breaks,  
 From every host, from every gem;  
 But one alone, the Saviour speaks,  
 It is the Star of Bethlehem.

Once on the raging seas I rode, [dark;  
 The storm was loud—the night was  
 The ocean yawned—and rudely blow'd  
 The wind that tossed my foundering  
 bark.

Deep horror then my vitals froze,  
 Death-struck, I ceased the tide to stem:  
 When suddenly a star arose,  
 It was the Star of Bethlehem.

It was my guide, my light, my all,  
 It bade my dark forebodings cease;  
 And through the storm and dangers'  
 thrall,  
 It led me to the port of peace.

Now safely moored—my perils o'er,  
 I'll sing first in night's diadem,  
 For ever and for evermore,  
 The Star—the Star of Bethlehem!





George Chern

# THE Primitive Methodist Magazine.

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FEBRUARY, 1862.

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## B I O G R A P H Y.

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1. CHARLES PARKER, Primitive Methodist Preacher, was born at Preston, Holderness, in the county of York, April 22nd, 1817. In October, 1835, he was converted through the instrumentality of the late Mr. W. Howcroft; and in October, 1836, he began to preach the gospel. He did not labour long as a local preacher before he was called to Hull to preach a trial sermon, and was accepted as a candidate for the itinerant ministry.

On the 26th September, 1838, he left his native place, as a missionary for the Isle of Wight and Portsmouth. The three following years he laboured on the Brighton, Bedford, and London Missions of Hull Circuit, and success attended his efforts.

In 1842, he was stationed at Canterbury, where Primitive Methodism was not only despised, but persecuted; but in the face of many difficulties, success attended his labours in the city and neighbourhood.

While his energies were taxed in breaking down obstructions to the progress of the cause of God, he was not unmindful of proclaiming the name of the Lord both in and out of doors. Some of the members on the station were turned out of their employment, and others were intimidated and persecuted on account of their adhesion to Primitive Methodism.

Before he had been on the Canterbury Mission six months, he was, with anxiety and toil, reduced almost to a skeleton. He had great sorrow of soul; but God's work prospered in his hands; he believed that he was occupying the post to which the Captain of his salvation had sent him, and he was resolved that the cause of God should have the sacrifice of his body, soul, and spirit, if his life should be extinguished in the offering, and he never revoked this sentiment. Since his death, upwards of eighteen years after he left that place, Mr. Symonds, of Canterbury, says of him, "His name is as ointment poured forth; many were converted; several of our best members, and some of our most efficient local

preachers were brought to God through him, and no doubt they will be the crown of his rejoicing in the day of the Lord."

He was truly a Primitive Methodist, a Connexional man; by some he was thought to be austere, but he was not without sympathy; his eyes shed tears of sorrow over Canterbury, and other places; he had joy and sorrow. "My sorrows," said he, "have not been hid from the Lord, and my tears are in His bottle."

In 1843, he was stationed for York Circuit, and the two following years he laboured in Grimsby Circuit. In 1846, he [was stationed at Gainsborough, and the following year at Brigg.

He was stationed in Hull Circuit in 1849 and 1850, when the cholera was raging; the visits made by himself and his wife to dying men and women, and the appropriate sermons preached by him in the chapels were productive of much good. Great Thornton Street Chapel was built during his two years station in Hull, in which he took a great interest. And the friendship which had before existed between him and Mr. W. Clowes was increased. And Charles was thankful to God that he enjoyed the friendship of one of the founders of the Connexion.

The next six years found him in the Scarborough, Pocklington, and Driffield stations, where he suffered affliction both of body and mind; but he was still ardent for the cause of God.

In 1856, he was stationed at Bridgford, where he remained one year, and eighty persons were converted and added to the church; but there were many free-gospellers on the station who were bitterly opposed to an itinerant ministry; and what with that, and other causes over which he had no control, he had a decrease of nine. This was the first and only decrease that he ever had. His health was somewhat restored, and the Lord was about to show him greater glory. By the conference of 1857, he was stationed for Ashby-de-la-Zouch Circuit, in which he spent two of his most successful years. During these two years, chapels were built, souls were saved, and believers were sanctified.

Brother Joseph Foster, the Circuit steward, says "He was a real Primitive Methodist, a good disciplinarian, and an excellent superintendent minister; his talents were far above mediocrity. To all that would do right, he was a substantial friend; his moral character, as far as I am capable of judging, was without a stain. He was firmly attached to the temperance cause. He warned the drunkard, and on every opportunity, whether in the pulpit or out of it, cried down the sin. He was a powerful preacher; the lukewarm professor did not like his home strokes, for he brought out his thoughts in words that burned, and did not shun to declare the whole counsel of God."

He was adapted to lead men to God, and to keep them in the good way. He was not a man who belonged to this world; whosoever loved the Lord was his mother, sister, and brother. God had given him a



suitable partner, who had consoled him in his suffering, and cheered him in his griefs.

At the conference of 1859, Leicester Second Circuit, earnestly requested his services, and the conference stationed him thither. It was well for him that he obtained this station, as he was nearing the spirit world, and death was hastening on. He needed an especial friend while death was doing his work of taking down the tabernacle, and he found one at Leicester, in the person of brother Edwin Kellett, surgeon, who proved a friend indeed. He was the only person that ever discovered the nature and cause of my brother's affliction.

Charles preached for a few months on the station; prosperity attended his labours, and he grew in the affections of the people. He formed a Bible class, which made great progress under his care. He was active in the temperance cause, and was acceptable and useful as a preacher.

His friend and medical adviser, Mr. Kellett, had conversations with him on the relative position he bore as a Christian minister in health and sickness, and also as a dying man. His opinions which he had held, and the faith he had promulgated, he said he had no reason upon reflection to change. He repeatedly expressed strong faith in God, both in relation to his own salvation, and the success of Leicester Second Circuit. When Mr. Kellett first announced to him the improbability of his recovery, he was calm, and in his usual style of expression, exclaimed, "*Be it so,*" and frequently remarked, "*Doctor, it's all right.*" The doctor heard him pray and shout but a day or two before his dissolution, with an earnestness which he will never forget, and on one occasion when brother Lawrence, Mrs. Kellett, Mrs. Smith, of Donnithorpe, in the Ashby Circuit, and Mrs. Parker were present; such was the strength of his faith in Jesus, that the room seemed anything rather than a sick chamber. Tears and shouts, praises and prayer, hosannas and hallelujahs, with bursts of rapture from the dying saint, characterized that happy season. In his affliction his Scripture quotations were apt, and his confidence such as the doctor says he never before witnessed. The night before he died, Mr. Kellett on leaving him, said it would be the last time he should see him alive. "*All right,*" was the reply, and the same faith as usual showed itself, accompanied with the assurance that they would see each other in heaven, and "hallelujah," "farewell;" and afterward the usual shake of the hand was the last act before their final separation in this world.

His affliction was one which had a tendency to depress the spirits, but he was cheerful, calmly relinquishing the hope of life; he met death with a moral bravery, which nothing but religion can inspire. It was a hard struggle in death to give up his wife, but after specially laying the case before the Lord, he was enabled to do so, and gave her his blessing and benediction.

He then prepared for the final struggle (not as one who was going

to die, but) as though he intended to take a long journey; and peaceably, and calmly, while in the act of rejoicing, he unexpectedly stepped off the borders of time into the eternal world, and left his tabernacle which he put off in the arms of his brother and friend, the Rev. J. Brownson (since deceased), on the morning of the 12th March, 1861, at ten minutes before 7 o'clock, and Mr. Brownson in conjunction with Messrs. Tims, Jefferson, and Meadows performed the ceremony of depositing it in the cemetery at Leicester, on the 15th of March, in the presence of a large concourse of sorrowing friends and a weeping widow. Mr. Kellitt says, My brother was a lover of the church of his choice to which he was always deeply attached. From his habits of study, he had attained to considerable knowledge of Biblical literature, and one eminent preacher has expressed his belief that he was before the times. His preaching was of the explanatory, controversial, and pathetic order; his pronounciation distinct, his voice clear and harmonious; his style and gesture solid and zealous, as it becometh ministers of Christ; he was a lover of order and rule, while he strove especially to promote the prosperity of that section of the church with which he stood identified.

W. PARKER.

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2. Departed this life, August 13th, 1861, at Wrockwardine Wood, in the fifty-first year of his age, HENRY RALPHES. The general deportment of our departed brother's life, previous to his conversion, the writer is not prepared to portray; but I have been informed he was led to a discovery of his fallen state by nature, sorrow for sin, and a confession of the same at a prayer-meeting held by our people at Donnington Wood, in this circuit. He was directed to the Saviour of sinners, as a pardoning God; and through believing he obtained the remission of his sin, the renewal of his spiritual nature, and the restoration of the Divine favour.

From that time it was obvious to the believer that saving grace had changed his heart, thoughts, views, desires, and practices; that he had been with Jesus, and that light from heaven had shone upon him. As soon as he enjoyed this inward change—as soon as he realised the hallowing influence of this baptism of fire, he united himself with the despised followers of the Lamb, and began to devote his time, strength, and talents to the best of purposes, the glory of God. As a husband, he became affectionate and considerate; as a father, attentive and conciliating; as a member of a Christian Church, regular in his attendance, consistent in his conduct, liberal in supporting the cause of Christ, likewise earnest and persevering in his endeavours. His ardent love to God, his constant zeal in disseminating the blessings of religion, the holy influence which he diffused among those with whom he laboured, the fidelity and integrity which he at all times manifested, and his aspirations

after holiness, all combined to prove that the change effected in him by the Holy Spirit was a new creation, or a transformation from evil to good.

He spent twenty years of his life in the service of Jehovah, and he delighted himself in feeding the lambs of Christ's flock in the Sabbath-school. Five years he sustained the important office of a class leader, and the mighty power that he had with God in prayer, the engaging addresses which he delivered, together with his sweet counsel and deep practical piety, gained him the esteem of those souls over whom he had the care. But that duty he had to resign through his sickness, which continued till he left the shores of mortality to enter the regions of bliss. During the writer's visits to his dying couch, his growth in the Divine life, his humble submission to the will of God, his patience in his sufferings, his interest in the prosperity of Zion, and his love for the people with whom he stood identified, were indisputable. Being long debarred from the public means of grace, and feeling an anxious desire to hear the word of life, he requested that Divine service might be held in his own house. To gratify his wish, therefore the writer, the Sabbath morning previous to his death, spoke in his room on the Christian's desire to depart and to be with Christ, which is far better. He heard the word with gladness; his soul seemed raised into an ecstasy of joy, and after the remarks on the subject, whilst his lips were quivering, his body trembling, and his tears streaming, he poured forth a sincere, fervent, and pathetic prayer, which brought down the power of God, and melted many into tears who were present on the occasion.

For five years and ten months he suffered severely, but his fortitude was admirable; humbly did he submit to the sovereign will of God, and triumphantly did he pass through the valley of the shadow of death, crying, "I will fear no evil; for thou art with me: thy rod and thy staff they comfort me." And when he felt himself upon the threshold of eternity, his eyes being-filled with glistening pearly tear drops, and his countenance beaming with joy, he exclaimed, as his wife stood sorrowing by him, "Do not weep, my prospect is as clear as the day, and as bright as the morning star."

Shortly after he departed, having before him a fulness of glory, and within a blooming hope of immortality. That his aged father, who still lives, his bereaved widow and children, may meet him before the throne of God in heaven, is the sincere prayer of

J. BUTCHER.

3. WILLIAM NEWSTEAD, of Itteringham, in the Aylsham Circuit, was converted to God about twenty years ago, through the labours of the Primitive Methodists. He immediately identified himself with our people and continued a consistent member to the day of his death. When he had been converted about four years, manifesting as he did an

anxiety for the welfare of others, and a becoming zeal for the glory of God, his name was put on the local preacher's plan, that he might seek the wandering sons of men, and he continued a local preacher through life. His addresses were distinguished for their plainness, fervour, and scriptural character. I visited him twice in his affliction, and found him resting on the blood of Christ. Just before his decease, he said, "I shall soon be in heaven." He died in peace August 17th, 1861, aged forty-four years, leaving a wife and a family of children to lament their loss. May they all meet him in heaven. Amen. G. DAWSON.

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4. JOHN BRADLEY, the subject of this brief memoir, was born at Linley, near Bishop's Castle, Shropshire, and until he was about thirty years of age, he lived without a knowledge of salvation. He often attended the means of grace with the Wesleyans, and was convinced of his state as a sinner in the sight of God. About forty years ago he removed to Churton, a village seven miles from Shrewsbury, and soon after he heard Mr. J. Bonser, one of the first Primitive Methodist missionaries who preached at Shrewsbury, and the surrounding villages. While Brother Bradley listened to the word of life, his heart was pierced by the Spirit of God. He wept, prayed, and by faith on the Atonement, made by Christ, he received the assurance of the pardon of his sins, and he became one of the first members of our denomination in the Shrewsbury Circuit, and he soon established a small society in the locality where he resided. He also opened his house for divine service, and used his influence in helping on the infant cause, going from house to house exhorting and inviting the people to come and hear the "Glorious Gospel of the blessed God." Many attended, and not a few believed in the Lord Jesus Christ to the saving of their souls. Subsequently his name appeared on the Circuit's plan, and he retained his official standing as an accredited local preacher to the day of his death. When Primitive Methodism was in its infancy in this part of Shropshire, the journeys were long and the labourers but few. Brother Bradley had to work hard, often walking twenty or thirty miles on a Sabbath to preach the everlasting Gospel, in which work he took a delight, feeling conscious that he was doing the will of his divine Master. He was appointed class-leader of the Society, which office he faithfully fulfilled until disease prevented him. During his life he was subjected to much domestic affliction and sorrow, having had removed, by death, two wives and several children. About twelve months ago his health began to decline, and his tabernacle gradually tottered till death ended his earthly career. He was quite resigned to the will of God, although at times severely tempted by the wicked one, yet he held fast his confidence in Christ, who gave him the victory again and again. The writer and

several friends visited him frequently, to whom he gave satisfactory evidence that all was right, and he could say—

“When at thy bidding, I yield up my breath,  
The blood of the cross will refresh me in death.”

He was a plain humble man, a kind husband, and an affectionate father, striving to lead his family in the path of holiness; before his departure he called his wife, sons, and friends to his bedside, and exhorted each of them so to live as to honour the Lord, and strive to meet him in heaven. After he had requested them to continue family worship (which he had so long conducted), he commended them to God and bade them farewell. His sufferings were very severe towards the last, but he patiently endured the pain until Sunday morning, August 11th, 1861, when his happy spirit took its flight, to be for ever with the Lord. He had attained the age of sixty-eight years.

CHARLES TEMPERTON.

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“There was death’s dark valley, drear and cold,  
And the hoarse dash of an o’erwhelming wave—  
Is there no earthly hold,—  
No friend—no helper—no strong arm to save?”

5. In the humblest walks of life, amid the rude incrustations of poverty, ignorance, and suffering, in the cottage of widowhood, the lowly home of the hard-tolling labourer, in the chamber of the uncomplaining sufferer, there are many examples of sincere piety, which are worthy of record in the annals of Christian biography, even where we cannot chronicle any very striking facts respecting those who have “died in the faith,” in these “common walks of virtuous life.”

WILLIAM GUYMER, the subject of this brief sketch, was born at Stody, Norfolk, in 1806, and died at Lynn-Regis, “in the Lord,” May 9th, 1861.

He followed “the course of this world” until he attained his 23rd year, when he was arrested in his sinful career, under the ministry of the Reverend R. Key.

The deceased, a few months after his conversion, became a local preacher, and had to endure much opposition and trial. He was deprived of employment, and rendered homeless, penniless, and breadless, for his unflinching adherence to Christian principle. Under these trying circumstances, he was compelled to seek shelter for a short time under the roof of a workhouse. Once, when preaching in the open air, he was savagely knocked down and dragged on the road, torn, and bruised.

For about twenty-five years, he was connected with the Lynn Station, as a leader and local preacher. Until a few months prior to his death, when in a painfully emaciated state of health, he frequently attended his class, which was one of the most important in our Lynn

Society. For eleven years he was in the crucible of a very painful affliction. As the shadows of mortality gathered around him, he frequently said, "All is right,—I am going home!" Thus his shattered, bestormed bark safely passed through the surges of death, and he dropped his anchor in the calm tide of Heaven's crystal sea.

"Saviour, in whatsoever form  
Death comes to me,  
Oh! grant me in Thy Word to see  
A risen Saviour beck'ning me:  
No evil then my heart shall fear,  
In the dark valley."

T. LOWE.

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6. WILLIAM MARSHALL, of Kintbury, in the Newbury circuit, departed this life, September 8th, 1861, in the forty-eighth year of his age. In his childhood he was afflicted with the measles, through which he lost his sight. Some years subsequently he gained admittance into the Blind School in London, where he learned the trade of basket-making, which furnished him with means of obtaining an honest livelihood. He lived according to the course of this world for several years, but ultimately he was converted through the instrumentality of a Wesleyan local preacher. He united with the Primitive Methodists, and remained with the people of his choice until death. Shortly after his conversion, he became a local preacher, and laboured successfully for more than twenty years in that capacity. He was extensively known, and generally beloved for his practical piety. He was unable to labour for more than twelve months prior to his death, but that Being who had been with him through life sustained him in dying circumstances, and as he drew near the margin of the river, the effusions of his soul were, "glory, glory, glory be to God!" Thus died the subject of these remarks,—may all who read them be equally happy, is the prayer of

GEORGE BLACKWELL.

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7. CHRISTOPHER GLIDELL was born at Steventon, Bedfordshire, August 14th, 1828, and died at the same place, August 27th, 1861.

His youthful days and energies were spent in the service of sin. He possessed considerable muscular power, and was the admitted champion of the neighbourhood. His mental powers were respectable, while in his moral conduct he never descended to the more open, base, and vulgar depths of ungodliness. He was arrested by the truth during the services of a camp-meeting, held at Oakley, in May, 1857, and the next morning, on his way to his week's employment, he found mercy in the midst of the solitude of a wood. Shortly afterwards he became a member of society, and sustained a thoroughly consistent character up to the day of his death. His sound piety, his mental capacity, his youthful vigour, and the general respect which the decisive change wrought in

him had secured, induced the Bedford Circuit Quarterly Meeting to put his name on the circuit's plan. In fulfilling his appointments he was well received, and a long life of usefulness was anticipated for him, when typhus fever, permitted by Divine Providence, prostrated the strong man, bereaved his wife and young children, and disappointed the hopes of his brethren and friends. His death was deeply felt, and sincerely mourned by all who knew him. "Be ye also ready."

EDWARD BISHOP.

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8. It is our painful duty to record the death of Mr. RICHARD CORFIELD, of Pennerley, Minsterley Circuit, which took place September 5th, 1861. Our departed brother was born at Issington, Salop, in March, 1804. His conduct was regulated by the strictest rules of morality, and being of industrious habits he was generally respected, but was a stranger to saving grace till he heard Brother E. Davies, who was preaching at Perkin's Beach, in the above named circuit. The word reached his heart, and brought about the salvation of his soul. Not long after this he had appointments given him as a local preacher, and in that capacity he laboured successfully eight or nine years; he also sustained the office of class-leader about six years with great success. On the above date his labours were suddenly brought to a close by death, and our much respected brother was taken to his reward in heaven. JOHN THOMAS.

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9. The design of biography is not to eulogise the dead, or to raise a frail memorial of affection to the memory of a beloved friend, but to add another testimony to the power of divine grace, to encourage the weak and humble believer "to be faithful unto death," and to record

"Another gem in the Saviour's crown,  
Another saint in heaven."

We are assured, by the highest authority, that "the righteous shall be had in everlasting remembrance." A loving, devoted Christian is like the rose, beautiful in life, but sheds a fragrance after its leaves are dried and shrivelled, and its tints of beauty are faded and gone. In reading of the purity, zeal, self-denial, and charity of the pious dead, how many faint and feeble minds have been cheered and stimulated, while the careless and ungodly have been admonished! "Be ye also ready; for in such an hour as ye think not the Son of Man cometh," and although no earthly escutcheon emblazons their virtues, no marble statue immortalizes their names, yet their "record is on high," and they will be distinguished on that day when the Redeemer shall come to number up his jewels.

The subject of the present sketch, MARY HAIGH, the beloved wife of one of our brethren in the ministry, John Haigh, was born January 3rd, 1822, was converted in 1841, was married July 6th, 1848, and died August 5th, 1861.

From a child she was docile, humble, neat, and orderly. She never occasioned her parents the least uneasiness or grief, and the traits of character in her early days, became more developed and matured in after life, so that her house was always "set in order," and was a picture of peace and purity. As soon as the Lord had opened her heart, and had done such great things for her, she began to enquire, "What shall I render unto the Lord for all his benefits?" "Lord, what wouldst thou have me to do?" A right sphere of action and usefulness was soon found in the sabbath-school. "To teach the young idea how to shoot, allure to brighter worlds, and lead the way," and for this "work of faith and labour of love" she was well fitted, by temper, disposition, and mental qualifications. She found real interest and enjoyment in her work, hence nothing could prevent her attendance. In all seasons and in all sorts of weather, she travelled from Ardsley to Barnsley, the distance of two and a half miles. No words can equal actions in this matter. The devoted Sabbath teacher is an ornament to the Church and a blessing to the world. In becoming the wife of one devoted to the work of the ministry, she felt a solemn weight and great responsibility. By the proper discharge of all her relative, social, and religious duties, she honoured the position in which God by his providence had placed her, and, by her amiability, disinterestedness, and conciliatory manner, she secured the love and admiration of those who were intimately acquainted with her in their several stations.

By the demands on her time from her young and rising family, she could not continue her labours in the school; but still to be of some use to the Church, more than by the soft, benign influence of her example, she usually took to a class, and a soul so full of love, gentleness, and good sense could not but be useful in such a sphere of labour. I need only say, that her qualities as a wife and a mother were in keeping with the other traits of her amiable, Christian character.

Some years prior to her death her health began seriously to decline. Extreme nervous debility occasioned violent palpitation of the heart, so much so that the least startling event, or surprising circumstance, would have caused her to fall to the ground. Having given birth to her seventh child, she languished, but in the strength of grace, and with her armour on, she entered the valley. When she knew that her end was nigh, she said, with a firm, unfaltering voice, "He lighteth it up; bless Him; how good He is." Again she added, "He lighteth it up." Pausing a moment, she looked round on her weeping friends, and said, "My sister, my husband," then calmly fell asleep in Jesus.

"As fades a summer-cloud away,

As sinks the gale when storms are o'er,

As gently shuts the eye of day,

As dies the wave upon the shore."

W. J.



10. JOHN BUSHELL, the subject of this memoir, was born March 21st, 1802, and sweetly fell asleep in Jesus, at Little Snoring, Fakenham circuit, September 17th, 1861.

In the former part of his life, he manifested the depravity of his nature by living in the neglect of the salvation of his soul, and in the pursuit of those things only that accord with the propensities of the carnal mind.

Drinking, swearing, and fighting were his usual practices; indeed, he was one of the foremost in the rank of drunkards and pugilists; but his course was not uninterrupted; there were seasons, when under the influence of the Divine Spirit, conscience started from its slumbers, and charged him with exceeding sinfulness; yet he struggled against his convictions, until he was alarmed by an awful dream, which led him to reflect on his sinful course, and after experiencing the deepest distress of mind, bordering upon despair, he resolved to turn from his evil ways, and seek redemption in the blood of Christ; and God, who is rich in mercy, graciously met him, pardoned all his sins, and filled him with peace and joy, through believing.

From that important era in his history until the close of his life, his conduct was such "as becometh the Gospel of Christ."

Without delay, he joined the Wesleysans, with whom he continued a consistent member until about twenty years ago, when he cast in his lot with the Primitive Methodists, with whom he lived and laboured until he exchanged mortality for life.

About twelve years ago, his name was put upon the Fakenham Circuit's plan. Although his preaching abilities were below mediocrity, yet such was the opinion entertained of his piety, that he was generally received by all classes to whom he had the honour of preaching the word of life, and his zealous and faithful labours will long be remembered by saints and sinners, many of whom were specially benefited thereby.

He also sustained the office of class-leader for about twelve years; his affectionate and holy zeal for the welfare of his members, caused him to be much beloved by them, and he was rendered very useful in the promotion of their spiritual growth.

He was highly esteemed for his piety, which was manifest to all who knew him; when pursuing his calling, and mixing with men of the world, his conduct recommended that Christianity of which he made a profession.

In his own locality he was much respected among all classes of the community, for his integrity and uprightness, to which his employer bears the following testimony:—"I never expect to have another workman in all respects equal to him."

He was a trustee for our chapel at Little Snoring, in the erection of

which he took a deep interest, had the pleasure of worshipping in it a few times before he was laid aside by that affliction which ended his mortal career.

He endured his affliction, which was a tumour in his body, with holy submission, and fully sensible that he was approaching the bar of God, he looked forward with a solemn confidence that he should inherit an eternal weight of glory.

The enemy of souls often threw his darts at him, but understanding the nature of his temptations, he was enabled to resist him ; and, through the blood of Christ, he had the victory.

A few days before he left this world of care, a prayer meeting was held in his chamber, when enrapturing manifestations of the divine presence were made to the sanctified sufferer, and all felt that,—

“The chamber where the good man meets his fate  
Is privileged beyond the common walk  
Of virtuous life ; quite on the verge of heaven :

and while the friends were singing,—

“We’re bound for the land of the pure and the holy,  
The home of the happy, the kingdom above,”

all felt that it was the very gate of Heaven. But while singing,—

“March on, happy pilgrims, that land is before you,  
And soon its ten thousand delights you shall prove :  
Yes ; soon you shall walk o’er the hills of bright glory,  
And drink the pure stream of the Eden above,”

“It seemed as if an Angel shook his wings,” the divine glory was manifested in such a manner. On the Sabbath before he died, his friends, who had until then cherished hopes of his recovery, saw that his earthly race was nearly ended. On the same day, hearing several portions of Scripture read to him, he frequently added, “I know that my Redeemer lives.”

The following day the pain of his body was agonizing, and the exercises of his mind many and severe ; but his heart was fixed, and his anchor was cast within the veil.

A little before his departure, he exhorted his wife and those who were with him to cleave to the Lord, and said “Though I cannot return to you, you can come to me,” and then said, “Come, Lord Jesus, and come quickly.”

On the Tuesday, the day of his departure, he was able to converse but little ; nature was giving way ; the earthly house of his tabernacle was dissolving ; but his confidence in God was unshaken, and, in the faith of Him who is “the resurrection and the life,” he died, in the 60th year of his age.

O. O. BRITAIN.

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11. GEORGE DAVIES, son of John and Sarah Davies, was born at Brince Jeffreston, Pembroke Mission, South Wales, October 15th, 1821. The first twenty-one years of his life were spent in estrangement from, and

hostility against, God. He was a sinner of no ordinary character. He delighted in sport and mirth-making. Being possessed of a very retentive memory and great powers of mimicry, he was wont, after leaving the sanctuary, to entertain his ungodly associates with recitations of the sermon which he had heard, and which he would deliver with as much earnestness and mock-gravity as if he were one of the most devoted of God's servants.

In the summer of 1844 a camp-meeting was held at Creselly, conducted by the Rev. G. Lee. At the lovefeast, which was held afterwards, the subject of this memoir bowed at the throne of grace as a suppliant for Divine mercy, but he left the chapel without finding "the pearl of great price." For more than three weeks he groaned beneath a ponderous load of conscious guilt. At times his anguish was so great that his sleep fled from him, and fears were entertained by his friends that reason would be dethroned; however, deliverance came at last. One day, while in conversation with the Rev. H. Allen, who was on a visit to his friends, he professed to obtain remission of sins through faith in Christ Jesus. Immediately he identified himself with our society at Creselly, and thenceforward his conversation was such as becometh the Gospel of Christ.

A philosopher has said, that "God in making the Christian does not unmake the man," does not obliterate that variety in the temperament and disposition of our active powers which distinguishes one man from another. The truthfulness of this was exemplified in the after career of our departed brother. In the conversion of George Davies, a miracle of regeneration was wrought, but the constitutional peculiarities of his character remained unchanged. He longed to be made instrumental in the salvation of perishing souls by whom he was surrounded. Perceiving that he possessed talents which fitted him for usefulness, the proper authorities gave him appointments on the mission's plan, and ever afterwards it was his delight to cry, "Behold the Lamb of God," &c.

For more than twenty years he was the subject of affliction. Frequently his life was despaired of, but through the divine blessing on the means employed, he was partially restored. About five weeks before his demise, he was again laid aside by that complaint from which he had suffered so long and so severely. At first hopes were entertained of his recovery, but the disease baffled all medical skill.

For several years the days on which the missionary meetings at Creselly were held, were high days with our lamented brother. He considered it a great treat to have the deputations at his abode, especially the fathers in our Israel. Last year he greatly enjoyed the services and society of the Rev. W. Harland, and he looked forward with interest to this year's services, and hoped, if unable to attend the meeting, at least to have the pleasure of entertaining and conversing with the Rev. M. Lupton. But, alas! he was deprived of that privilege, for when on our

way to Cresely, on the day of holding the missionary meeting at that place, we were informed that his redeemed spirit had on the preceding day fled to the realms of the blest. This saint, trusting in Him who is "the resurrection and the life," could defy death, and with magnanimity he could sing,

"Happy day that breaks my chains!  
That manumits; that leads from exile home,  
That leads to nature's great metropolis,  
And re-admits me through the guardian band  
Of elder brothers to our Father's throne."

To his relatives and friends our deceased brother gave many assurances that he was going "to be with Christ." He exchanged the sorrows and sufferings of earth for the glories of heaven on the 24th of September, in the fortieth year of his age. The last words he was heard to articulate were, "Where am I?" and instantly the tenement of clay was dissolved, and his happy spirit, freed from the prison house of mortality, winged its flight to regions of bliss.

Some of the more prominent traits in Brother Davies's Christian character were:—

1. *Firm attachment to the people of his choice.*—Having once said, "these people shall be my people," &c., he remained with them through obloquy, feebleness, &c., till he quitted the Church militant for the Church triumphant.

2. *Efforts to improve the moral condition of the perishing of our race.*—This he did more especially by publishing redemption's wondrous story, and setting forth Christ as the only hope of sinners. His discourses were eminently scriptural. As a preacher he was superior to many and was everywhere acceptable. Moreover, it is believed that some received permanent good through his labours.

3. *Hospitality to those who ministered in holy things.*—For some time his residence was the preachers' home, when in that part of the mission, and ever towards them he evinced the greatest kindness and hospitality.

4. *Patience and resignation under affliction.*—During his affliction, especially towards the last, his pains were severe indeed; yet no single word of murmuring or complaint was he ever heard to utter. Though the Lord slay me, yet will I trust in Him, was his experience.

W. H. WILLS.

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12. ROBERT HEATH, the subject of this brief sketch, was born at Sheatley, in the county of Berks, in 1793. During the early part of his life he was much addicted to sin; but after his removal to Aklworth, he was prevailed upon to attend the ministry of the Wesleyan Methodists,

at Compton, about two miles from Aldworth. Under their ministry Robert was awakened to a sense of his danger, and sought the pardon of his sins through faith in the blood of Christ, and not in vain, for he obtained a knowledge of sins forgiven. He united with the Wesleyan society at the above place, and continued a faithful member with them until the Primitive Methodist missionaries visited Aldworth. Robert went to hear them, and was much blessed under their labours, and when a society was formed at Aldworth, he united with them, as it was most convenient for him to meet at his own residence. Soon after he joined the society he was appointed to the office of a class-leader, which office he sustained until death terminated his earthly career. Nearly thirty years since his name appeared on the preachers' plan, and he laboured in a local capacity with considerable success. His talents were not great, neither was he a man of letters, but a plain, unassuming, holy, and devout Christian. He was rather reserved in his manner, but his words were reasonable, and a divine influence generally attended what he said. He was a deeply pious man, his life adorned the Gospel, and all who knew him were constrained to say that he was a good man; his conduct was truly exemplary, and he delighted in communion with God.

One of his neighbours states that the first thing which he was wont to hear in a morning was Robert at prayers. He was remarkable for humility, his place was at the feet of Jesus; he was in great request to visit the sick, and he was often sent for to administer instruction and consolation, as well as to pray for the afflicted and the dying. The affliction which terminated his life was fever, supposed to be brought on by over exertion and anxiety, in attending to his wife in the affliction which terminated in her death about a week previous to his own demise. His sufferings were severe, but of short duration. Satan made some attacks on him in the midst of his sufferings, but he was enabled to conquer through faith in Christ. He told those who visited him that he had not a shadow of doubt relative to his acceptance with God. He died in peace on Saturday, September 28th, 1861, in the sixty-eighth year of his age. His death affected the inhabitants of the village generally, and a considerable number of them attended his remains to their last resting place. He was interred in Aldworth churchyard, on Monday, September 30, 1861. The clergyman performing the ceremony gave out some of our appropriate hymns for the occasion, which were sung by the deeply affected assembly. May his family, friends, and classmates meet him in heaven.

THOMAS CUMMIS.

## D I V I N I T Y.

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### THE POSSESSIONS OF CHRIST, AND THE MANIFESTATIONS THEREOF.

A SERMON, BY J. A., PAISLEY.

“All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall shew it unto you,”—John xvi. 15.

CHRIST was about to leave the disciples whom he had chosen to be his followers and successors in the great work of publishing the glad tidings of salvation. The separation proved to them of the most painful description, for though repeatedly forewarned, they understood not the nature of His kingdom, nor the way in which it was to be established. Brought up with all the prejudices of Jews concerning the promised Messiah, they fondly hoped that the person whom they had acknowledged as the Christ, would perform the great work of restoring the kingdom to Israel, and would set up a throne before which all the princes of the earth would stoop to do homage. Their fond hopes were soon to vanish. The cross, with its appalling accompaniments, was at hand. They were to be scattered, and their Master taken from them to die the most ignominious of deaths. They were, apparently, to be left to all the bitterness of disappointed hopes ; the sorrows of love looking on the suffering of its object, yet unable to save it ; and the taunts and mockeries of a host of enemies, who, not satisfied with the death of the Master, would persecute His servants and followers, as accomplices of what they counted His crime, or mock them as dupes of His cunning. Such was the night of sorrow which was beginning to throw its shades over the disciples. Such the season of sorrow on which they were about to enter.

To prepare them for it, and to fortify them in some measure to meet its terrors while He is yet with them, He discourses on subjects most likely to cheer their hearts, and to cast a ray of hope and joy over their gloom. His own love, His Godhead, His speedy return, the Father's care, and their own glorious reward—he cites as reasons why they should not let their hearts be troubled. Without seeking to hide from them that they would meet with persecutions, trials, and sorrows, He animates them by the thoughts of those comforts that would cheer them in the night of their weeping, together with the joy that would come in the morning. But chiefly among the comforting assurances which He gives them, he dwells on the coming of “another Comforter,” One who would remain with them, and lead them into all truth—One whom He would pray the Father to send, even the Spirit of truth whom the world could not receive, who should dwell in them, and be with them for ever. It was for their good that He was about to leave them. “For if I go

not away, the Comforter will not come unto you ; but if I go away I will send Him."

After a description of the works which the Spirit would chiefly perform when He came, He goes on to tell them of many things which He has yet to say which they are now unable to bear : "Howbeit he, the Spirit of truth, when he comes shall guide them into all truth, shewing them things to come." To reconcile them yet more to this Comforter and enlist their love to Himself on behalf of His reception, He proceeds to say that this work should be the glorifying of Himself. "He shall glorify me, for he shall take of the things that are mine, and shew them unto you." Immediately, as if this lesson required some illustration or explanation, He adds the great and consoling, the Christ magnifying, and soul comforting truth of the text, "All things that the Father hath are mine, therefore said I, he shall take of the things that are mine, and shall shew them unto you." The same truth which was thus uttered to comfort the disciples is applicable to us. We have the same Saviour; the same dominion he then had he exercises now; and the same Spirit continues to be with the children of God, that He promised to send unto them. That Spirit's aid we now need as much as they did; and that aid is bestowed in a manner much similar to us as it was promised to them; therefore as we are poor like the disciples, and Christ rich now as then, and the Spirit performing the same office still, let us seek to find the same comfort in the truth of the text as our Lord intended the disciples to derive from it, when He breathed it into their sorrowing hearts.

With prayers, therefore, that the Lord would bless our meditations, we purpose to consider, I., THE POSSESSIONS OF CHRIST, "All things that the Father hath are mine." And, II., THE HOLY SPIRIT'S OFFICE IN CONNEXION THEREWITH.

I. *The possessions of Christ*, "All things that the Father hath are mine." The right to this universal possession consists, first, in Christ's own Divinity; and secondly, in the gift of the Father to Him as Mediator. 1, In Christ's own Divinity. All things are God's, for He is the Maker and Preserver of everything that has an existence. The earth is the Lord's and the fulness thereof, the heavens also, and all the host of them. All things are mine, saith the Lord, every beast of the field, every fish of the sea, every fowl of the air. The riches of vegetation that deck the earth, the costly minerals that lie hid in its bowels, the pearls that are bedded in the depths of the ocean, all silver and gold, every thing, whether in heaven, in earth, or even in hell, is the property of God. Every intelligent being, from the loftiest archangel that bows the nearest before the supreme glory, to the most unthinking and foolish of men, is the property of the Most High. All time, all truth, all riches, all power, all honour, all glory; all that mind can conceive, or tongue can

describe—belong of right to Him, who brought them into being, and upholdeth them by the word of His power.

But the possessions of God are the property of Christ, for he is God, co-equal and co-eternal with the Father. Though He appeared upon earth, poor and without a home in which to lay His head, or a beast whereon to ride, He is the rightful owner of all things that belong to Divinity. "For He thought it no robbery to be equal with God," Jehovah Himself declared Him His fellow. The same names of dignity that are applied to the Father, are bestowed upon the Son. By Him were the worlds made. By Him they are all sustained. The same glory which belongs to the Father is His; the same power the Father has He is able to wield. All things are His. If His Divinity cannot be proved then indeed His right to universal possession as God may be denied. We feel that upon His Divinity rests all our hope. We believe that no doctrine is more clearly taught in the Word of Divine truth. We hesitate not to admit His claim to be God—Jehovah—the Creator, the Preserver, the Governor of all. And, admitting this, we are led to the conclusion, that as God all things must be His.

But 2ndly, all things are Christ's by the gift of the Father. Christ is not only the Son of God with power, but likewise the Son of man. He appeared as God upon earth, clothed in the garb of humanity. He now appears in heaven as man, invested with the glory and the honours of Divinity. We are told that, though He was with God, and was God, He made Himself of no reputation, took upon Himself the form of a servant, and became obedient unto death; took upon Himself the office of Mediator, that He might fulfil the eternal scheme of human redemption; he became a man like unto those whose salvation He undertook to work out. Became a man in all things, tempted as we are; subject to poverty, to pain, and to sorrow, in order that He might redeem us from death, and bring us to inherit eternal life. The first Adam, our representative, fell when assailed by temptation, thereby dishonouring the law, and bringing ruin upon his race. The second Adam, Christ, our greater though voluntary representative, stood when assailed by fiercer temptation, thereby repairing the breach made in the law, and rolling back the overflowing tide of man's ruin. The first Adam sinned, and by consequence brought death into the world; the second Adam died, and by the merit of the act, delivered men from death, and introduced a life more glorious and more secure than that we had lost. The first Adam disobeyed, and thereby lost God's favour; the second Adam obeyed, and thereby restored it. And all this, as I have said, was voluntarily done. There was no necessity laid on Christ to undertake the work of our salvation. The virtue of His act consisted not only in the complete manner in which He accomplished it, but in His voluntarily submitting to the toil, and shame, and suffering, and agony, and death, with which it was



accompanied. It was grace to man, and love to God—love to His own Divine attributes, that made Him submit to it. It was meet, then, that such virtue should receive a proportionate toward; it was meet that the Mediator's sufferings and humiliation should meet with a proportionate exaltation and triumph; it was meet that, as He stooped to the very lowest depths of humiliation and abasement, the highest honours and the most exalted glory should await Him as His recompense. Accordingly, we are told, that because He submitted to the humiliation of becoming a servant, and stooped to be obedient to death,—God hath also highly exalted Him, and hath given Him a name which is above every name; that at the name of Jesus every knee should bow, and every tongue confess that He is Lord. If there appeared an abasing of his Divinity by stooping to ally it with humanity, the Father rewarded Him by exalting that humanity to all the glory which the Divinity had with Him before the world began. If He became poor, laying aside all His riches, and, as it were, enshrouded Himself in the poor garb of our nature, the Father rewarded Him by bestowing on the man Christ Jesus, all the riches, and glory which the God Messiah had before He became poor. For when the man Christ Jesus appeared in heaven after having purged our sins by the sacrifice of Himself, God said to Him, "Thou art my beloved Son:" and again, "Let all the angels of God worship him:" and again, "Sit thou at my right hand till I make all thine enemies thy footstool;" "For thou hast loved righteousness, and hated iniquity;" "Thy throne O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom." "For," says Christ, "all power is given unto me in heaven and in earth." The Father loveth the Son, and hath given all things into his hand, "All mine are thine, and thine are mine." In the same spirit, and while contemplating the awful end, near to which He was drawing, He added, "Thou hast given me power over all flesh. Glorify me with the glory which I had with thee before the world was." And now glory has been given to the risen Saviour; "For Jesus is gone into heaven, and is seated on the right hand of God, angels, and authorities, and powers being made subject to Him."

Thus by the gift of the Father, all things are bestowed upon the Son as Mediator; all things in heaven and in earth, all authority and power: all people, and nations, and tongues, all the riches of earth, all the thrones in heaven; all kingdoms, and all right to judge, to teach, to save, and to bless. Everything, in short, that belongs to God is in the hands of the Saviour. Exalted to the right hand of God, He who lay in the stable of Bethlehem now possesses the wealth of the universe; He who had not where to lay His head, now governs all worlds. He who was mocked, buffeted, spit upon, and crucified—now holds the reins of all power, and commands all homage; He who was despised and rejected of men—is now adored, crowned, and acknowledged the

rightful Lord and Governor of all. He the Son and the Saviour of man is clothed with honour and glory, and has given unto him a kingdom, as the Son and Heir of all that is God's.

What a vast possession is this! what a might is this! what an authority is this! We are accustomed to wonder at the wealth of some of the potentates of earth, who can command the riches of mines, and the obedience of millions of subjects; but what is it compared with the riches of Christ? We are accustomed to be dazzled with the glory of an Alexander, at whose feet lay the power and riches of the east; to be amazed at the might of a Cæsar, before whom the mistress of the world, imperial Rome, bent her lofty head, and encircling his brow with the wreath that proclaimed him her Master and lord. We are astonished at the splendour of a Napoleon, who held nearly all Europe under his sway, before whom crowned heads bent in homage, from whom kings took their sceptres, whose steps were followed by thousands to whom his word was law.

(To be continued.)

## JUNIOR PREACHERS' DEPARTMENT.

### HOW TO RENDER PREACHING, AS A MEANS OF GRACE, EMINENTLY USEFUL.

(Concluded from page 28.)

*"To engage the hearts of hearers the Gospel should be preached affectionately.*—There is a peculiar incongruity in publishing the glad tidings of the Gospel in a strain of indignation. If a preacher frowns and scolds and threatens his hearers with eternal fire, in the hardest language which he can command, and declares at the top of his voice that he is determined to clear his blood of them; it will be well if his moroseness and vociferation do not harden some of them in their sins. If we give him credit for the purity of his motive, and commend him for his earnestness, we cannot approve of the harsh style of his address. We do not desire him to soften God's truths, or to smoothen his tongue and accommodate his manner and expression to the vitiated tastes of fastidious hearers. We desire no-

thing of the kind. Were he to fall into these errors, he would incur the charge of handling the Word of the Lord deceitfully; but we do wish he would avoid a method of preaching which exposes him to the suspicion that he has not the common feelings of humanity. The preacher should never forget that he was once led captive by the devil at his will, and consequently liable to all the horrors of hell. And the recollection of these awful facts should inspire his soul with sympathy and compassion for those who are now in the gall of bitterness and the bond of iniquity. While he faithfully utters the thunders of a violated law, and 'justifies the ways of God to man;' he should manifest an earnest desire that the transgressor may find immediate refuge from the pending storm. No man was more cruelly

treated by his countrymen than was Paul, yet he was so far from cherishing any hard feelings towards them that he showed the tenderest concern for their welfare.

"They falsely accused him, they pursued him from place to place with the most malignant designs, they repeatedly scourged and stoned him, they secretly conspired to assassinate him. More than forty of them bound themselves by an oath that they would neither eat nor drink till they had murdered him. After all this barbarous treatment, he would have cheerfully laid down his life for their salvation. In the most solemn manner, he testifies how intensely he yearns over them in the bowels of Jesus Christ. 'I say the truth in Christ, I lie not; my conscience also bearing me witness in the Holy Ghost, that I have great sorrow and continual anguish in my heart. For I could wish that I myself were accursed from Christ, for my brethren, my kinsmen after the flesh.' He does not say my inveterate enemies, my murderous persecutors, but 'my brethren, my kinsmen after the flesh.' Such was the profound and unaffected concern which Paul felt for perishing Jews. And no man will accuse this holy and zealous apostle of unfaithfulness.

"We have still finer examples of affectionate preaching and compassion towards perishing sinners, in one who is greater than Paul. What a gracious spirit, and what a captivating sweetness there is in our Lord's Sermon on the Mount. No marvel that 'the common people heard him gladly,' and 'wondered at the gracious words that proceeded from his lips.' And who can conceive what he felt when he shed tears over obstinate Jerusalem, at the contemplation of its approaching ruin? 'And as he drew near, he beheld the city, and wept over it, saying,

O that thou hadst known, even thou, at least in this thy day, the things that are for thy peace! But now they are hidden from thine eyes.' From these examples it is evident that the greatest tenderness is consistent with inflexible fidelity, nor should the former qualification ever be sacrificed to the latter. Let the Gospel trumpet invariably utter a certain sound, but let its intonations be modulated by the law of kindness.

"*The Gospel should be preached in a plain style.*—Words are pictures of ideas, if they are unintelligible it is impossible for them to represent distinctly those thoughts which they are designed to convey. If the plate of a looking glass is perfectly level and clear, it will reflect an accurate likeness; but if it is waved or knotted, it will exhibit nothing but distorted images. It is just the same with language. A sermon, every sentence of which is understood distinctly, is a clear and faithful transcript of the preacher's sentiments, provided he expresses his views accurately. But a discourse which is fraught with unusual terms and knotty forms of expression, exhibits to many of his hearers nothing but a succession of deformed pictures. A few, perhaps, admire the preacher for his *learned barbarism*, and mistake his darkness for depth; but the more sensible part of the congregation feel ashamed of his affectation, or lack of judgment. It is a vulgar prejudice to regard an elaborate style as an indication of superior learning. A man of very superficial attainments may easily charge his memory with a collection of hard words, and profusely besprinkle his diction with them to the amazement of the illiterate. On the other hand profound learning is very frequently associated with the greatest simplicity. During my residence in London, I occasionally listened

with great delight and profit to some of the most talented ministers, both natives and foreigners, every one of whose preaching was characterized by a clear and easy style. Dr. A. Clarke was a giant in literature; but however profound and elevated his thoughts, he was never 'hard to be understood.' One of the most honourable compliments, which was ever paid to a great scholar, was unwittingly paid to the Doctor by a poor woman in the Zetland Isles. She had heard of his celebrity, and went to hear him at Lerwick. On her return home, she remarked with mingled simplicity and surprise, they say, that Doctor Clarke is a learned man, and I expected to find him such; but he is only like another man, for I could understand every word he said.'

"A tribute of praise of the same kind was once paid undesignedly to Mr. Wesley. It is admitted by competent judges that Mr. Wesley was an accomplished scholar. But like good Archbishop Usher, he employed his stores of learning in simplifying truths which otherwise would have been obscure and complex. In his advanced age, some men attributed the plainness of his style to intellectual decline. But they mistook the man, and the dignified motives by which he was influenced. In reply to their criticism and apology, Mr. Wesley said, if he did not use a more learned style, it was not because he *could* not do it, but because he *durst* not do it; and that he *durst* no more use a fine style in preaching than wear a fine coat."

We say to our young ministers, ponder well the above; and while doing so we trust none of our junior brethren will deem the sentiments of Mr. Wesley as beneath the dignity of the man, his attainments as a scholar, his experience as a Christian, or his office as a min-

ister. A fop in the pulpit is despicable. A minister of the glorious Gospel of Christ, who, faithful to his trust, sets his heart on declaring the whole counsel of God, will not be in danger of forgetting that there is such a Scripture as "Be ye not conformed to this world: but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable, and perfect, will of God." Rom. xii. 2.

But despicable as is foppishness in the pulpit there is a danger of a still greater evil resulting from ministers who sacrifice sense and sound doctrines to measured sentences and rhetorical flourish, in which the truth is not unfrequently garbled but heterodoxy promulgated. When a minister so far forgets his awful responsibilities as to devote his mind to the draping of his subjects in highly painted rhetoric, without due regard to "*the truth as it is in Jesus*" he by such a course is likely, if not speedily reclaimed, to dishonour his office and disgrace the cause of God.

We do not wish for a moment to insinuate that all preachers who use a florid style are unfaithful to Christ or will inevitably fall from their ministerial status; such a sentiment be far from us. Every man has his proper gift of God. But after making all allowance for constitutional peculiarities and educational habits and prejudices, we cordially recommend the preceding extracts to the serious consideration of our junior brethren, and emphatically urge St. Paul's advice to Timothy on the attention of each of them:—"Study to shew thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." and again, "*But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.*"—Editor.

## SUNDAY-SCHOOL DEPARTMENT.

### LINES BY THE WAY; OR, ENCOURAGING WORDS TO SUNDAY SCHOOL TEACHERS.

DEAR TEACHERS,—I rejoice that the estimation in which Sabbath schools are held by the various sections of the Church of Christ, was never higher than at the present time, and among the various institutions formed and efforts put forth for the improvement of youth, Sunday schools stand among the first. When we remember that our Sabbath schools continue to increase, and that many among our youth who spent the Sabbath in wickedness, ignorant of God and His word, have been by some kind teacher led to the Sabbath school, where they have been taught to read the word of truth, and have been instructed in things which make for their eternal peace, while we feel assured that many among them have been made the happy partakers of the salvation of the Gospel, and by a holy conversation and consistent conduct have honoured the cause of Christ, our hearts beat high with delightful emotions, and our souls rejoice within us. Again, when we remember that many who have been trained in our Sabbath schools have joined our band of local preachers—many who had their training in Sunday schools have been called to enter fully into the work of the ministry, and not a few have left home, country, and kindred, to proclaim to the sons and daughters of Adam, in foreign climes, the unsearchable riches of Christ; we say, when we think of these things, our joy scarcely knows any bounds, and we call on our souls and all that is within us, to praise God's holy name.

Dear friends, do not now sit down, believing that your work is finished, that your labour is done :

remember the claims of the rising race on your sympathies, their demands on you for religious instruction, are as great and urgent as ever. Your work is still honourable, great, and glorious: you give instruction to the young and thus prepare them for the duties of after life, that they may be made useful to society, a blessing to mankind, and shed a holy influence on all around them. The character of our nation for the next half century will depend greatly on the training of our youth. Let the oak grow crooked, and let age mature it, you will then find it is most difficult to make it straight; but while the tree is young, train it aright; when it has grown to maturity, you may lean against it, but it cannot be bent by you. So with children; if you impress the doctrines of Christ on their young minds, and they grow up in the fear of the Lord, they will be less liable to fall into error and be led astray from the paths of virtue and holiness into the ways of profligacy and sin.

A Sabbath school teacher, if successful in winning the souls of children to Christ, does a work which is honourable and great, and which brings much glory to God. I do not say that a minister should not teach children, that be far from me, but *his* principal work is to lead sinners, sinners in general, to Christ; he stands on the bank of the river of worldliness and sin, which carries so many precious souls down the rapids of destruction; with the gospel-rope in his hand he stands, and watches on the bank of that river, and when he beholds souls being carried down the stream, he throws the rope, exclaiming, "Lay

hold on eternal life." The Sunday school teacher is higher up, where small streams empty themselves into this great river; it is there the teacher stands with outstretched arms, ready to catch precious souls as they come floating past; and should he save one soul, what an amount of anxiety, suffering, and sin will be prevented thereby. Humanity is a wreck far off at sea: the minister hears the shrieks, groans, and cries of men and women, he jumps into the life-boat, springs to the oars, and pulls through the foaming surges to where men are battling with the mountain billows of the deep, and where the breakers of sin are rolling over them, and the mighty waves of their evil practices are sinking body and soul into "hell, which is moved to meet them at their coming;" he throws out the life preservers of repentance towards God, and faith toward our Lord Jesus Christ; many grasp them and are taken on board, and then placed upon the rock of ages, where they sing new songs of praise and thanksgiving.

The Sabbath school teacher goes when the sky is getting black, while the storm is yet coming on, and saves them before they are placed in the most imminent danger. Is it not written, "that he which converteth a sinner from the error of his ways, shall save a soul from death and shall hide a multitude of sins," and he who trains up a child to know and love the Lord, does he not save a soul from death and, what is still better, *prevents* a multitude of sins? Yours is a great work,—a work which angels would gladly do, if they were commanded to do so by their Master. Teachers, prove faithful in your work, and let nothing of a worldly nature separate you from it.

To whom must we go, to what quarter must we look for the religious instruction of many of our

youth, but to you and to your blessed institutions! Give a child secular knowledge, let him learn the sciences taught in the various seminaries, but keep from him the Bible, which should be the guide of his early youth, and thus send him forth into the world, and what is he like? like a ship with anchor weighed and canvass crowded, but without rudder to steer and helm to guide the vessel which driven by a tempest, swift as an arrow, and as wild as the wind across the trackless deep, now plunging the watery valley, now climbing the sides of the frightful mountain wave, drifts on and on towards destruction.

O liberty, O sound delightful to the ear of every Briton, what blood has been shed, what suffering endured for thy cause, for the cause of liberty—both civil and religious. For liberty men have suffered separation from their families, yea, more, banishment from their native land; more still, they have been chained to the stake and burned, and their ashes cast to the four winds of heaven; they have sealed the cause of liberty with their own blood, and when burning, dying in the flames, have still cried, liberty! Yet, how many there are with tyrant hearts, who would place their feet upon the neck of liberty and trample her in the dust—who would take the Bible from the children's hands—their spiritual bread—and deprive them of the privilege, the blessing of religious instruction! Has not the Bible been a blessing to families, villages, cities, yea, more, nations! and shall the rising generation be deprived of such a boon? Never, no never. Take the Bible from Britain, deprive her children of biblical instruction, scatter her Sabbath school institutions, and then, like Samson, she will be found shorn of her strength, spoiled of her glory, and Ichabod will be written on her walls. I have en-

deavoured to show the greatness of your work, and the value of the instruction which you seek to communicate to those who on Sabbath days are placed under your care.

In the prosecution of your labour of love, you may meet with many things, which (if you allow them) will have a tendency to discourage you; but where is the person who has not his disappointments and discouragements? Is it he who is in search of wealth? No. He who is seeking after fame? No. The minister of the Gospel: ah! many and sad are the discouragements which the minister of the Gospel has to meet. In your work expect to meet such things; arm yourselves against them; be determined not to give up. Some of the children may seem dull in learning and slow in reformation, but if you can see any signs of improvement, be encouraged, "despise not the day of small things;" drops precede the April showers: the grain of mustard seed cast into the earth, grows until it becomes a tree, and the birds of the air lodge in the branches thereof. Some of our most useful men and holiest women were once children in Sabbath schools.

And perhaps you are now teaching some the rudiments of Christianity, who shall, at a future date, instruct others in the deep things of God? You may be training some who shall become valiant soldiers of Christ, standing foremost in the army of God, who shall grasp the sword of the Spirit firmly, and fight

manfully the battles of the Lord. Teachers, we wish idolatry, superstition, and ignorance to be driven from the world: we wish those veils which are cast over the minds of men to be torn away; we wish those strong citadels, which men by their depravity and wickedness have erected, and behind which they have retreated, to be demolished. We pray that these walls may be sapped, these towers cast down, and these fortifications shattered and levelled with the dust of the earth. Among the many instruments employed for the accomplishment of this work, not the least nor the last are Sabbath school institutions; these, properly sustained, become powerful means for good. Teachers, you have the weapons, use them; you have the sword, wield it; you have the trumpet, blow it; before the blast of which the walls of Jericho shall fall. Aim at the conversion of the souls of the children committed to your care; train them up to know and love the Lord. Let these facts that your work is great and your position honourable, with the success of the past and the bright prospects of the future, stimulate and encourage you to go on with a determination never to give up labouring for the welfare of the rising race, until your heavenly Master shall say, "It is enough, come up higher."

EDWARD WILLIAM STEPHENS.

*Willunga,  
South Australia.*

## FAMILY DEPARTMENT.

### PARENTAL DISCIPLINE OF CHILDREN.

(Concluded from page 30.)

*The Nature of the Discipline* to which we refer shall next be considered. In the passages already cited it is described by such terms

as "chasten," "correction," "rod and reproof," and certainly these are very significant and pertinent. The plain intimation is that the

discipline should be of a moral and physical character. And the very nature of the children requires such discipline. Which should be the first in order will appear obviously to all intelligent minds, certainly the *moral*. Give the child who is guilty of wrong proper reproof. Tell him the nature, evils, and consequences of his errors. Set clearly before his mind the personal disgrace of evil doing, and what must inevitably follow if such a course be pursued. Be sure to let this be done in an earnest and faithful way. If it be necessary to threaten him with corporal punishment on a repetition of his wrong, do so in a manner that he shall see you would be exceedingly sorry to inflict it; and that it would be a very great wrong in him to give you the painful occasion. There are some parents, we regret to say, who reprove and threaten their children in a way that only hardens them. "There," cries out a passionate mother, "if you ever do so again, I'll give you such a beating: I will: you nasty little thing you." Is that the way to reprove children, we respectfully inquire? Can *that* be called training up a child in the right way? Ah! kindness is infinitely better than harshness, and hath a greater power over human nature than anything else except divine grace. As a first step in the discipline of children there should be kindly reproof and instruction, and should that fail to accomplish amendment, then another step of a more stringent character should be taken. What next? As a second step in moral discipline, we advise, a *temporary deprivation of their liberty and privileges*. There is not a greater moral punishment to children than to be kept from play and to be debarred the use of their toys. Usually this is a class of chastisement so humiliating and mortifying

that very soon there are tendered promises of amendment, and it is not too much to hope, of a genuine character springing from inward resolutions not to incur that punishment again.

There are one or two modes of discipline practised by some parents to which we seriously object. One is, that of making their children abstain from food. I think this to be wrong, and without sanction in either natural or Christian philosophy. Our Heavenly Father gives to his disobedient children their daily bread; and surely we, who are fathers after the flesh, should not act contrary to his example. Such punishment is both moral and physical; the mind is pained, and the body is pinched.

Another mode of discipline with some parents is that of setting their children to learn portions of the Bible. Excuse me the remark, but I do utterly detest that mode of punishment, from personal experience. While at school, so repeatedly was I set to commit to memory, and to write out the fourth chapter of Proverbs, as a species of punishment, that ever since I have felt considerable indifference towards that chapter, and must confess that I seldom read it; and when I do, the aversion of my mind has to be struggled against. The influence of such a mode of discipline is really baneful, as it gives an aversion to the sacred volume. And while there are so many excellent forms of chastening children, I sincerely trust that parents will henceforth and for ever discontinue the practices of pinching their bodies and sickening their minds against the Scriptures.

Next to the moral there is a *physical* discipline of children. The back sometimes must feel the rod. Cases have occurred in which kindly reproof was a waste of words, and deprivation of liberty and privi-



leges a mere game, and as the last resource, stripes have had to discipline the rebellious child. To have spared the rod would have spoiled the child. The fable of the old man and the boys in the apple-tree is familiar to many. First the old man kindly asked them to come down, at which they only laughed. Next he threw tufts of grass at them, at which they were very impertinent. But at last he said, "I'll try what virtue there is in stones," and pelting them with such missiles, he succeeded in bringing them down. The moral of the fable is the truth that we seek to inculcate, that the rod in some cases is alone virtuous. But the use of the rod must not in any case be brutal. A child is not a beast that requires a bludgeon, or a horse that needs a whip. The chastisement need not be with Jewish exactness, forty stripes save one, nor inflicted within an inch of the life. A father's hand should use the rod; as then, governed by a father's heart, the punishment would not be unjust. It is not cruelty that a parent, deserving the name, would inflict upon even the most refractory child, but simply correction. And permit the remark, that a constant use of the rod is too severe discipline in any case. Shame to those parents whose common punishment for any offence is beating. A blow may be reason to a brute, but a child is not a brute. Physical discipline should be the last resort of parental government, and then it should be as severe only as the circumstances demand. At what *period* this discipline should commence and when it should terminate is a question of some importance. I have carefully considered the question, and as my deliberate opinion I state, that parents should begin to discipline their children as early as the necessity arises, and continue it

during their non-accountability. When only a few months old, children know whether their parents are pleased or displeased. On their recognition of this we submit their discipline should commence. Many parents make great mistakes as to the capabilities of infants, and on the plea that they are so young, allow the buddings of wrong to go unnnipped. "As soon as ever there appears a corrupt disposition in them, then it should be checked, or it will get head, and take root, and be hardened into a habit." Long before children can talk or walk, they should be chastened if necessary. A look, or a single word, or a finger-pat may be sufficient; but for the want of these correctives the evil inclinations may increase and strengthen, the bud may blossom. According to the age of a twig you can bend it easily; and so according to the age of a child can you govern it easily. While your children are young, there is great hope of your accomplishing your designs in regard to them, but that hope becomes less and less strong as age increases. "Chasten thy son while there is hope."

And you may safely continue necessary discipline until your children shall become personally responsible to God. At what age they become responsible agents it is difficult to determine. General consent places it at fourteen years;\* some, no doubt, know good and evil much earlier. There is on record an instance of a youth, ten years old only, who was hanged for setting fire to a corn stack: the argument of his accountability being that he afterwards concealed himself. Accepting the age of fourteen as the period when all children are accountable—then up to that period parents should discipline

\* We consider accountability generally commences before children have arrived at that age.—EDITOR.

them. Beyond that age I submit *physical* discipline should not extend. It is well to reprove their evil ways, and to withhold certain things which they may desire; but to use the rod to a boy or girl after that age has the tendency to render them more callous and wicked. Besides, being then personally accountable to God, should not He be allowed Himself to correct? A story is told of an open-air preacher in Ireland, who was pelted with stones by the Romanists. He caught several of them, and threw them back at the mob, some of whom he hit. A gentleman standing near said, "Sir, do you know what you are doing? Do you not know it is written, 'Vengeance belongeth unto me, and I will repay, saith the Lord.'" "O yes," replied the preacher, "and do you not see I am helping the Lord?" Parents should be careful how they use the rod, in correcting their children, after the age of fourteen years.

Certain objections might be started by some parents against physical discipline altogether, but the voice of Scripture makes this quite as imperative as the moral. "Thy soul is not to spare for their crying." As Dr. Clarke remarks,

"This is a hard precept for a parent. Nothing affects the heart of a parent so much as a child's cries and tears. But it is better that the child may be caused to cry when the correction may be healthful to his soul than that the parent should cry afterwards when the child is grown to man's estate, and his evil habits are sealed for life." If the point can be gained without correction, well and good; but if you find, as it often proves, your forgiving them once on a dissembled repentance and promises of amendment doth but embolden them to offend again, especially if it be a thing that is in itself sinful, in such a case put on resolution, and spare not the rod. It is better that he should cry under the parental rod than under the sword of the magistrate, or what is more fearful, that of Divine vengeance. The future as well as the present welfare of children should be the consideration of parents, and it is an ascertained fact, that generally those children who are well disciplined by their parents become, when adults, well-ordered and moral members of the community, not to say members of the Christian Church. WILLIAM WHITBY.

## 2. DON'T SWEAR.

A LABOURING man who was extremely addicted to profane swearing was one day at work with a yoke of oxen near his house. The oxen not working to suit him, he began to whip them severely, at the same time uttering volleys of blasphemous oaths. The oxen breaking loose from their harness ran away, while the man in a passion pursued them, and coming up with them at the house, began to whip them again, and to swear as horribly as before. His little boy who was at this time just old enough to begin to talk, began to prattle his profane oaths over after

him. No sooner did the father hear this, than his feelings were powerfully wrought upon. He paused for a moment, dropped his whip, and sat down and wept bitterly. A flood of keen reflections at once rushed upon his conscience, which produced such an effect, that he found no rest to his mind, until he found peace where forgiveness can alone be had, at the footstool of mercy.—*British Workman*.—[Parents, never forget your position and influence on your offspring. Your conduct is daily contributing to their happiness or misery, their bliss or woe.—ED.]

## MISCELLANIES.

## The late Prince Consort.

THE advanced state of our January magazine at the time of the lamented death of H. R. H. the late Prince Consort, on the 14th December, 1861, deprived us of an opportunity of furnishing a notice of the illustrious dead ; but by postponing our remarks the privilege has been afforded us of obtaining better information for our present article, on a subject which, at this time, is so deeply and painfully interesting to the sorrowing millions of our country.

His Royal Highness Prince Albert Francis Augustus Charles Emanuel, of Saxe Coburg and Gotha, K. G., was the younger of the two sons of Ernest, the late reigning Duke of Saxe-Coburg, by the Princess Louisa, daughter of Augustus, reigning Duke of Saxe-Gotha.

Prince Albert was born at the castle of Rosenau, near Coburg, on the 26th of August, 1819, so that he was a little more than three months the junior of our gracious Queen. The late Duchess of Kent was sister to the father of the Prince ; hence, the illustrious pair were first cousins ere they became united in the endearing relationship of husband and wife.

The early education and youthful training of the Prince, however excellent and whatever the celebrity of those to whom these important matters were entrusted, have all been honoured in their eminent success as manifested in that felicitous life, the abrupt termination of which, when the sun of his mortal existence had just attained its zenith, has plunged our nation into unparalleled grief.

The first interview with which her Majesty and the Prince were privileged took place in 1836, at which time it appears a friendship was formed, that ripened into a union of the happiest character. The intended nuptials were made known to her Majesty's Privy Council on the 23rd November, 1839, when she made the following communication to the members of that body.—“I have caused you to be summoned in order that I may acquaint you with my resolution, in a matter which deeply concerns the welfare of my people, and the happiness of my future life. It is my intention to ally myself in marriage with Prince Albert of Saxe-Coburg and Gotha. Deeply impressed with the solemnity of the engagement which I am about to contract, I have not come to this decision without due consideration, nor without feeling a strong assurance that, with the blessing of Almighty God, it will at once secure my domestic felicity and serve the interests of my country.”

Certain preliminaries having been duly attended to by the august parties and their friends, the happy marriage of her Majesty and the

now lamented Prince, was consummated on the 10th of February, 1840, nearly 22 years ago. We now contemplate the Prince in his new position and relationships, and in so doing shall be under the necessity of drawing to some extent on the various articles published in the pages of some of our contemporaries.

Having become a naturalized Englishman, the first subject of the crown, and the husband of the most popular sovereign in the world, he had attained a giddy altitude among people jealous of foreign intervention, and ever wakeful to privileges, civil and religious, which had been won at the expense of the greatest sacrifices, the severest persecutions, and after large effusions of the best blood which had flowed through the veins of our most devoted patriots, most pious citizens, and of not a few of the most celebrated servants of God.

In such a position, among such a people, and at a time when monarchies were shaking and dynasties were crumbling to decay, our beloved country, favoured of God under the judicious conduct of her Majesty, undoubtedly very much assisted by his Royal Highness, our island home, with its glorious institutions of local and general interest, stood firm as the rock, which forms a natural bulwark around our hearths, our homes, our sanctuaries, and which, amid the surgings of revolutions, and the tempests which whirled sovereigns from their thrones left England firmer, richer, happier, and much more elevated than when these tempests arose. We again state it as our deep conviction that, under God, coupled with the noble heartedness and superior judgment of the Queen, this country is laid under a debt of ceaseless gratitude to the departed Prince for his exemplary prudence and unwearied perseverance in the pursuit of those objects which were best calculated to promote the nation's weal.\*

Prince Albert's patriotism for his adopted country was of the most exalted order; this has of late years more especially become so patent, that the embodiment of slander was abashed at his approach, and jealousy became blind in his presence. Nor was his anxiety for peace among the least of those numerous virtues which crowned his valuable life.

Perhaps others with ourselves will be impressed with certain happy coincidences between Alfred the Great and our late illustrious Prince; and we anticipate that in time to come the names of Alfred the Great and

\* Within two years of the Royal marriage, the late Sir Robert Peel, recognising the high qualities of the Prince, advised her Majesty to associate her husband with her in the cares of the Empire; and from that time onward to his lamented death he was always present by the side of the sovereign in her official interviews with her ministers, listening to, and discussing with them, high questions of State policy, and occasionally making suggestions which the wisest admitted to be pregnant with instruction. Of his abilities in this point of view, indeed, we need no higher testimony than that of our present Prime Minister, who is reported to have said that His Royal Highness held all the tangled threads of foreign policy in his hand, and was better able to separate them than any other statesman in Europe.—*Evangelica*

Albert the wise and the good, though severed in the dates of their birth by a thousand years, will, we doubt not, become associated in history with the most illustrious of our race, and among the greatest benefactors of mankind.

As a citizen, the Prince Consort stood at the head of his class, and in this particular he certainly was a brilliant example. He had scarcely become initiated into the state of the respective classes of society in this country, before his benevolent heart conceived, and his superior mind was busily engaged in seeking to elevate and bless down-trodden humanity. Model lodging houses for the houseless, and model residences for the labouring poor are only parts of plans in which he so heartily engaged for the benefiting of the sons of toil, and for making comfortable our cottage homes. While his perseverance in the cultivation of the soil, and the amazing improvements which he succeeded in making on some very barren land, furnish practical lessons which our agriculturists may study with especial profit, and which connoisseurs may contemplate with as much pleasure as that which we have enjoyed in surveying some of the Prince's domains.

His prudence in the management of his monetary affairs, in perfect character with the ability displayed in this matter by the court generally, and his liberality in aiding proper objects of charity and benevolence, might well have demanded a lengthened notice at our hands, but space forbids all approaches to prolixity.

The example and efforts of his Royal Highness were not confined to the improvement of the lower strata of society; through every class, from the base to the apex of the moral cone, all were benefited; hence, in connexion with her Majesty, a sublime influence pervaded the Court of these kingdoms, that banished licentiousness with its thousand ills, and made the Court of Great Britain one of the most, if not the most virtuous Court in the world, and the effects of Royal prudence and moral purity on the aristocracy of this country, and the several grades of society in this land have, by the blessing of the Most High, raised royalty in the nation to a proud position, when compared with the demoralization which cast its deadly shadows over our country's best interests during some former reigns. Toward the Prince as a husband, a father, and a Christian, we turn our attention with peculiar pleasure, and as the space for our remarks is limited, we will try to bring this sketch within as small a compass as is at all compatible with our sense of duty as a chronicler of a few things out of the many that are being made known concerning His Royal Highness.

Of the happiness of the married life of the Queen and Prince Albert, mutual love unquestionably constituted the basis, and this was so ceaselessly manifested that it has become known through the length and breadth, not of England only, but to the ends of the world.

A speech delivered by the Earl of Shaftesbury, at the Dorset Quarter Sessions, reported in the *Morning Chronicle* of the 3rd January, 1862, contains the following passage which, from the position occupied by the noble speaker, and his thoroughly religious character, we the more readily transcribe :—"The married life of the Queen and Prince Albert is one of the most remarkable pictures in the history of this or any other country. I doubt whether history can furnish a parallel of twenty-two years conjugal purity and felicity between any in such a circle of society." In the exercise of his parental duties his Royal Highness assumed what all properly disciplined and enlightened minds will admit, that a father ought righteously to rule in his own house. Of Abraham, the father of the faithful, it is said by the Lord, "For I know him (Abraham) that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment."

So the Prince Consort ruled not with rigour, but in the fear of the Lord, making use of the incomparable lessons of the Scriptures as a medium of correcting evil and enforcing good ; nor did his truly paternal heart cease to foster the interest which was evinced in his conduct towards his children in their childhood, but the same pious anxiety characterized his conduct towards them as they approached maturity. We have lately read an interesting anecdote in reference to the Prince of Wales, which we cannot omit.

It is stated that a beautifully executed statue from the studio of Baron Tosqueti, a prominent and distinguished man among the French Protestants, stands at the top of the Queen's staircase in the private apartments of Windsor Castle. This statue represents the boy-king Edward VI., marking with his sceptre a passage in the Bible, which he holds in his left hand, and upon which he intently looks. A closer inspection discovers the following text upon the open page—"Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem ; and he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left." This statue was executed by the desire of the Prince Consort, who intended it to convey to his son a constant and most significant suggestion of the Divine will by which the future Sovereign should fashion his heart and life.

LEEDS.—"A special sermon was preached in Brunswick Chapel, in the morning of Monday" (the day of the funeral) "by the Rev. W. B. Pope, who said the Prince was, without exaggeration or fear of contradiction, the pious head of the Royal house ; indeed, he had been informed, by one who had excellent opportunities of obtaining information of the private life of the Royal Family, that the Prince offered up extempore prayer at the family altar, surrounded by the various members of the household."—From the *Wesleyan Times* of December 30th. 1861.

The Prince was an enlightened, liberal, and firm Protestant. The following anecdote appears in perfect harmony with his general conduct :—

The Prince, we have lately read, was solicited by a celebrated dignitary of the Established Church to support the claims of a man of doubtful opinions to a bishopric.

He demurred, expressing his misgivings of the candidate's orthodoxy. Shortly afterwards the disappointed clergyman went over to Rome. The next time the Prince met the dignitary referred to above, he observed how fortunate it was that he, the Prince, had not recommended the renegade to ecclesiastical advancement, to which the indiscreet answer was, "Had your Royal Highness done so the apostasy would not have happened."

The lines below, the music of which was composed by the Prince, and in which they were sung at his funeral, are characteristic of the state of pious feeling which he had long exhibited.

"I shall not in the grave remain,  
 Since Thou death's bands hast sever'd;  
 By hope, with Thee to rise again,  
 From fear of death deliver'd.  
 I'll come to Thee, where'er Thou art,  
 Live with Thee, from Thee never part;  
 Therefore to die is rapture!  
 And so to Jesus Christ I'll go,  
 My longing arms extending;  
 To fall asleep in slumber deep—  
 Slumber that knows no ending,  
 Till Jesus Christ, God's only Son,  
 Opens the gates of bliss—leads on  
 To heaven, to life eternal!"

We have been informed that His Royal Highness was impressed with a conviction that his dissolution was near, and, while he was attentive to the solemn ordinances of our holy religion, out of the fulness of his heart he frequently repeated that beautiful hymn beginning with,

"Rock of ages, cleft for me,  
 Let me hide myself in Thee," &c.

From the well authenticated anecdotes relative to the Prince Consort, we doubt not, in common with many who have had superior opportunities of knowing his private character, he is now a king and a priest in the presence of God, enjoying that fulness of bliss which shall be the inheritance of the faithful world without end.

While our nation weeps as it never wept, and while Britannia is clothed in sackcloth and ashes, and while we ought as a nation and as individuals to be deeply humbled before the Most High, we should also indulge a deep sense of our obligation to Him who rules not a nation, but the universe, and who at His pleasure controlleth all events for the good

of them that fear Him. We say again, we ought to be grateful to him for the loan which He granted to this nation in the person and virtues of His late Royal Highness. And although a PRINCE and a GREAT MAN has fallen, his works for the benefit of Great Britain and the world, will prove more durable than marble, and more valuable than all the wealth that the proudest monarch can boast.

Nor should we forget the bereaved widow and the fatherless children. If the Prince was of inestimable worth as a husband and a father, who shall say to what extent he was indebted to the Queen for the formation and establishment of a most brilliant though contracted career? Dear readers, let us all attend to the Divine injunction in praying more frequently and more fervently for our incomparable Queen, that the God of her wedded life may be her comfort in her widowhood, the stability of her throne, the constant portion of her soul, and her salvation in death; and may the entire family of the Sovereign of these realms form an unbroken circle of redeemed spirits at the right hand of Jehovah for ever. Amen.

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The following lines are from the "Morning Chronicle," of December 18th, 1861:—

### To the Memory of Prince Albert.

BENEATH an avalanche of sudden woe—  
 A crushing weight of sorrow unforeseen—  
 The mighty heart of England bleeding lies:  
 A glory hath departed from her midst,  
 The pillar of her throne is rent in twain,  
 And Death holds sov'reign sway o'er all the land.  
 There is no fitting tongue for grief so deep,  
 No words wherewith to clothe so dire a blow  
 As that which now hath smote the country's breast;  
 The kingliest man she ever saw is dead—  
 The kindest heart she ever knew is still!  
 A surging sea of sorrow Europe fills,  
 And o'er the wide-extended world shall flow,  
 In countless streams of undisguised regret.  
 No splendour borrowing from rank or power,  
 He added lustre to the British Crown,  
 And dignified its honour by his worth:  
 His brief, yet bright career for ever closed,  
 Shall henceforth be a model for the great,  
 Who would be truly so, like him we mourn:  
 His affluence of urbanity and grace;  
 His nobly bland and mildly courteous mien;  
 His richly stored and cultivated mind;  
 His high regard for intellectual worth.



His deep devotion to our native land ;  
 His princely patronage of peaceful arts ;  
 His aid to social progress, marked by deeds ;  
 His liberal heart and ever-generous hand ;  
 His prov'd domestic virtues, shrined in love ;  
 His blameless life, and peaceful, Christian death !  
 For many a widow'd one She oft hath wept,  
 Whose royalty is now the seat of woe ;  
 And many a tear She striven hath to dry,  
 Who now Herself must weep heart-welling tears.  
 If mortal consolation aught avail  
 In such an hour of deep, unfathomed grief,  
 A Nation's sympathy o'erflows tow'ards Thee,  
 Our dearly loved, bereaved, and widowed Queen.

### The Nation's Prayer.

LORD GOD, on bended knees  
 Three kingdoms cry to Thee,  
 God save the Queen !

God of all tenderness,  
 Lighten Her load, and bless,  
 Deep in Her first distress—  
 God save the Queen !

Hold Thou our Lady's hand,  
 Bid Her arise and stand—  
 God save the Queen !  
 Grant Her Thy comfort, Lord ;  
 Husband ! Thy arm afford ;  
 Father ! fulfil Thy word—  
 God save the Queen !

Thou hast given gladness long,  
 Make Her in sorrow strong—  
 God save the Queen !  
 Dry our dear Lady's tears,  
 Succour Her lonely years,  
 Safe through all woes and fears,  
 God keep the Queen !

Sweet from this sudden gloom  
 Bring Thou life's perfect bloom,  
 God save the Queen !  
 Thou, who hast sent the blow,  
 Wisdom and grace bestow  
 Out of this cloud of woe—  
 God save the Queen !

From *Blackwood's Edinburgh Magazine*, January, 1862.

## 2. THE VICTORIAN EXPLORING EXPEDITION.

*(Continued from page 36.)*

**COOPER'S CREEK.**—At the point at which we first struck Cooper's Creek, it was rocky, sandy, and dry, but about half a mile further down we came to some good waterholes, where the bed of the creek was very boggy, and the banks richly grassed with kangaroo and other grasses. The general course is a little north of west, but it winds about very much between high sand hills. The waterholes are not large, but deep and well shaded, both by the steep banks and the numerous box trees surrounding them; the logs and bushes high up in the forks of the trees, tell of the destructive floods to which this part of the country has been subjected, and that at no very distant period, as may be seen by the floodmarks on trees of not more than five or six years growth.

From camp 57 we traced the creek in a W.N.W. direction about six miles, it then runs out among the sand hills, the water flowing by various small channels in a south-westerly direction. The main channel, however, continues nearly south until it is lost on an extensive earthy plain, covered with marsh-mallows and chrysanthemums.

**Creek.**—In one of the valleys between the sand hills, at a distance of about ten miles in a south-west direction, we found a shallow waterhole, where a creek is formed for a short distance, and is then lost again on the earthy plain beyond. W. by N. and W. from here, about twelve miles, there are some splendid sheets of water, in some places two and three chains broad; the banks well timbered; but the land in the neighbourhood so loose and rotten that one can scarcely ride over it. I expect this is the rea-

son why we saw no blacks about here, for it must be worse for them to walk over than the stony ground. From camp 60 the general course of the creek is N.W., but it frequently disappears on the earthy plains for several miles, and then forms into waterholes again finer than before. At our first depot, camp 63, in lat. 27 deg. 36 min. 15 sec. S., long. 141 deg. 31 min. E., there is a fine hole about a mile long, and on an average one chain and a half broad. It exceeds five feet in depth everywhere that I tried it, except within three or four feet of the bank. Two or three miles above this camp we saw the first melaburus growing around the waterholes, some of them as large as a moderate sized gumtree.

**Earthy Flat.**—The feed in the vicinity of camp 63 is unexceptionable, both for horses and camels, but the herbage on the creek generally down to this point is of a very inferior quality, the grasses are very coarse, and bear a very small proportion to the other plants. By far the chief portion of the herbage consists of chrysanthemums and marsh-mallows, the former, to judge from their dried-up powdery state, can contain very little nourishment, although some of the horses and camels eat them with great relish; the latter, I need hardly mention, are at this time of the year merely withered sticks. A few small salsolaceous plants are to be found on some of the flats, but they are scarcely worth mentioning. In some places, where the bed of the creek is shallow and dry, there is an abundance of good grass and rushes of several kinds. The polygonum bushes are also fresh and good in such places.

**Stony Rises.**—The stony rises are generally bare and barren, but

some of those on the north side of the creek carry a fair crop of light grass.

**Sand Hills.**—Wherever there are sand banks or ridges the seed is almost invariably good, the salt bush is healthy and abundant, and there are a variety of plants on which cattle would do well. For camels, these hills are particularly well adapted, for there is scarcely a plant grows on them that they will not eat, with the exception of porcupine grass, but there is very little of that until one gets many miles back from the creek.

**Character of Ground.**—I have mentioned three distinct kinds of ground—the earthy plains, the stony rises, and the sand ridges. The latter which is by far the most agreeable, whether for travelling on, for feed, or in respect to the freedom from flies, ants, mosquitoes, and rats, is simply a series of hills composed of blown sand of a red colour, very fine, and so compactly set that the foot does not sink in it much; in some places the ridges have a uniform direction, in others the hills are scattered about without any regularity; the average direction of the ridges is N.N.E. and S.S.W. In the valleys between the hills are shallow clay pans, in which the water rapidly collects, even after slight showers, but when full they seldom exceed five or six inches in depth, so that in summer they are soon dry again.

**Stony Rises.**—The stony ground, in contradistinction to the Sandstone Ranges, appears to have been formed from the detritus of the latter, deposited in undulating beds of vast extent. The greater portion of this ground appears almost level when one is on it, but when viewed from a distance the undulations are very distinct; the stones are chiefly waterworn pebbles of sandstone, quartz, and ironstone;

in some places, the rises approach more nearly to the nature of the Sandstone Ranges, and here the stones are less waterworn, and are mixed with large blocks of rock. I found the magnetic polarity to be very distinct in some of the ironstone pebbles on these rises.

**Earthy Plains.**—The Earthy Plains, which are such an important geological feature in this part of the country, will, I fear, greatly interfere with its future occupation; when dry they are so intersected by chasms and cracks that it is in some places dangerous for animals to cross them, and when wet they would be quite impassable. Cattle would, perhaps, do well on them for some time after an inundation, and the ground might improve after having been stocked. The boggy nature of the banks of the creeks passing through this ground would be another impediment to settlers, from the losses of cattle it would sometimes entail. To give one an idea of the danger in that respect, I may mention that there are places where, for two or three miles, neither a bullock nor a horse could get to the water with safety, and it was with difficulty that we could approach it ourselves; the safest spots are at the lower ends of the waterhole, where the creeks run out on the plains. A peculiar geological feature that I have never seen so strongly exhibited elsewhere is, that the watercourses on these plains have a strong tendency to work away to the S. and S.W., the fall of the ground, as shown by the flow of the flood-water, being to the W. and N.W. I found that at almost every place where a portion of the creek ran out, the small branches, into which it split before disappearing, struck off at nearly right-angles to the creek, and that the flow of the water on the level plain was invariably in a westerly or north-westerly direc-

tion, whereas the creeks generally had a course considerably to the south of west, more especially before running out. The branch creeks and waterholes are always lined with box trees and polygonum bushes; they are generally situated between or near sand hills, and have doubtless been formed by the rush of water consequent on the interference of these hills with the general flow. In some places, the direction of the sand ridges were the course of the creeks, tending to the southward; but I allude to the tendency as exhibited on the open plain, with no sand ridges near the creek.

Country to the North of Camp 63 (Cooper's).—During our stay at camp 63, from which spot we found it necessary to remove, for several reasons, but chiefly because the rats attacked our stores in such numbers that we could keep nothing from them, unless by suspending it in the trees, four excursions were made to the north of that place in search of a practicable route to the Gulf. The first attempt was made with horses, which were soon knocked up from the strong nature of the ground and the want of water; the others were made with camels, by the help of which the country was well examined to a distance of nearly ninety miles. Water was found at two places, at distances of about seventy and seventy-three miles north of the creek, but it was fast drying up, and would not last beyond Christmas. No blacks were seen, but a column of smoke was observed to the N.N.E. at a distance of about fifteen miles, as ascertained by some bearings, from the point at which we turned back. The chief portion of the land traversed consists of land-dunes and flats of the same nature, the latter clothed with porcupine grass, the former with salt bushes, grasses,

and a variety of shrubs, sometimes intermixed with mesembryantheums and porcupine grass. The sandy ground is bounded on either side by sandstone ranges, from which numerous small creeks flow east and west until they are lost in small flats and clay pans amongst the sand hills. Their course is marked by an acacia, which is somewhat analogous in its general characteristics to the common wattle; a few are favoured with some box trees, but we only found water in one. The whole country has a most deplorably arid appearance; birds are very scarce, native dogs numerous. The paths of the blacks on the strong ground look as if they had not been used for many years. Ant-hills and beds are to be found everywhere in great numbers, and of considerable size; the paths to and from them are better marked and more worn than any I have seen before, but nearly all of them are deserted, and those that are inhabited contain a small and weakly population, that seems to be fast dying away. Neither about the flats nor the ranges did we see any signs of the heavy floods that have left such distinct marks in other parts, and the appearance of the whole country gave me the idea of a place that had been subjected to a long continued drought. At the northernmost end of the eastern line of ranges, and on the west side of them, in lat. 26 deg. 30' S., long. 141 deg. 40' E., is a low detached line of range about seven miles from north to south. On passing inside this range at its southern extremity, one enters a flat, bounded on the south by high red sand hills, to the west and north by the low range, and running up to the N.N.E. until it reaches the main range.

On the lower part of the flat there is no creek, but on proceeding up it at a mile and a-half there

are three water-holes with a few bushes growing around them; the water was fast drying up when we were there. There were some ducks, anipes, and pigeons about them: the former always returned to the holes after having been disturbed, so I imagine there is not much more water in the vicinity. In continuing up the flat, the main creek appears to be that along which the box timber grows, but the bed is sandy and quite dry. By keeping off a little to the left, at a mile above the water-holes, one comes on the bed of another creek, with only here and there a gum tree and a few bushes. Up this creek, at a distance of three miles nearly north from the three holes, and where the creek emerges from the ranges, is a large hole well shaded by heavy box trees; it contained only a small quantity of water when we passed, but I fancy that in ordinary seasons the water would be permanent. This creek has been much frequented by blacks at one time, but not lately. Hundreds of hawks and a good many crows and magpies were in the trees near the waterhole.

Geographical position. — The geographical position of the three waterholes is by account from Cooper's Creek, latitude 26 deg. 34 min. south, longitude 140 deg. 43 min. east.

Meteorological remarks. — It would be rather premature for me to offer any opinion on the climate of Cooper's Creek on so short a stay, and my other duties have prevented me from making any observations that would be worth forwarding in detail. I may mention, however, that neither on the creek, nor during the journey up, have we experienced any extreme temperatures; the heat although considerably greater here than in Melbourne, as shown by a thermometer, is not felt more severely by us. The

maximum daily temperatures since our arrival on Cooper's Creek have generally exceeded 100 deg.; the highest of all was registered on November 27th at Camp 63, when the thermometer stood at 109 deg. in the shade. There was at that time a strong wind from the North, which felt rather warm, but had not the peculiar characteristics of a hot wind. One of the most noticeable features in the weather has been the well marked regularity in the course of the wind, which almost invariably blew lightly from the E. or S.E. soon after sunrise, went gradually round to north by two o'clock, sometimes blowing fresh from that quarter, followed the sun to west by sunset, and then died away, or blew gently from south throughout the night. A sudden change took place yesterday, December 14th; the day had been unusually hot, temperature of air at 1h. p.m. 106 deg., at which time circum clouds began to cross the sky from N.W., and at 2h. p.m. the wind sprung up in the S.W., blowing with great violence (force 6); it soon shifted to south, increasing in force to (7) and sometimes (8); it continued to blow from the same quarter all night, and has not yet much abated; once during the night it lulled for about an hour, and then commenced again; it is now (4 p.m.) blowing with a force of (5) from S. by E., with a clear sky. Before the wind sprung up the sky had become overcast, and we were threatened with a thunderstorm; rain was evidently falling in the W. and N.W., but the sky partially cleared in the evening without our receiving any. Flashes of distant lightning were visible towards the north; during the night the thunderstorm from the north approached sufficiently near for thunder to be distinctly heard; the flashes of lightning were painfully brilliant although so far away. The

storm passed to the S.E. without reaching us, the sky remained overcast until between 8 and 9 a.m., since when it has been quite clear; the temperature of air, which at sunrise was as low as 72 deg., has reached a maximum of 92.0: it is at present 89.0 deg., and that of the surface of the water in the creek 78.0 deg. Two other thunderstorms have passed over since we have been on the creek, from only one of which we have received any rain worth mentioning.

Mr. Brahe, who remains here in charge of the depot, and from whom I have received great assistance both

in making meteorological observations and in the filling in of feature surveys, will keep a regular meteorological register. I have handed over to him for that purpose an aneroid barometer No. 21543, and four thermometers, two for dry and wet bulb observations, and the others for temperature of water, &c.

With regard to hot winds, the direction of the sandridges would seem to indicate a prevalence of East and West winds here rather than of northerly.

WILLIAM J. WILLS.

*Surveyor and Astronomical Observer.*  
Cooper's Creek, 15th December, 1860.

(To be continued.)

### 3. HAPPY DICK.

"HAPPY DICK" was an old blind negro, who walked with God. He was another man's chattel, but his master happened to be a kind one, and kept Dick in his old age for the good he had done, allowing him a free hut, and maintenance for himself and his wife. Dick's cheerful piety and invariable contentment, procured him, by universal consent, the name he bore. His little cabin stood under a great magnolia-tree, and there his song might be heard from morning till night, as he sat in the doorway, weaving osier-baskets, or whittling tiny playthings for the picaninnies of the plantation.

A Christian lady once asked him if he never felt uncomfortable, when he thought that he was a slave; and if he never longed for the independence of other men, so that he might know what it was to lay up his earnings and have something to call his own.

"O missus, don't ask me dat," said the grey-headed negro, "dem days is all gone by, and I's longed for freedom mightily, but I long for heaben too, and dat's a great deal better. I nebber allows myself to 'flect on de bad tings dat happen to me, nor the good tings dat I nebber

had; and when I tink about sometin to call my own, it seems as if I had a big treasure right here, dat I don't owe any man for."

"How is that, Dick?"

"When all de rest of de world, Missus, are saying, 'Dis is *my* hous,' 'Dat is *my* sugar mill,' 'Dere is *my* great cotton-patch,' I say, 'Dere is *my* hope, and dere is *my* Saviour; and when I own de Lord Jesus, it seems as if I owned all de rest; for de eart is de Lord's, and de fulness dereof. De air is mine, and I can bread it; de sunshine mine, and I can sit in it; de eart is mine, and I can lie down on it to sleep."

"But would'nt it be nice to own a great farm, like Job, and have cattle and horses, and things to give away?"

"Ah, old Dick couldn't take care on't. Tell ye, missus—what a man has, beyond enough to take care on and look out for his own soul too, de same time, is stealin' de Lord's. But I beliebe ebry ting is ordered for de best; and I s'pose de good Lord made some folks to hab de first pick, and some to take de leabins, and some to *get both*; and Massa Job was one of *dat* kind;

and I s'pose de Lord made me to take de leabens. Den why should'n't I be tankful? I get de leabens ob de tables, I get de leabens ob de time, I get de leabens ob de money, de leabens of my strength, de leabens ob young massa's learnin', de leabens ob de old camp-meetin', and de leabens ob heaben; and why should'n't old blind Dick be happy?" And the tears ran down his black face.

"But if the Saviour is yours, Happy Dick, and He owns everything, you ought to have first pick if you want it."

"Dear missus, I do git de first pick in de way I mean, but not in de way de world understands. I lib like de good old Paul, 'as habin' notin' and yet possessing all tings.' De more world I want, de less Christ Jesus I get, and de more Christ Jesus I get, den I come nearer to habin' all tings; for all tings are His, and I hab de first pick because I hab Him."

"You mean, then, my good old friend, that your interest in the world's people and property is a spiritual one, not a money one?"

"I s'pose you call it so. You see, men hab a conscience and dat

gibs de humble good man a power ober dem in spite ob demselves. Massa Hammond, oberseer ob de plantation, is berry proud and wicked, and laughs at my religion; but I know if de day of judgment should come now, he'd ask me to pray for him fust."

"Do you think that this Scripture will literally come true, 'the meek shall inherit the earth?'"

"I s'pose so, missus. Dere is a deep-down-in-de-heart respect, *now*, in de world, for de good and meek man; and by-and-by, when de Lord shall bring forth dat man's righteousness as de light, and his judgment as de noon-day, dey won't be ashamed of dere respect, and so de meek man will get de big offices, and den pretty soon after de millennium will come."

"Happy Dick" has long since gone to rest. He sleeps—

"Down on the old Pedee,"

under the shadow of a pine that has numbered far more years than his. He inherits his spot of earth, and, better than all his hopes, he now reposes in a free country, where there is no more hard work, and friends never part, and flowers never fade around the cabin door.

## A PRESENT SALVATION; OR, A SOLDIER'S EXPERIENCE.

THE night before the battle two soldiers were talking together. One was a Christian young man, the other was not. The unconverted man was in great heaviness of mind. He had been for some time anxious about his soul. He went to his friend to open to him all his heart, and said to him,

"I do not see as there can be any mercy for me."

"Why not mercy for you?" inquired the friend.

"Because I cannot find it."

"What do you want to find?"

"Want to find! I want to find relief, I want to find happiness."

"Is that what you want to find?"

"Surely it is. What else should I want to find?"

"My poor friend, happiness is very desirable, but you will never find it if you seek it as an end. You must find"—

"Find what?"

"Why you must find Christ. You must be cleansed from sin in order to be made happy. You must be renewed and sanctified and purified by the washing of regeneration and the renewing of the Holy Ghost. Christ is the end of the law for righteousness to every one that believeth. You must find

Christ *here and now*. You have no time to lose."

"Well, how shall I find Him?"

"Believe on Him with all your heart. Tell Him you renounce all your sins and are sorry for them, and consecrate all you are and all you have to Him. Give everything away for Him, and take Him to your heart instead of everything else."

"And shall I then be saved?"

"Believing in Christ you cannot be lost. You may depend on it I tell you the truth. He says, if you believe, you shall never perish—neither shall any be able to pluck you out of His hand. Him that cometh unto me, He says, I will in no wise cast out. Now can you not believe and trust your soul to Him?"

The two friends were separated for the night, or that part which was given for rest. But before daylight they found themselves to-

gether again. They were marching towards the field of battle, shoulder to shoulder, and knew not when nor where they would meet the enemy.

"How do you feel now?" said the pious soldier to the other.

"Oh, unspeakably happy!" he replied.

"Happy, what makes you happy?"

"Oh, I have found Christ."

So the new convert revealed to his pious companion how he had found his new joy in the early morning of that fatal 21st of July.

The soldier said: We went upon the field together, he talking and I listening with glad surprise to his rich experience of forgiving grace in Jesus Christ. By-and-by we were in the midst of the roar of cannon and musketry, and my friend was shot dead at my side.—*Christian Journal*: slightly abridged by the Editor.

## NOTICES OF PUBLICATIONS.

1. *Sermons by Jabez Bunting, D.D.* Volume I. London: John Mason, 27, City Road; sold at 66, Paternoster Row. 1861.

The name of Jabez Bunting, as connected with Wesleyan Methodism, will long be held in veneration by a great number of individuals, both within and beyond the limits of that Connexion of which he was long a very efficient and honoured minister. If in the volume before us hypercriticism finds some little thing at which it is disposed to carp, men of sound judgment and deep piety, will find much to instruct, arouse, direct, and assist them in the pursuit of that *holiness of heart without which no man shall see the Lord*; and they will also find in this volume very much to aid them in their desire to promote the best interests of others.

The name of the author is a guarantee for the soundness of the theology, according to Methodistic views, and the fact of the work having passed through the hands of the Rev. W. L. Thornton, assisted, to some extent, by the Rev. W. M. Bunting, will add increasing con-

fidence, if such were needed, that the present is no ordinary volume. The point, the power, the pathos, the thoroughly evangelical and decidedly practical character of the "*Sermons*," render them a valuable acquisition to that class of works which are suitable to Biblical students, heads of families, Sunday-school teachers, &c., &c.. We cordially recommend the work before us.

2. *The Deity: an Argument on the Existence, Attributes, and Personal Distinctions of the Godhead.* By William Cooke, D.D. Second Edition of "*Theiotes*," revised and enlarged. London: Hamilton, Adams, and Co., Paternoster Row, and H. Webber, 21, Warwick Lane. 1862.

Dr. COOKE commences his preface to the volume before us as follows:—"The author's aim, in the first and second books of this volume, is to adduce evidence from nature on the existence and perfections of God, and to shew its harmony with the more luminous teachings of Revelation. If there be a God, the universe is His



work; and, if His work, it will both attest His being and unfold some of His attributes. If the Bible be Divinely inspired, its declarations and revelations respecting God will harmonize with His works; and therefore, both should be consulted by those who are anxious to know the truth."

Book the First is on the Existence of God; Book the Second is on the Nature and Attributes of God; Book the Third is on the Holy Trinity.

From what we have read of this volume, we can promise a rich intellectual and spiritual feast to such persons as prefer "sound doctrine," to vain philosophy, and solid truth to the gossamer figments of the unsanctified hearts, feeble heads, and misguided judgments of many who aspire to authorship.

We hope to be able to furnish in our future issues, a few extracts from this excellent volume.

We are always happy to find in the writings of our author, in connection with a superior judgment, extensive and varied learning, and comprehensive research, a profound reverence for the Holy Scriptures; and in company with Doctor Cooke, we walk confidently on a path which has been trodden by the best Methodist and Arminian theologians of the present or past ages. The aim of the author of "The Deity" is evidently not to raise quibbles, but to solve difficulties, and enforce truth, and this is done very successfully in the present work, which we trust will have an extensive sale, and we pray that it may be made a great and permanent blessing to the Church and the world.

3. *The Christian Ambassador*. Conducted under the auspices of the Primitive Methodist Preachers' Association of the Sunderland District. Parts I. and II. New Series.

OUR contemporary from the north is increasingly welcome, as we either see, or think we see, developed in its pages a more ardent desire to promote the best interests of man. WISDOM IS THE PRINCIPAL THING. This is a great truth, and the highest wisdom is the knowledge of God, manifested by the consecration of all our powers to glorify His grace. The time is not remote when men will learn more fully to estimate all things in proportion as they are adapted to elevate the noblest powers of the human family. The style, character, and usefulness of the Ambassador, as a whole, and the superior excellence of some of the articles contained in the parts now on our desk, not only afford us much pleasure but real profit.

The work is also cheap, very cheap, only sixpence, each part of which contains sixty-four octavo pages of letter press. We cordially recommend the work, while we congratulate our esteemed brethren on the improved tone of the despatches brought to us by "The Christian Ambassador."

4. *The Shadow of the Almighty*. By NEWMAN HALL, LL.B. London: James Nisbet and Co., Berners Street. Price Sixpence.

This very interesting little work by the effective pen of Mr. Hall, abounds with marrow and fatness, and is worthy of being ranked with the very popular works by the same author, viz., "It is I," "Come to Jesus," &c., &c. We shall rejoice in its wide circulation.

5. *The Prayer Meeting Hymn Book*. Containing 190 suitable hymns for Revival Services and Social Worship. London: Henry James Tresidder, 17, Ave Maria Lane, E.C.

THIS little book contains many valuable hymns well known to many of our readers, and which are frequently sung in our congregations, viz., "All hail the power of Jesus's name," "Before Jehovah's awful throne," &c., and also many with which we are less familiar. We can cordially recommend the work.

6. *Aids to the Development of the Divine Life*. By the Rev. J. BALDWIN BROWN, B.A., minister of Clayland's Chapel, Clapham. No. 1. The Decree accomplished at Jerusalem. London: Henry James Tresidder, 17, Ave Maria Lane, E.C. 1861. Price 2d.

THIS manual is the first of a series of pamphlets, which the author intends to issue on the first day of every month, and if the future numbers be equal to the present, the object of the author, we trust, will be fully realized, the best interests of many of his readers promoted, and the knowledge of God extended.

7. *Infidelity: the Cause and Effects Ascribed: the Bible and Divine Revelation Defended*. By CHARLES HOWCHIN, Yarmouth.

WE cannot doubt the sincerity of the author of this pamphlet, but when we say the work is glaringly ungrammatical, illogical, unphilosophical, and in some grave matters anti-scriptural, our readers will not expect from us any commendation of the work, on the contrary we warn our friends against the pernicious doctrine of universalism, &c.

## HOME RELIGIOUS INTELLIGENCE.

## WORK OF GOD.

1. SOUTH MOLTON MISSION.—Dear Brother Harland,—Between three and four years since, this town and its vicinity was missioned by our people, since then many precious souls have been brought to God; some of them are men who were a few years ago noted for wickedness, but they are now distinguished for piety, and often do we hear them say, “We are thankful that ever God directed the Primitive Methodists to this place; before they came we were in darkness, but through their instrumentality we have been brought to God, have obtained pardon, and are on our way to heaven.” When the Rev. W. Hayman entered on this mission, he had to preach in the open air, but now we have a Connexional chapel at South Molton, and were able to report 103 members at our last Quarterly Meeting. To God be all the praise. Of late we have been blessed with many refreshing seasons; Sunday, December 1st, 1861, was a remarkable day; the writer preached twice at Bishop’s Nympton, God vouchsafed His blessing and manifested His power to save, penitents were weeping their way to the cross, and ere the meeting concluded, eight persons professed to have obtained salvation through believing in Christ Jesus. On the following evening I preached at the same place, and we could say, “Lord, it is good for us to be here.” One soul sought for, but did not obtain, pardon until a few days after; he is happy now, and has become a member among us. We are still holding our meetings—several are deeply impressed. We are thankful to say that ten of those who have been recently converted have become members

among us at Bishop’s Nympton. Our congregations here are excellent, and we have taken a larger room to preach in, which will accommodate about 150 persons. May the Lord help us, and mercifully save the people.

At Ash Mill we have had a few conversions during the past quarter; we have a very united and interesting society, numbering fourteen members, and we hope the time is not distant when we shall have a Connexional chapel at the place.

At South Molton God has saved a few souls of late. One man (about sixty years of age) was induced to attend a class meeting, he was made happy, and has joined our society. We are praying for, and expecting, greater things. May God bless us abundantly, baptize the whole Connexion, and let the whole earth be filled with His glory. Amen.

THOMAS LANE.

2. SWANSEA CIRCUIT.—Dear Editor,—Your being personally acquainted with our late struggles in this circuit in important chapel buildings and efforts to obtain and support a second preacher, you, and many of your readers, will rejoice in the following instances of progress. A few weeks ago our society at Aberavon made a request for a week’s special services, to be conducted by my colleague, Mr. T. Shields. These services were commenced on Sunday, November 24th, 1861, and two souls were saved on the first day, and others were seeking salvation. During the week the work had so progressed that a request was made for Brother Shields to remain a second week, this was granted, the results of which have fully justified the

arrangement, and the names of sixteen individuals were entered on the class-book as candidates for membership. Some sailors from a Cornish port were also made happy in the Lord, and some other persons who have not yet been admitted into Church fellowship. The subjects of this work are chiefly young married people, whose simple hearted testimony to domestic reformation, from inebriate strife to pious order and devotional quietude, bespeaks the character of the work. The writer being appointed for the third Sunday and three following days, was happy in witnessing several individuals, who professed to have obtained salvation by faith in Christ, added to the church. It is also pleasing to add that while the work was breaking forth at Aberavon, the writer and his fellow-labourers were reaping fruit at our new chapel at Swansea, where the society and congregation have been steadily improving since its first opening in March last. The circuit's accounts report more or less increase either in members or money, or both for the last three years and a half (one quarter only excepted). By the aid of £20 from the General Chapel Fund, the debt on the Aberavon Chapel is being lowered £54. At Reynoldstone, where a new society has lately been raised, a plot of land for a new chapel has been promised by C. R. N. Talbot, Esq., M.P., Lord-lieutenant of the county. Having realized such progress, under many discouraging circumstances, we will thank God and take courage.

G. DOBSON.

3. DEAR EDITOR—"As cold waters to a thirsty soul, so is good news from a far country."

LANGTHORNE, THIRSK CIRCUIT.  
—The Primitive Methodists have a good interest here. The little sanctuary erected in 1846 by the

indefatigable efforts of the few members who then composed the society, was too small for the increased congregations; hence it was enlarged in 1849, and within its walls many believing penitents have found peace, and of those who are now in church fellowship it may be said, The Lord shall count, when he writeth up the people, that this (and that) man, &c., were born there. For some time a cloud has hung over our Zion at Langthorne. Conversions were few, and the last September quarter-day having appointed a week's protracted meetings, they became the subject of conversation among the members, and all agreed something must be done. Accordingly on Sunday afternoon, December 15th, 1861, Mr. Armitage preached, and in the evening a prayer meeting was held, when a divine influence pervaded the minds of the members, and they prayed in the spirit and with power. One of them, a local preacher, spoke briefly on Christian love. We were reminded of the prayer meeting prior to the day of Pentecost, when the disciples "were all with one accord in one place." On Monday, Tuesday, and Wednesday, Mr. Armitage preached: on Thursday, Brother Stone; on Friday, Brothers Wilkinson and Braithwaite: on each night the attendance was good, the prayer meetings after preaching were well supported, and it was good to wait on the Lord. On Sunday afternoon, December 22nd, Brothers Jackson and Dale took part in the service, and in the evening a public lovefeast was held. It was conducted by Brother Dale. The chapel was crowded, the members spoke pointedly and in quick succession. A solemn awe rested upon the congregation, and many wept, and better still some were moved to penitence, for at the close five souls were converted,

others were deeply affected. We pray that this revival may spread throughout the circuit.

WM. STONE.

J. HEDLEY.

4. CHURCH ASTON, WROOKWARDINE WOOD CIRCUIT.—Dear Editor,—We held special services at the above place, Dec. 22nd, 1861, the effects of which we think are worthy of notice. The singing was short, and so were the praying

and preaching. In the morning the service commenced at ten o'clock, and in the afternoon at two. The Spirit and glory of God rested on the assembly. In the evening we held a lovefeast, the house was densely filled, and many believers related their experience, after which a prayer meeting was held. When the meeting closed we were gratified to find that sixteen souls professed to have found peace with God. JOSEPH DERRICOTT.

### MISSIONARY SERVICES.

1. ANDOVER CIRCUIT.—Dear Brother Harland,—On Sunday, November 24th, 1861, and following days, missionary services were held in this station. On Sunday, sermons were preached at Leckford by Brother T. Jackson, of Basingstoke; at Longstock, by Brother Butcher; at Whorwell, by Brother Smith; at Lower Clatford, by Bro. Blandford; and Kingsombourne, by the writer. Missionary meetings were held during the week, when the claims of the missionary cause were advocated by Messrs. Jackson, Obern, and Hunter. The meetings were characterized by a gracious influence, and several souls obtained salvation through faith in Christ. The amount realized was £8 1s. 10d., which sum is in advance of what was realized at the same places last year.

During the last three weeks we have been holding special services, at which several souls have been converted.

Hurstbourne Tarrant has partaken of the revival influence. On Sunday, December 1st, at a service conducted by Brother Hunter, seven souls professed to be brought into the liberty of the children of God. That the whole Connexion may be copiously baptised with the converting glory, is the prayer of

GEORGE OBERN.

2. SCARBOROUGH CIRCUIT.—Dear Editor,—We have recently held at Scarborough and Filey a course of interesting missionary services.

On Sunday, December 8th, 1861, preparatory sermons were preached by the Revs. T. Lowe, J. Bootland, and J. Gibson.

On Monday evening, Dec. 9th, a missionary meeting was held in Sepulchre Street Chapel; the chair was efficiently occupied by H. Fowler, Esq. Addresses were delivered by the above mentioned ministers, and the circuit preachers. The meeting was one of an earnest and thoroughly Primitive Methodist character. The proceeds amounted to £37 11s. 5d. The box of our old friend, Mrs. S. Harker, contained £10 2s. 11d., to obtain which she has plodded many a mile.

On Tuesday evening, December 10th, a missionary meeting was held in the Jubilee Chapel; the chair was taken by the writer. The congregation was very large, and the interest intense; indeed a more deep-toned and spiritual meeting I have seldom attended. The sum realized was £26 4s. 5d. The total raised at Scarborough was £63 15s. 10d., being £5 7s. 3d. less than the sum raised last year. This, Mr. Editor, will perhaps excite the surprise of some of your

readers, who will be ready to exclaim, "How is it that with two chapels you have raised less missionary money than when you had only one?" In reply, allow me to say that, it is not because the friends are doing less, but because they have had to struggle hard, and labour earnestly in behalf of the funds of the new chapel.

At *Filey*, on Wednesday, December 11th, an excellent tea was gratuitously provided by the friends, in the spacious bath saloon. The friends at this place, have made a good effort for their chapel fund, as well as for the missionary cause. After tea a powerful missionary meeting was held in the chapel, which was crowded. On Thursday afternoon, in the same place, a sermon was delivered by the Rev. T. Lowe; and in the evening another missionary meeting was held. Both the meetings were all that one could desire—lively, earnest, and spiritual; calculated to fan the flame of piety, and to stimulate to Christian activity. The sum raised towards the missionary cause amounted to £44 4s. 9d., being £2 12s. 5d., in advance of the sum raised last year. Thanks to all our noble-minded friends. May God bless and preserve them.

THOMAS GREENBURY.

3. HULL SECOND CIRCUIT.—Dear Brother Harland,—With the efficient assistance of Brothers T. Ratcliffe and D. Ingham, we have recently held our village course of missionary services for 1861, at Sutton, Wawne, Preston, and Hedon. At Wawne our financial condition transcended that of the previous year; this exceeded our expectation. Last year a number of our friends perambulated the parish at Christmas, singing suitable hymns and soliciting donations. They realized £1 5s. 4d., which

they generously devoted to the missionary fund. This year their missionary meeting was held before Christmas, in consequence of which the "singing money," as it is familiarly termed, was not forthcoming. But our hearty friends, instead of complaining that we were going to hold a *second* missionary meeting in the same calendar year, and threatening to withhold their accustomed contributions, which they might have been tempted to do, very generously advanced £1 as Christmas singing money, believing as they did that their patrons would indemnify them against loss by their generous speculation. We wish a similar spirit of benevolence animated Christmas choristers in general. Were it so there would be a great deal less "singing money" expended than there is in rioting, drunkenness, and revelry. It is a scandalous affair when men profess to celebrate the goodness of God for the unspeakable gift of His Son, in hymns of adoration and thanksgiving, and then devote the proceeds of their musical efforts to the praise and glory of Bacchus. Let those who are guilty of this shameful inconsistency learn a useful lesson from the disinterested benevolence of our Christmas singers at Wawne.

At *Sutton* we had a very excellent service; but our funds were a little down. This was partly attributable to the serious illness of one of our kind female collectors. In this pecuniary loss we had a proof of the great obligations under which we are placed to our female friends.

At *Preston*, too, we suffered monetary loss through the absence of one or two able and generous friends.

At *Hedon* we were upwards of £1 in advance of last year's revenue. For this we are indebted to the

Sabbath-school. Encouraged by the superintendent and teachers the children contribute cheerfully to a box which is placed in the school. Last year the school raised 5s. 4d.; this year it has raised £1 6s. 4d. Under proper training the dear children feel it to be a privilege and a luxury to drop their little savings into the Sunday-school mis-

sionary box; thus they both acquire and do good at the same time. With one hand they freely receive, with the other they freely give. The total proceeds of the four places amount to £25 8s. 4d. Praying that the blessings of God may rest on the missionaries and on the work of their hands.

WILLIAM GARNER.

## CHAPEL OPENINGS.

1. BOSTON CIRCUIT.—FOSDYKE is a small and pleasant village on the Holbeach Road, eight miles south of Boston, and about half a mile from the Great Wash, over which King John crossed, losing his baggage, &c., in going from Lynn to Swineshead. Fosdyke has its name from the great Roman Fosseway, which here crossed the stream and swamps of the Welland.

In 1826, a chapel was erected, but last spring we perceived the walls were giving way, consequently we determined to take it down, though there remained on it a debt of £25. W. Bett, Esq., coming to our help, offered us twenty yards of land adjoining the chapel for one shilling; we thought it a providential opening and began operations forthwith. The chapel was opened September 2nd. 1861. Mr. and Mrs. Thomas, the Revs. J. W. Matthews, and J. Cholerton, assisted at the opening services. The chapel is 34 feet by 19, built of press brick: at one end is a neat inscription stone; the chapel is lighted by four windows in the sides, and two circular-headed ones, with a margin of stained glass at the gable end: there is a fan-light over the door. The inside is fitted up with elevated pews containing 72 sittings. The chapel is lighted at night by paraffin lamps. The situation is good. The sittings are all let. The entire cost is about £95. We have raised about £26, and shall

not stop in our efforts until we have raised one third as required by rule.

J. T. NEALE.

2. CASTLETON, WHITBY CIRCUIT.

—The dales of Yorkshire have a wide reputation; and if the constant recurrence of picturesque and romantic scenery, stretching out for miles, skirted on the top by the dark line of moorlands, with a pure and salubrious air, can give places a reputation, then these dales richly deserve it. Castleton stands on a lofty eminence on the south of the river Esk, and was the capital of the ancient barony, taking its name from the old baronial residence. Primitive Methodism was introduced into these dales about forty years since. It must be acknowledged, however, that progress has not been proportionate to the time and labour expended, at least, so far as this Circuit is concerned. Yet, we have had a quickening at this place. So low has the cause been at Castleton that several times preaching has been withdrawn. Soon after the coming hither of myself and colleagues, an effort was made to establish ourselves firmly. Receiving a few additions to our ranks we began to lift up our heads; once beginning to move, we went on, God blessing our labours. A chapel was a desideratum. At once we applied to Mr. W. Langbourne, who generously gave us land in a most eligible situation.

We canvassed the neighbourhood, and such was the encouragement we met with that we commenced building in July last. Several things delayed the progress of our work, so that we were not ready for opening till October 27th, 1861. On that day, my colleague, the Rev. J. Barnes, preached morning and evening; and Mr. S. Stott, of Thirsk, in the afternoon. The chapel was filled each time. On the following day, at 2 o'clock, p.m., Mr. T. Clegg, of Whitby, preached to a large audience; and immediately after, about 150 persons sat down in our old preaching room to a sumptuous tea, gratuitously provided by the ladies of Castleton and its vicinity. And it was most pleasing to witness the order and good feeling which prevailed. The public meeting was held in the chapel, which was crowded. Mr. T. Clegg took the chair; and speeches were delivered by Revs. E. Hall, J. Barnes, R. Clementson; and Messrs. S. and J. Stott. The meeting was one of the highest order. The opening services were concluded on Sunday, November 3rd, when two sermons were preached by Mr. G. Tweddle, of Guisborough. Tea proceeds and collections at the opening amounted to £15 10s. 7d. The chapel will seat about 170 persons, and will cost about £160, towards which we have already raised £53, and have set a bazaar on foot for the spring. The four windows and fan light are circular-headed. Instead of a pulpit we have a platform. Our building is a substantial one, and we are happy to say that on the first night of the opening one person was brought to God. The leading of the materials was done gratuitously by the farmers and tradesmen in the neighbourhood.

E. HALL.

3. ASHWELL, BALDOCK.—Dear

Brother Harland,—We are grateful to God, and feel much pleasure in informing you and your numerous readers, that we purchased two freehold cottages and a large garden at Ashwell, on a part of which we have built a new chapel. It was opened October 6th and 13th, 1861, and the services in connection therewith were extended to the 17th, and 24th of November. The following persons officiated, viz., the writer, C. G. Robson, Esq., of London; Revs. E. Masterman, T. Griffith (Baptist), S. Perry (Independent), Mr. T. Tomer, (Baptist), and the Rev. R. F. Hilton. The chapel is 29 feet by 24 feet 2 inches, and 16 feet high from the floor to the ceiling. It is built with bricks and covered with slate. There are two windows in each end. The floor is laid with red deal on oak slippers. The walls are stuccoed to imitate free-stone. There are four piers in front, and four on each side, projecting 4½ inches wide from the wall by 18 inches. It is well ventilated. The total cost will be something more than £200, towards which we have raised by donations, tea meetings, and opening services about £47. This, with the proceeds of a bazaar, which is now in progress, it is presumed will amount to one-third of the entire outlay, as required by rule. The Lord has done great things for us, for which we are glad. The trustees are thankful to all who have helped in this laudable effort. May God bless them.

E. W. MATTHEWS.

4. WYNDHAM-ROW, WHITEHAVEN CIRCUIT. The foundation stone of the above chapel was laid March 11th, 1861, by Mr. William Murray, of Harrington, when we had an interesting tea and public meeting; and on November 3rd, the chapel was opened for Divine worship, and sermons were preached

morning and afternoon, by the Rev. J. Taylor; and in the evening, by the Rev. D. Kirkbride, of Maryport. On the following day, a tea meeting was held in the granary of T. Walker, Esq., at which upwards of 180 persons were present; the provisions were gratuitously furnished by our friends and well-wishers. In the evening a public meeting was held in the chapel, presided over by Mr. Joseph Fletcher, of Maryport; and addresses were delivered by Revs. Kirkbride, Dodds, and Taylor; Messrs. Jopling, Hine, Auld, and G. Coatsworth.

The chapel is built of brick and strongly cemented; it is 30 feet by 24 inside, and 15 feet 6 inches from the floor to the ceiling; and is capable of accommodating 172 persons; 78 sittings are in rising pews, and the rest are free. The pulpit is of the platform order. The total cost is about £180, towards which we have raised nearly £90, and hope to realize £10 more in a few weeks. The sittings are nearly all let.

We have connected with the chapel an excellent Sunday School. We hereby thank our numerous helpers, and especially William Buchanan, for his valuable and gratuitous services in drawing the plan, and superintending the erection of the building, which, as stated in a provincial paper, "For neatness, compactness, and economy, may be regarded as a model." May this sanctuary be the birth place of many souls.

ADAM DODDS.

5. CHARLTON, RADSTOCK CIRCUIT.—Charlton is a pleasant little village, about ten miles from Bath. The Primitive Methodists missioned this place in 1833, and their labours were owned of God. About ten years ago, through the good offices of Mr. and Mrs. John Cox, a cottage was rented, and it was converted

into a chapel at a considerable expense. The Lord smiled on His servants, but the place was too small to accommodate the increasing congregation and Sabbath-scholars. Arrangements were made to see the Rev. T. R. Jolliffe, who is lord of the manor, to know if he would sell us the chapel and ground attached to the same. After much delay, we succeeded in procuring a lease for ninety-nine years, at the annual rent of £1. The old chapel was immediately taken down, and the foundation stone of the new chapel was laid July 30th, 1861, by the Rev. T. Drew, of Bristol, who delivered an address on the occasion. The tea and public meeting were good, and the proceeds amounted to £10 12s. This sanctuary was opened for divine worship on Sunday, November 17th, 1861; the Rev. T. Barker preached in the morning, the Rev. J. Rought in the afternoon, and the Rev. J. Davis in the evening. The congregations were very large. On the 19th, two sermons were preached by the Rev. T. P. Bellingham of Bath, and a public tea meeting was held, attended by 223 persons. On November 24th, three sermons were preached by the Rev. E. Powell: the entire collections amounted to more than £19, and a few precious souls received the blessing of salvation. This chapel is built of stone, is covered with blue slate, has six large windows, four are circular headed, with circular headed fanlight over the doors of chapel and school-room. The school is under the chapel. The chapel front has a beautiful appearance; it is built of white limestone, hammer dressed random range work, and pointed with black mortar. The windows and door-jambs, plinth, string courses, and quoins are of Bath stone, with red brick relieving arches over the windows and doors, give the whole a very beautiful effect. The chapel



is palisaded in the front with a flight of ten steps to the side entrance. It is 32 feet by 25, and from floor to ceiling it is 18 feet; a neat moulding, and a beautiful ventilator in the centre; the walls are finished with rough stucco; the pews and seats are stained and varnished; there is a gallery at one end and a rostrum at the other, the fronts of which are painted oak and varnished. Mr. J. Lambert, of Bristol, the builder, kindly assisted at all the opening services. We owe a debt of gratitude to many friends. The farmers have helped us, in leading stone, lime, and other materials; and the trustees, with others, have worked hard to get up this house of God; the ladies very generously assisted us with our work. May the great Head of the Church reward all our helpers. The cost will be above £300, towards which we have raised £96, and shall, we hope, very soon get considerably more than one-third of the entire expenditure. May this house be the birth-place of many souls, is the prayer of

JOHN WILSON.

6. ROCK, DAWLEY CIRCUIT.—Rock is a village that has been noted for wickedness. The Primitive Methodists have preached here for nearly thirty years, and a few souls have been saved, and a little society has reflected some light on the surrounding darkness. Last spring the tiny church was aroused; a deeper anxiety was felt for the salvation of their neighbours. Prayer was made to Him who has the hearts of all men in His hand. Their Heavenly Father heard the voice of supplication, and poured His Holy Spirit on His children; a revival followed, and the house where the services were held was too small to accommodate the congregation.

In September last we arranged

to build a chapel 30 feet by 24. On December 8th, it was opened for the celebration of divine worship. Three sermons were preached on the occasion; that in the morning by the writer, Mr. J. H. Poole preached in the afternoon, and Mr. R. R. Pearse in the evening. The amount collected was £9 4s. 1d.

JOHN PORTER.

7. FAKENHAM.—Dear Editor,—At the Conference of 1824, six travelling preachers were appointed to Fakenham Circuit, affording evidence that this station was prosperous and extensive.

In the following year an old barn was purchased and fitted up as a chapel, and opened for divine worship by the late S. Atterby and W. G. Bellham, which place has since undergone several alterations and improvements, and has been the spiritual birth place of many precious souls.

But "change is our portion here!" "They shall perish," is the brief chronicle regarding everything on this side heaven. The sanctuaries of the Most High are not exempt. The dilapidated state of the old chapel led the trustees and managing committee to resolve to pull it down, and build a new and larger sanctuary on the site.

The foundation stone of a new chapel was laid on Tuesday, Sept. 10th, 1861. The opening services commenced on Friday, November 29th, 1861, when two sermons were preached by the Rev. M. Lupton, of London. On the same day a public tea was provided at half-past five, and about 200 persons sat down to the social cup. On Sunday, December 1st, two sermons were preached by Mr. Lupton, and one by the Rev. W. M. Anstey. On Lord's-day, December 8th, the Rev. T. Thomas preached in the morning and evening, and Mr. W. Gooch in the afternoon.

On Monday, December 9th, a public meeting was held, at which Mr. Lynn presided, and addresses were delivered by T. Thomas, S. B. Gooch, W. M. Anstey, W. Gooch and J. Winkfield.

The congregations, during the opening services, were encouraging, the sermons full of soul-saving truth and power, and the collections were good.

The chapel is 52 feet by 30 feet, and 18 feet from the floor to the wall-plate; it has a gallery on each side, and at one end, and will comfortably seat 500 hearers.

The backs of the pews and rail-back seats recline about two inches, and pew doors are dispensed with.

Instead of a pulpit we have a

rostrum, 8 feet by 4 feet 6 inches. The school-room is underneath the front gallery, and opens into the chapel by means of sliding doors.

We have obtained, by means of subscriptions, donations, and collections, about £100.

We have formed a ladies' sewing society, which is doing well; and their bazaar, which is to be opened in a few weeks, will add considerably to the amount. Our benefactors are many, and, of course, too numerous to be named in these lines.

The trustees and managing committee are very thankful to all who have rendered them assistance in this enterprise. O. O. BRITAIN

### CHAPEL RE-OPENING.

BELPER CIRCUIT.—Dear Mr. Harland,—We have had our chapel at Over Heage cleaned, coloured, and painted, the total expense of which amounted to £7; and on Sunday, Oct. 13th, 1861, we had our re-opening, when Dr. Barlow, of Derby, served us well. He preached in the afternoon in our own chapel to a very attentive congregation, and we had a good time; in the evening he preached again in the Wesleyan chapel, kindly lent for the occasion, it being much larger than ours, and the chapel was crowded; a good influence was felt.

On Monday, Oct. 14th, we had a tea-meeting, and 180 persons were convened at the social repast which was gratuitously provided. After tea, the Rev. J. Barfoot delivered a lecture on revivals of religion. A blessed influence was felt. The proceeds of the tea and sermons amounted to £9, for which we are unfeignedly thankful; and we pray that Heaven's choicest blessings may rest on all our kind friends in this life, and in the world to come may they be blessed with life everlasting.

W. T. ROE.

### TEA MEETING.

LACEBY, GRIMSBY CIRCUIT.—We held a tea-meeting at Laceby, on the 25th November, 1861, which was well attended. Our friends at this place have resolved to lower or remove their chapel debt, as a step towards securing a better and larger

chapel. Many persons willingly responded to the call for help. The proceeds of the tea, etc., amounted to about £8, and the friends hope to lower the chapel debt £15.

C. KENDALL.

### SPECIAL EFFORT.

DEAR BROTHER HARLAND,—You will rejoice to hear we have made a successful effort for the trust of

CLOWES' CHAPEL, HULL. This very spacious and beautiful sanctuary, affording 1,400 sittings, was erected

in 1851, at a cost of £4,296. The debt left on the chapel when it was finished, was £3,350. This heavy debt involved the payment of a large amount of interest, which kept the funds of the estate low. Besides during the first eight years the debt increased considerably.

In December 31st, 1859, it amounted to £3,610, early in 1860, it was reduced to £3,530. A further small reduction was effected before the expiration of the year. The financial progress of the estate was repeatedly checked by unforeseen and unanticipated circumstances.

For several years, Mason street chapel with a debt of £750 was connected with Clowes Chapel, and was a constant burden, as it could neither be let nor sold. About five years ago, a person quite unexpectedly claimed heavy damages on the trustees, on the ground, as he stated, that the erection of the chapel had depreciated the value of his adjoining property. The settlement of this question cost the trustees about £250. About two and a-half years ago, an excellent organ was placed in the chapel at a cost of £300, the whole of which was raised by voluntary contributions and collections. A further outlay of £60 was required to repair damages effected by the dry rot, through a deficiency of ventilation. Had the trust estate not been liberally assisted by Alderman W. Hodge, and H. Hodge, Esq., and a few other liberal gentlemen, the liabilities would have pressed inconveniently on the responsible parties. But when wealth and generosity combine to sustain a financial burden, the mountain at once becomes a plain.

For several years past the want of a new chapel on Holderness road, Hull, has been very sensibly felt. The rented one which we now occupy, is not permanently suitable for our purposes, although it

answers pretty well as a rallying point for that locality. As the erection of a new chapel on Holderness road, would doubtless draw a considerable number of hearers from Clowes Chapel, it was wisely suggested that before we attempted to build on the east side of the North Bridge, we should make an effort to liquidate the debt on Clowes chapel. With a view to accomplish this benevolent object, a bazaar was projected. The subject was taken up warmly. In June we issued circulars and invited co-operation. To encourage parties to furnish stalls, our untiring friends, Messrs. W. and H. Hodge, generously offered to assist them in commencing operations. Many friends gratefully availed themselves of the liberal offer, while others with equal readiness began to work on their own resources. In five months a vast assortment of useful and ornamental articles was provided. The public rooms were engaged for three days, and in due time tastefully decorated with evergreens and floral devices. Next the stalls were set out in elegant order, and well laden with the valuable produce of combined skill, industry and liberality. In the side room there was a spacious refreshment stall sumptuously furnished, and presided over by Mesdames S. Beecroft, Whittaker, Gray and Dixon. In one of the side rooms there were a butcher's stall and a fruit and oyster stall, which are not usually witnessed at bazaars. They jointly realized nearly £20. There was one stall in the interior of the hall, of a somewhat novel character, which excited much admiration. It was furnished with beautiful figures in plaster, and iron castings, glittering in bronze and gold, engravings, paintings, &c., of exquisite workmanship. This stall was prepared by Messrs. Render and McCollin. Another stall de-

serves our special notice, this was furnished with toys, confectionery, juvenile garments, &c., and managed by a few of the Jarratt street Sunday scholars. And our young friends were evidently delighted with their benevolent employment. Indeed all the parties who have taken a prominent part in getting up the bazaar, are entitled to our gratitude and admiration. They have toiled hard and skilfully, and successfully for a noble object, the reduction of debt on the voluntary principle, of one of the noblest houses of God in the land. Although trade in Hull is flat, and the month of November is not the best in the year for a bazaar, we have nevertheless realized, after all expenses are paid,

about two hundred and sixty pounds. A large surplus of goods is left on hand, which we purpose to offer for sale in the ensuing spring, provided it be not disposed of before that period.

During the last two years there has been an unusual demand for sittings, and the congregations have, on an average, been good. The trustees have therefore been enabled to reduce the debt £200 apart from the present effort, and if no untoward event check our prosperity, the ordinary revenue of the chapel will gradually lighten the pecuniary incumbrance without special exertions. For this state of things we praise Almighty God, and thank our numerous friends. **WILLIAM GARNER.**

### CHAPEL ANNIVERSARIES.

#### 1. WORKSOP, RETFORD CIRCUIT.

—Dear Editor,—We have great pleasure in being able to inform you and the friends of our beloved Zion, that on Sunday, Nov. 17th, 1861, three sermons were preached in behalf of our chapel in this town, by the Rev. W. Sanderson, who preached morning and evening; and the Rev. T. Shaw, Wesleyan, in the afternoon. We engaged the Corn Exchange for the services, and notwithstanding the severity of the weather the congregations were good in the morning and afternoon, but it was crowded in the evening with respectable and attentive hearers. On Monday, Nov. 18th, a tea meeting was held in the Wesleyan school-room, and a public meeting after, which was of an evangelical character. The chair was occupied by Mr. J. Hoyle, an Independent, and addresses were delivered by the Revs. H. Knowles, R. Glazebrook, Free Methodist, T. Shaw and W. Sanderson. The total money raised on the occasion was about eight

pounds. May better days soon dawn on our country and the world; and may mankind be induced to live and labour for each other's spiritual and eternal welfare.

**HENRY KNOWLES.**

2. NORTHAMPTON CIRCUIT.—The anniversary services of Northampton chapel were celebrated November 10th and 11th, 1861. On Sunday, Nov. 10th, three sermons were preached in the Baptist Chapel, Princes-street, kindly lent for the occasion. The writer of this article ministered in the morning, the Rev. G. Taylor, Wesleyan, in the afternoon; and the Rev. J. Nicholls, minister of Princes-street Chapel, in the evening. The services were well attended, and the collections for the day nearly double those of the previous year. On Monday a tea meeting was held in our own chapel, after which an interesting meeting, a kind of miniature Evangelical Alliance, was held. The chairman, Mr. W. Lowe, Baptist, gave an interesting

speech; after which the Revs. J. Brown, and J. Nicholls, Baptists; G. T. Taylor, Wesleyan; and Messrs. Rutherford, Lee, and W. Gent, addressed the meeting. The proceeds of the anniversary were as follows: public collections, £7 4s. 6d.; profits of tea meeting and donations, £1 15s. 6d.; total £12. At a meeting of members and friends held since the anniversary, we have received promises for the next anniversary to the amount of nearly £13, so that by combined effort, we hope our chapel difficulties will be surmounted, and our trust property soon placed in easy circumstances. Thanks to our friends who have helped us in our time of need.

P. COATES.

3. TITNEY, GRIMSBY CIRCUIT.—On the 16th and 17th of November, 1861, we celebrated our chapel anniversary at the above place. Our friends provided a sumptuous tea; the day was stormy, and the company not large; yet we did well. At the public meeting, after tea, the writer was assisted by Brother H. Clarke.

The proceeds of this anniversary, including money raised by the "golden system," amount to £16 10s. We purpose paying £30 off the chapel debt. Since the anniversary we have had several souls converted.

C. KENDALL.

4. ST. GEORGE'S, WROCKWARDINE WOOD CIRCUIT.—Dear Editor,—We celebrated the 1st anniversary of our Jubilee Chapel, St. George's, on Sunday, Dec. 8th, 1861, when sermons were preached by the Rev. C. Temperton, of Shrewsbury, morning and evening, and the Rev. Joseph Fergusson, one of our circuit ministers, preached in the afternoon. Through the inclemency of the weather, and stagnation of trade, our hopes were blighted, in a measure. On the Monday evening the Rev. Robert Bowen preached, and the whole of the collections amounted to £6 11s. which we think is good, considering the state of the country. I am also glad to tell you, sir, that about a dozen friends, with a part of the trustees, agreed to give or raise, by the next anniversary, a pound each.

JOSIAH BOOTH.

## FOREIGN RELIGIOUS INTELLIGENCE.

1. FORTITUDE VALLEY, BRISBANE, QUEENSLAND, AUSTRALIA.—Dear Brother Harland,—I have much pleasure in transmitting to you information concerning the opening of the first Primitive Methodist chapel in Queensland.

The chapel is situated in Fortitude Valley, a populous suburb of Brisbane. The ground on which the chapel stands, was kindly given by brother James Graham, who purposed in his heart, years ago, that if ever a Primitive Methodist minister should come to this part of the

country, this spot should be given to the church of his early choice; he has lived to see his wish carried out, and I trust he will never have cause to regret the kindness he has manifested.

The chapel is built of champered boards, fitting very ingeniously one over another; the roof is covered with ironbark shingles, and the building throughout is substantial and well finished. It is 35 feet long, 20 feet wide inside, and 12 feet high to the wall plate. It is lighted by two windows on each

side, one in the back gable, and a fan light over the front door. It is capable of accommodating about 130 people comfortably. The seats have backs attached to them. Instead of a pulpit we have a platform 5 feet wide, 8 feet long, and 18 inches high, with beautiful cedar palisading, and pulpit board in front. The contract for the chapel, including a few little sundries is £150, but if we reckon the worth of the ground, title deeds, door steps, elegant pulpit cushion, handsome Bible, beautiful chandeliers, all of which were given, it will be seen the property is worth fully £200. The title deed is connexional, and is the gift of Mr. Lilley, M.P. for Fortitude Valley. And now for the raising of the £150. I am happy to say every shilling was begged before we entered the chapel to hold the first service. The following brethren have begged, including their own donations, the sums attached to their names, — Brother James Graham £20; Brother Betts £10; Brother Harding £10; Brother Payne £10; Brother Dart £8; Brother Hodges £5; and while my brethren have laboured well in this good cause, I have not been inactive, my list amounts to £87, which with the £63 raised by the trustees, just settles the matter at once.

The first opening service was a prayer meeting on Sunday morning, October 13th, 1861, at 6 o'clock, led by Brother Payne. The Rev. B. G. Wilson (Baptist), preached at 11; the Rev. J. H. Fletcher (Wesleyan) preached in the afternoon; and I had the pleasure of preaching in it in the evening. The congregations were too large for the chapel, and the collections were £11 16s. 2d. We had a very blessed prayer meeting after

the evening sermon. Altogether the Sabbath was a high day for our cause in Queensland.

On Tuesday evening, the 15th, we held a tea meeting, on which occasion, the chapel was crowded. The people course after course, were taking tea from 6 o'clock till 8; there was a great deal of crowding and squeezing, but nobody grumbled; they did not come to grumble, but to enjoy themselves, and help on the cause of God; of course all the provisions were given and the sum raised by the sale of tickets amounted to £15. After the tables were cleared, a platform was erected near the door, so that those outside as well as inside might hear the speakers. We had the Wesleyan ministers, Presbyterian minister, Brother Payne and Brother Jarratt: the collection at this service amounted to £7 2s. bringing up the entire amount raised at the opening services to £33 18s. 2d. We intend paying the rent (£30) of our city chapel with the surplus, and, if possible, present a respectable donation to the quarterly meeting. In my list of subscribers are the following, which I think should be recorded; Messrs. Cribb and Foote £10; His Honour, Mr. Justice Lutwyche £5; Dr. Fullerton £5; J. B. Stevens, Esq. £5; J. Lancaster, Esq. (a member of my class) £5, each member of the Colonial Government, and nearly all the heads of departments have contributed; indeed from beginning to end it has been a nice success. While we are thankful to all the people who have helped us, we are especially grateful to the Giver of all good, who always maketh us to triumph. To His adorable name be endless praise. Amen.

WILLIAM COLLEY.

## O B I T U A R Y.

1. EMERSON HUMBLE was born at Lanehead, Westgate Circuit, in 1793. He had not the advantage of a religious training. At the age of twenty-three he entered into the marriage state with Elizabeth Kidd, the daughter of a pious Wesleyan. About that time the Primitive Methodists visited the neighbourhood of his residence. That man of God, Thomas Batty, was one of the pioneers in this blessed work, and among the many who flocked to hear him was Emerson, to whom the word went with power: he saw himself a sinner, and that without an interest in the blood of Christ he should be lost for ever. He began to pray, and the Lord set his soul at liberty. For thirty-seven years he was an upright member of society at Lanehead, a firm believer in all the doctrines of the Gospel taught by our ministers, and a diligent attendant at the means of grace. Soon after his conversion, his mother's house became a home for the preachers, and they preached there until 1834, when a small chapel was built, of which he became a trustee and a Sunday-school teacher. He was very attentive to the school and was greatly beloved by the children.

As a husband and father he was affectionate and tender, ruling his own house well. He lived near to God, and prayed earnestly for the conversion of his children. His prayers were not in vain.

In 1853 a revival broke out, and five out of six of his children were converted, the other was from home at the time. One daughter has since died in the faith, and has gone home to heaven.

Through the course of the winters of 1860 and 1861 it was evident that his tenement of clay was sinking toward the grave. Yet while the outward man failed, he was strengthened with might by the Spirit in the inner man. Being his leader I often heard him speak of the goodness of the Lord. He was clear in his experience, often expressing himself in these words, "When the earthly house of my tabernacle is dissolved, I have a building of God, a house not made with hands, eternal in the heavens." The disease that terminated in his death was short but severe. He took to his bed on Thursday, April 25th, 1861; the nature of the complaint rendered breathing difficult, so that he could not talk a great deal; medical aid was resorted to, but in vain, death had marked him for his prey. The good man bore his affliction with patience and resignation, and when asked if he was

happy, he replied, "Yes." He lingered until Tuesday morning, April 30th, when his spirit left his mortal remains in the embrace of death, and took its flight to be with those who through faith and patience inherit the promises. He was much respected by the society, and in him they have lost a friend; but we believe that our loss is his eternal gain. W. E.

2. ELLEN SMITH, the subject of this obituary, was born at Edge Green, in or about the year 1796. Her parents trained her up to habits of industry, economy, and strict morality. She was watched over with true maternal tenderness by an excellent mother, to whom she was greatly indebted. Suffering, destitution, and sorrow always had a voice that spoke to her inmost soul, awaking her sympathies and rousing her energies to try to do good. Many of her old neighbours can testify how ready and willing she was in every case of emergency to sacrifice her own ease and comfort for the good of others.

Nothing particular appears to have transpired during her early religious career. She grew up, alas! indifferent to her eternal interests, and contented herself with the outward forms of religion, suffering herself to be carried away with the tide of popular opinion, which was then greatly in favour of the Established Church, at which Sabbath after Sabbath she was found; but apparently with little benefit as to the enlightenment of her mind, and the renewal and sanctification of her nature; to these things she was an entire stranger. In this state she remained for a number of years, but God, who is rich in mercy, had not forgotten her, and when His messages of love seemed to have no effect, she was visited by some very painful providences.

During that time she entered into the marriage state, and became the mother of several children, some of whom she committed to an early grave. Her husband, to whom she was devotedly attached, being a miner, went to his work as usual, in the enjoyment of perfect health; but, alas for the frailty of human life, before noon she received him mangled and bleeding, with scarcely a ray of hope as to his ultimate recovery. He lingered in the greatest agony for a short time, and then expired, leaving her with the care of several helpless children. This was a severe blow to her sensitive nature, and almost overwhelmed her with sorrow.

Some time after this, God was again pleased to visit her personally with a very painful affliction, which it is believed sapped the foundation of her constitution. She was brought to the gates of death; the realities of the eternal world burst upon her vision, and there can be no doubt this affliction roused her from her lethargy, and induced her through the Holy Spirit earnestly to seek the pearl of great price.

About that time the providence of God brought her under the ministry of the Rev. George Spencer, Independent minister of Ashton, and by his heart-searching ministry she became fully awakened to a sense of her condition as a sinner, and, led by the Spirit of God, she fled for refuge to lay hold on Christ as her only Saviour, obtaining that peace of mind that passeth understanding.

Having given her heart to the Lord, she gave herself to His people, and remained for some time in connection with the Independents. Subsequently the Primitive Methodists commenced a mission in the immediate neighbourhood, and with their usual zeal and diligence, called at almost every house in the village, inviting the people to come and hear words whereby they might be saved. Our departed sister went with her son-in-law, and several branches of the family. To her son-in-law the word preached went with power. His rocky heart was broken, he sought and found mercy, and was made happy in the Saviour's love. This rejoiced her exceedingly. She at once cast in her lot with the Primitives, saying with a glad heart, "This people shall be my people, and their God shall be my God." It pleased God soon after in the inscrutable order of his Providence, to take her son-in-law away with a stroke, (he was killed in a coal pit). She murmured not, but meekly bowed her head, saying if not in words, by her conduct, "Even so, Lord, for so it seemeth good in thy sight." One reason, no doubt, that caused her patiently to submit to the stroke, was the impression that sudden death to him would be sudden glory, that the irreparable loss his family sustained would be his eternal gain. Over the bereaved ones she watched with maternal tenderness and care even to her latest hour, and her death no doubt has left a vacancy in their hearts and affections that will not easily be filled up.

During her last illness, the class-leaders and friends visited her, and found her in a very peaceful, calm, and happy frame, being perfectly resigned to the Divine will.

The leader called one day when she was fast verging to the gates of death, and on inquiring how she was getting on, "O," she said, "never so comfortably in my

life." Sometimes her mind was thrown backward on her past history, when she would say with such a look of patience and submission, "My life has been a chequered scene, but all has been in mercy. I have not had one trial too many, and if the Lord is about to call me away from this mortal struggle, He could not take me at a better time," evidently referring to her children. As she neared the Jordan of death, she conversed freely on the subject, making every necessary preparation as though for a journey, with as much calmness and composure as though it was an ordinary business.

A few days before her death, she had a remarkable dream, that greatly encouraged her. She dreamed that a very splendid personage clothed with armour from head to foot, was accompanying her on her journey from the city of Destruction to Mount Zion. While in her company, he requested her to sing, but she replied, "I have no voice and cannot." "O," he replied, "you shall have a better voice by-and-by," and then broke out himself in the most delightful strains, and she awoke. "O," she said, "the rapture I felt!" In that happy frame she continued until the morning of Friday, 3rd June, 1861, when without a struggle or a groan, she peacefully fell asleep in Jesus, aged sixty-five years, being the thirty-seventh year of her widowhood.

JAMES OPENSHAW.

3. WILLIAM HILL died at Eastleach Turville, Highworth Circuit, June 17th, 1861. William was born of honest and industrious parents at Shrivenham, Berks, April 1st, 1788. His father was blind for thirty years. About 1810, William removed to Eastleach. He was strictly moral, a regular Church-goer and psalm-singer for several years. But, alas! he lived a total stranger to the new birth till about thirty years ago, when he heard the Primitive Methodists; and under their preaching he was brought to feel his need of a Saviour; and by repentance and faith he obtained the blessing of salvation. He united with the infant and much persecuted society, and retained his membership therein till death. His attendance at the means of grace was regular, until he was prevented by bodily infirmities, being for seven years deprived of sight. He was also in a paralysed condition for nine days, which considerably shook his frail and earthly tabernacle. But he bore his affliction patiently and cheerfully, as seeing Him who is invisible, and often rejoiced in the prospect of the bright and better land. He was blest with a judicious and loving wife, who paid strict attention to his welfare amidst



the storms of forty years in the wilderness. His end was peace.

E. HANCOCK.

4. ANN BROCKLEHURST, of Doveholes, Bradwell Circuit, was born at Wormhill, Derbyshire, September 25th, 1835. From her earliest years she appears to have been thoughtful and affectionate, but lived without Christ until about four years ago, when, through attending a Wesleyan religious service, she was made sensible of her lost condition, after which she speedily

"Heard the glad sound,  
And liberty found  
Through the blood of the Lamb."

From that time she steadily pursued her way to heaven, and those who knew her best declare her to have been a

"Meek, simple follower of the Lamb."

Being of few words she made but little noise by her profession, content to be

"Little and unknown,  
Loved and prized by God alone."

When speaking of her religious enjoyments her testimony was unwavering. Only a few days were spent by her in the furnace of affliction, during which time being visited by her leader and others, she appeared quite calm and collected, her will was lost in God's will, hence, when asked if she wished to recover, her answer was, "Just as it pleases God." On being told by her mother that she was likely to die, she replied, "Then the Lord will take me, I put my trust in Him, and you, mother, must do the same. Her prospect being bright, and her anchor cast within the veil she went to enjoy the bliss of the heavenly state, June 6th, 1861. May her death be made a blessing to her parents, and contribute towards stirring up the society of which she was a member. May they all have a joyful meeting with her in heaven. Amen.

T. DOODY.

5. GEORGE, son of Robert and Susanna FERRIS, of Bradwell, Derbyshire, was born at Bradwell, July 18th, 1824. Although the subject of many good impressions, he remained a stranger to renewing grace till about his twentieth year, when he and others had been engaged in a Sabbath ramble (too common formerly, and even now, among people who are not decidedly pious).

"And Satan finds some mischief still,  
For idle hands to do."

So for wicked sport they had been throwing down walls, removing gates, &c. On their way home, they met a man whose property they had injured, "As I looked at him," said George, "he might easily

have seen something was wrong; I felt guilty and ashamed of my conduct." From that time he left off Sabbath rambling, and soon after he was more deeply convinced of sin, and under the ministry of the late Mr. Bottomley he found pardon and peace through Jesus' blood, joined our church, and remained a staunch friend to the last. In his religious experience his language was very explicit, he would say, "I always get on best and do well when I am living near to God."

In the Sabbath-school he took great interest, gaining thereby the good will and affection of all connected therewith. He had much sympathy with the temperance movement, and was a steady and prudent supporter thereof to the last, and wished that his children might avoid the misery of drunkenness; he reasoned with them on its evils till their tears flowed apace. His last affliction laid him aside for months, during which he was frequently visited by sympathizing friends; various medical efforts were put forth, but in vain. Perhaps the thoughts of an affectionate wife, and five young children, made him slow to recognize the approach of death, not that he feared it; no, he could say,

"O Grave, where is thy victory?  
O Death, where is thy sting!

And yet he had very low views of himself, "boasting was excluded," hence when a friend said, "I think George if any one in this place is ready for death, it is you," he blushed and said, "Well, I don't know." "There has been no singing," said a friend, as the last prayer-meeting was held in his house. "I shall be singing next Sunday," he replied. The visits and kindness shown by our friends deeply affected him, and led him to ask again and again, "What am I to have such kindness shown to me?" Then, as tears rolled down his face, he would exclaim, "They are my companions." When on the morning of his death his wife said, "I can give thee tip." He said, "Bless God for that, I think thou art right, Hannah, and thou must stick to it, then by and by we'll rally round the throne." To another friend he said, "I am just going to put my feet in Jordan, and shall land safe on the other side." After this he was much troubled with doubts and fears, but gained a complete victory. Seeing his children from the window, he said, "Yonder are my poor bairns on the hill-lock, but they are the Lord's now." Every effort being difficult, he said but little more. His happy soul had plumed her wings ready for her upward flight, and we doubt not but that this "heir of glory" had an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, June 18th, 1861. He might

have had faults, he never reckoned himself free from them; but having been intimate with him for two years, and never having heard a whisper against his Christian character, I speak as I have found. From the pious example and blessed testimony he has left, may many be saved of the Lord, and finally meet him and his pious widow and children in heaven. Amen.  
T. Doody.

6. ELIZABETH BEBBINGTON, of Whitchurch, the subject of the following account, died June 1st, 1861. In early life, she attended our ministry at Lower Wych. When nearly seventeen years of age, she was convinced of sin, and saw the necessity of a change of heart. After a few weeks of deep sorrow, she obtained a consciousness of reconciliation with God through faith in the Redeemer. She hesitated not to unite herself with the Lord's people, became devout, and in an eminent degree spiritual, giving evidence of her growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Hence in her practice she exhibited the consistency, loveliness, and purity of the Christian character. In her dress she was a model of plainness, cleanness, neatness, and modesty. Her conversation was becoming and Christian. The means of grace were duly and highly appreciated by her, and consequently her place in the house of God, was generally occupied, and her class-meeting cheerfully and regularly attended. In fine, all the various relations of life, she was called to sustain, whether as daughter, sister, servant, wife, or mother, and also as a member of the church of Christ, she showed the genuineness of her religion. Her last affliction was protracted and severe, but in the midst of bodily sufferings she experienced the supporting power and sweets of Christianity. As the time of her departure drew nigh, she found it hard work to have severed the ties which bound her to her two children. But at length she was enabled to yield cheerfully, and committed them with her numerous relatives to the Lord, believing he would take care of them. From that time her prospects of heaven incessantly brightened. On the morning she left this world she was asked if she felt Christ precious; she replied, "Yes, yes; He is precious." When she felt a fit of coughing coming on, apparently thinking it would be the last struggle, she exclaimed,

"Farewell, dear friends, adieu, adieu,  
I can no longer stay with you,  
The glittering crown appears in view,  
All is well, all is well."

A friend in attendance said,

"Ready wing'd for the flight, to the mansions of light.

The horses are come, the chariot of Israel  
To carry me home."

"Yes," she replied "my feet are in the waters, I shall soon be across this Jordan," and in a minute after she "entered into the joy of her Lord," in the thirty-ninth year of her age, having been a cheerful, consistent Christian and Primitive Methodist twenty-two years.

MATTHEW BENNETT.

7. DIED June 9th, 1861, at Bourton-on-the Hill, Faringdon Circuit, CHARLES MOXHAM, in the fifty-seventh year of his age. Although he had not the advantages of early mental culture and pious parental restraint, nor had he ever attended a Sabbath school, yet his character was not stained by those gross moral delinquencies which, unhappily, mark the career of many. He had the semblance of religion, but was minus the power; of this he was convinced when about thirty-seven years of age, by a remarkably solemn dream, which induced self-examination, a rigid scrutiny of his principles, motives, and conduct. As he looked at these in the light of divine truth, he discovered his spiritual deficiencies and danger, and sighed, wept, and prayed for deliverance, until, while listening to a sermon preached by Mr. May, he was enabled to take shelter in the "cleft-rock," Jesus, the refuge of penitent sinners. He then united himself to the Primitive Methodist Society, and continued a consistent member and liberal supporter till his departure to the land of promise. Among the pleasing traits which adorned our brother, we may notice his *Stability*. However uneven and fitful others might be, he remained faithful to his profession, to God and His cause. He held his principles too sacred and dear to sacrifice them on the altar of expediency, or selfish policy. Through evil report as well as good he pursued an undeviating course. *Benevolence* was another distinguished feature. During a number of years, God's servants, jaded and care-worn, bent their steps to his hospitable abode. Their reception was not stiff and formal, but kind and hearty. They were made to feel how welcome they were. The spontaneous flowings of his generosity ran in channels, some of which may never be published in this world. And yet his means were not so ample as some persons might suppose; it was his frugality and economy that enabled him thus to act. But the most prominent trait in his character was *Humility*. He exhibited no air of self-importance. He would cheerfully "take the lowest seat." His abnegation of self, his manifest desire and efforts to make others comfortable

and happy, rendered him conspicuous in spite of himself. If true humility is a mark of greatness then Charles Moxham was great—great in his lowliness of mind and spirit. On one occasion when the writer visited him he said, and the tears ran down his cheeks, "I am a poor worm, but Jesus died for me." The affliction which terminated his mortal existence was long, but not very painful; it gradually wasted his by no means robust frame until it sank into the arms of death. His last hours were spent in calm repose. If there were no exultant shouts, there was peace, joy, and confidence. His prospects of heaven were unclouded. To some who stood around he said,

"We sing of the realms of the blest,  
That country so bright and so fair,  
And oft are its glories confessed,  
But what must it be to be there!

An esteemed Baptist minister living in the neighbourhood, frequently visited him, and was cheered by his rich Christian experience, and sweet submission to God's will. Just previous to his exit, his daughter, seventeen years of age, stood by his bedside with an aching heart, and well it might ache, for she was soon to become an orphan, her mother having died years since, she said, "Father how are you now?" He extended his thin trembling hand, and grasping hers, said with a look of tenderness and affection, "'Tis better on before." For her he had often prayed, and for the other branches of his family, but now his lips are sealed in the silence of death, his prayer is turned into praise. It must have encouraged him to know that two of his sons are converted and members of that society of which he was a bright ornament. JOHN WRIGHT.

8. At Bampton, Bridlington Circuit, May 24th, 1861, died, aged eighteen years, JOHN BARNETT. John was brought to a knowledge of the converting grace of God under the preaching of the Primitive Methodist ministers, when he was about fifteen years of age, and he joined the society, continued a steady, consistent, useful member—had begun to exhort, and was likely to become a useful local preacher.

But how mysterious are the ways of Divine Providence! When he was working at a steam sawing machine, he met with a dreadful accident.

While he was lying on his bed, full of pain, he requested his father, his brothers, and sisters, to come and bid him farewell, he told them that he was going to glory, "Do not weep for me," said the dying young man, "I am going home to heaven, do pray much, get converted, so that I may meet you all in heaven."

He told those who visited him, that he was going where sickness and sorrow could not come, adding "I believe, and am sure I am going to heaven." At another time, he said, "I shall soon see my mother (she had died in peace a few months before) my mother will be ready to hail me welcome, I have fought the good fight, and I shall soon finish my course with joy."

He greatly rejoiced that he had got religion in health, and while young, for it supported him under his great affliction; though his agonies were so severe, that it took three men to hold him, yet he was enabled to bear testimony to the truth of those blessed promises which every believer in Christ can claim as his own. When he became speechless, his friends told him if he was happy, to hold up his hand; he waved his hand, and in about five minutes afterwards expired.

His character was excellent for steadiness, industry, and constant attention to the means of grace. His death was deeply felt by his aged father, relatives, and the members of our society at Bampton. A funeral sermon was preached to a crowded and weeping congregation by Mr. Bennett, our superintendent preacher, and two souls at that service found mercy.

HANNAH BENNETT.

9. ELIZABETH, the eldest daughter of James and Elizabeth WILES, was born at Shaftesbury, Dorsetshire, May 11th, 1827, and died May 30th, 1861, aged thirty-five years. In early life she was the subject of divine impressions; her mother occasionally took her to the Wesleyan Methodist Chapel, and when there she frequently thought she should like to be converted, but having no one to take her by the hand, as her parents were not at that time converted, Elizabeth remained a stranger to the pardoning mercy of God until 1845, when she was taken by a friend to the Primitive Methodist Chapel at Enmore Green, Motcombe Circuit; and there in the midst of a powerful revival of religion, and while listening to the glorious gospel she became powerfully convinced of her state, and in a short time she was enabled to believe in the Lord Jesus Christ and could with joy exclaim,

"My God is reconciled," &c.

She immediately joined the society at Enmore Green, and remained a member until 1849, when the family removed to Cann, and Melbury being the nearest place she united with the society and remained a consistent member until the day of her death. She was for many years the subject of much affliction, suffering from a complication of diseases which baffled medical skill, yet in patience she possessed

her soul. She was frequently deprived of the public means of grace, yet when able her place in the house of God was always occupied. She took great delight in the public services of the sanctuary, and in the society of God's people. For the last five years she was unable to attend her class-meeting, but though deprived of the means of grace, she regularly supported the cause of Christ, and paid her class money up to the last quarter. She was remarkable for her patience and resignation. She was visited by many friends, who found her calmly resting on the atonement of Christ. At times she was much tempted by the enemy of souls, at other times her joys were great. On one occasion her joys were so great, she said to her sister, "I wish I had strength how I would sing! It's glory, glory, all the way to glory." Her soul was filled with joy, and she exclaimed, "O, bless the Lord, I will not doubt again."

In this state of mind she exchanged the afflictions of the present life for the country where the inhabitants are no more sick. She has left behind her sorrowing parents and one sister to mourn their loss. The life of our departed friend terminated happily. May her parents and sister meet her in heaven.

T. POWELL.

10. Died at Sporle, Swaffham Circuit, in the eighty-third year of his age, ROBERT CHEASON, after about thirty years' membership in the Primitive Methodist Society in his native place. In 1831 our missionaries visited Sporle, and under the ministry of the Rev. J. Oscroft, our brother was brought to God. In those days, when labourers were few, only a short time elapsed between the time of his conversion and his being employed in the vineyard; and in about three months from his conversion his name appeared on the circuit's plan. The duties of his office he discharged punctually, allowing neither weather nor distance to deter him. In the early days of his converted life, his house was thrown open for the heralds of the cross on their visits to Sporle.

For several years he was unfit for active service in the Church, and for the past year and a half was unable to follow his employment in consequence of affliction. Indeed he never left his room since November, 1860, suffering at times mental as well as physical prostration.

On the 18th of June, the weary wheels of life stood still, and his spirit disburdened of its load, was called to join the number "Which no man can number," of holy happy spirits, patriarchs, and prophets, men who waited long, and bore

their witness for God." His end was peace. G. B.

11. SARAH ANN YOUNGS was born 1838, and died in the Lord, June 24th, 1861. From her childhood she was moral and very thoughtful, her general deportment securing the respect of those who knew her. In 1858, she removed from her native place to Great Dunham, in the Swaffham Circuit. Here she attended our services, and was brought to enjoy the pardon of her sins.

On returning to her native village, she identified herself with our society at Helhoughton, in the above station, and continued to adorn the religion she professed, by consistency of Christian conduct, till her death. In her last days she proved the power of religion to remove the sting of death, and

"Make a dying bed  
As soft as downy pillows are."

Her faith was firm, and when chided for having left the true church in which she had been baptized and confirmed, she answered that she "belonged to Christ's Church," and Christ was all and in all to her. Thus resting alone on Christ for salvation and heaven, Sarah Ann left this world of affliction for the Eden above, where

"No sickness can reach them,  
For the saints are all healthy."

GEORGE BELL.

12. Died at Wood Dalling, in the Aylsham Circuit, June 2nd, 1861, ESTHER ELMER, in the ninetieth year of her age. She was among the first-fruits of Primitive Methodist labours in Wood Dalling. She identified herself with the society, of which she was a consistent member till her death. Her house was always open for the reception of the Primitive Methodist travelling and local preachers. Her former husband, Mr. Reynolds, gave the land on which our chapel at Wood Dalling is built, where many precious souls have been brought to God. Her class-leader, Brother J. Neale, states that, "On my visiting her, in her last illness, her confidence seemed firm in the great atonement. Her end was peace." G. DAWSON.

13. Died May 4th, 1861, aged fifty-five years, Mrs. ANN HARPER, wife of Mr. E. Harper, Swanland, Hull First Circuit. She was the daughter of Mr. Thomas Carlill, and was born at Hull. Soon after her birth, however, the family removed to Swanland, where she ever afterwards lived, and at which place she died. When her parents finished their earthly course, she took charge of the surviving children,

and brought them up with the care and kindness of a mother.

When about twenty-six years of age, she was convinced of sin under a sermon preached by an Independent minister, but found liberty from her burden of guilt at a fellowship-meeting among the Primitive Methodists. She immediately united with the society, and soon afterwards made a home for one of the travelling preachers, which she continued to do till she removed from earth to heaven. Not long after her conversion she entered into the marriage state, but in less than a year she was left a widow. In her seven years' widowhood she trusted in the Lord, and found Him to be her husband, and the Holy One of Israel to be her Friend. At the expiration of this period, she entered into the marriage relation with her surviving husband.

Mrs. Harper was well known and highly respected at Swanland and in the neighbourhood, for her Christian consistency and motherly kindness and sympathy. She was always ready to attend to the afflicted, and minister to the relief of the suffering. She had always a word of comfort to the sorrowful, and often succeeded in assuaging their grief by her comforting language, soothing manner, and her affectionate disposition. She was a good Samaritan to the extent of her ability, and secured the affection and gratitude of her neighbours in general.

About twelve months ago her health began to fail, and she gradually grew worse. She was shortly afterwards confined to the house, and was called to endure a long and severe affliction.

During her illness, numerous were the tokens she received of the kindness both of rich and poor, and great was the solicitude expressed for her recovery. Her mind was mostly kept in a calm and grateful frame, though she felt deeply humbled that she had not lived nearer to God while in health.

Her Christian conduct had been exemplary, but such were the views she entertained of herself in the prospect of eternity. As her weakness increased, she suffered for a time considerable depression of mind, but towards the close of life, she became truly happy and even jubilant. She resigned her husband, son, and other beloved relatives and friends into the hands of God, and peacefully waited for her change. Her last words were, "Hallelujah! Jesus is precious." Thus died Mrs. Harper, in the triumph of faith, leaving a name like ointment poured forth. JOHN PERRY.

14. ELIZA LEWIS, late of the Leeds Sacred Circuit, the subject of this obituary,

was born April 27th, 1828, in the town of Bury, in Lancashire, soon after which her parents removed to Leeds. At an early age she became a scholar in the Primitive Methodist Sunday-school, Prince's Field, Holbeck, and there she received such impressions as ultimately resulted in her conversion to God. Her besetting sin was the love of dress, and being apprenticed to the millinery business, this desire for gay apparel increased, and she was led away from her Saviour. O, how many have been put to silence through the follies of the day, and, like my dear departed wife, have been kept from the fold of Christ.

In this state she remained only a short time, and on many occasions while the thunder was roaring and the lightning flashing, she prayed to Him who has said, "Call upon me in the day of trouble, and I will deliver thee;" and, blessed be His name, she was brought to know His salvation, and continued to live in that state of mind,

"Till called by Him from earth away,  
To regions of eternal day."

She was naturally of a timid disposition, but on one particular occasion, soon after I became acquainted with her, while in the class-meeting, the power of God came down, and she was so filled with the Spirit, that she suddenly rose from her seat, and shouted the praises of Him who filled her soul. She was much attached to the house of God, and regularly attended its ordinances. The loss of her father, T. Pearson,\* who died December, 1860, preyed much on her mind; and frequently while taking her meals, when there appeared nothing to disturb her, she would burst into tears, and when asked what was the matter, she would say, "I cannot help thinking about my father," whom she dearly loved. About the time of his death, it was impressed on her mind that she should soon be with him in glory, and often she repeated the same to me, which I tried to remove, but failed to do so.

As she drew near death, she ripened for the kingdom of glory, by closet prayer and reading the sacred Scriptures. About six times a day she retired to pour out her soul to Him who hath said, "When thou prayest, enter into thy closet," &c. A few weeks before her death, she was heard to pray in the house of the Lord with such power, that her leader was constrained to make a remark on the same, and these expressions, especially—

"Bread of heaven, bread of heaven,  
Feed us till we want no more,"

sounded in the ears of her class-mates for about a week after.

\* See Mag. for May, 1861.

As she drew near her confinement, it was strongly impressed on her mind that she would never recover. Convulsions prostrated her. She finished her course on earth on the evening of Saturday, June 8th, 1861, aged thirty-three years, after being a member of the Church on earth about twenty-three years. She went to join her father, and adore her Redeemer and Lord for ever. She has left a husband and three children to mourn their loss. Oh, that God may enable me so to train my little ones that we may meet her on Canaan's peaceful shore. Amen.

THOMAS LEWIS.

15. WILLIAM GOUGH, of Bushton, in the Brinkworth Circuit, died happy in the Lord, June 13th, 1861, in the fifty-third year of his age. About seventeen years ago, through the persuasion of his wife, he attended a Primitive Methodist preaching service held in a cottage at Tockenham. His attention was arrested, and his conscience awakened. He had not come many times before he became a humble penitent at the feet of Jesus, he earnestly sought for mercy, and happily found pardon through faith in the blood of the Lamb. He immediately united with the society, and remained a consistent mem-

ber for some time. Through unwatchfulness he fell from grace, and while in a backsliding state, his soul was miserable, and his conscience severely tormented. This unhappy condition was not to be endured. He returned to the meeting with a broken heart, and in deep distress he sought forgiveness at a throne of grace: the returning prodigal was restored to the favour and family of God, and continued a zealous follower of the Lord Jesus up to the time of his death. For some months he had been in a sinking state; being asthmatical, his weakness could not stand the strong attacks of cough. On one occasion he ruptured a blood vessel, which produced such debility as to soon bring life to a close. During his illness Mr. Hill visited him, and found him very happy in the Lord, relying on Jesus, not afraid of death, though conscious of its approach. He seemed full of confidence and glory, and after waiting patiently till his change came, when he died in peace. He was a liberal supporter of our little cause at Bushton, and a lover of our large magazine. While his partner and the church is bereaved of a good husband and a devoted member, he has "gone to be with Christ, which is far better."

H. HINDAR.

## POETRY.

### THE CHOICE OF THE SOUL.

Nor all the gold of richest climes—

Not all the gems of earth—

Not all the pomp of other times

Flung round a monarch's birth—

Not all the pearls beneath the wave  
Of the deep rolling sea,

Whose waters palm-tree islands lave,  
Can bring delight to me.

Ye point me to the tinsell'd wealth

That glitters at my feet,

And tell me in the rosy health

Of beauty, joy to greet

Ye bid me beckon fading fame,

Around my brow to twine,

And all the honours of a name

To come, and circle mine.

Ye speak of happy days that hide

In future's misty night,

And say that they shall nearer glide,

On circling wheels of light;

And thus ye bid my spirit roll

On a calm ocean's breast,

And thus ye tempt my rising soul,

To sit her down and rest.

How should she rest with things like these?

How should she look on earth?

How should earth's toys a spirit please,

Blest with a heav'nly birth?

*Hadleigh.*

Earth's toys more transient than the flush,  
Aurora overflings,

When the glad day ascends to brush

The light from off her wings.

The faint perfume that clings upon

The breath the breezes bring—

The softest down that's dusted on

An insect's velvet wing—

The light that flasheth on the steel

A trampling army bears—

The tiny flower that opes to feel

The touch of April's tears

Live but a moment, and are gone,

Yet live in loveliness:

Earthly delights are sooner flown,

Nor leave such fair impress.

How should a bird of passage stay

Where summer cannot come?

So heaven calls my soul away,

For heaven is her home.

Then doth she turn in firm disdain,

From sought of mortal years,

While glorious in its blooming reign,

Eternal life appears;

And palms, and harps, and angels too,

And kingdoms fading never,

And pleasures tracing on her brow—

"For ever and for ever."

HENRICUS





*Charles Smith*



# THE Primitive Methodist Magazine.

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MARCH, 1862.

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## B I O G R A P H Y.

THE REV. J. BROWNSON.

“Know ye not that there is a prince and a great man fallen this day in Israel?”

THAT the late Mr. Brownson was a great man in our Israel will not be questioned by those who are acquainted with his ministerial career and success. He was at least great *in deeds*, in grand and successful efforts to promote the glory of God, the extension of Messiah's kingdom, and the highest good of men; a greatness this which immeasurably surpasses all worldly and mere mental greatness, and which will appear resplendent with majesty and glory when the fleeting shadows of time shall have vanished, and all secular grandeur shall have perished; a greatness which will be recognised by the Judge of all before the assembled world at the last day, and will then meet with its great reward. “They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

At the request of surviving friends, we essay, though with a trembling hand, a brief sketch of Mr. Brownson's life and character. We should have felt less timidity in the undertaking had we been furnished with more ample information, or been more intimately acquainted with him. We bespeak the candour of the reader while we present such a view of our late brother as our scanty information and imperfect acquaintance with him will permit.

Mr. Brownson was born at Brailsford, Derbyshire, and was blessed with pious parents and a religious education. His father, the late Mr. James Brownson, was a zealous and laborious local preacher in our Connexion. He became united with it in 1818, and was a pillar in the society at Brailsford till his removal to the pure and spotless society of the heavenly world in 1848, a period of thirty years. In the earlier part of his religious career he sometimes walked thirty miles on the Lord's day, and preached three times. Besides taking regular preaching appointments in Belper Circuit, to which he belonged, he extended his

gratuitous and acceptable labours to Derby, Burton, Ramsor, and Winster Circuits.

In his general deportment he was exemplary as a Christian, and in the domestic circle he properly exercised his parental authority to restrain his children from evil, and to "command them to keep the ways of the Lord, to do justice and judgment." Mrs. Brownson was also a believer in Jesus, and died in the faith and hope of the Gospel in 1834. For many years this pious couple hospitably entertained the Primitive Methodist preachers, whose devout conversation and prayers could not fail to exert a beneficial influence upon the family.

Thus highly favoured, having both pious parents, and frequently enjoying the society of devoted men of God, Mr. J. Brownson was happily made a partaker of the inestimable blessing of early piety, being brought to the Lord in the thirteenth year of his age. Growing in grace, advancing in religious knowledge, and possessing promising talents, he was in his seventeenth year called upon to exercise his gifts for the edification of others, by giving a word of exhortation in public. Proving acceptable and useful as a local preacher, and giving promise, as his mind expanded and gifts improved, of becoming equally acceptable and more useful in a wider and more important sphere of labour, he was called into the itinerancy in the twenty-first year of his age, and was appointed to Welton Circuit, one of the poorest and least promising stations in the Connexion.

He entered upon his labours in that unfruitful and discouraging field of operations in the spring of 1830, without the help of a colleague, the support of a single preacher being almost more than the poor and feeble societies could sustain. Considering his youth and inexperience, some of the leading men did not unnaturally doubt his fitness for the superintendency of the station. We distinctly remember a letter written to them on the subject by the late Mr. Hugh Bourne. Being at the time at Bemersley, assisting him in some Connexional matters, he very kindly handed the letter to us for perusal. It expressed a high opinion of Mr. Brownson's fitness for the ministry, and the fullest confidence in his ability to manage the affairs of the circuit in a satisfactory manner. Mr. Bourne's discernment of the characteristic excellencies of Mr. Brownson was clear and correct, and the confidence he placed in him proved to be well founded. Mr. Brownson laboured in the circuit, amidst many trials and privations, with general acceptance and a measure of success to the Christmas of 1831, when he removed to Leicester Circuit under the superintendency of a senior preacher.

In 1833, he was appointed to Loughborough Circuit, to which he was re-appointed in 1834 and 1835. We are unable to furnish any information respecting his labours and success in these two circuits. During his continuance in Loughborough Circuit, the authorities com-

menced missionary operations at Melton Mowbray and the neighbourhood, and succeeded in establishing several societies, which were formed into a separate circuit, and Mr. Brownson was appointed thereto as the superintendent in 1836. In this new circuit he had to contend with many serious difficulties and trials, but he remained there two years, and met with an encouraging measure of prosperity and success.

In 1838, we find him appointed to the superintendency of Nottingham Circuit, from which period his ministry became distinguished by greater efficiency and more abundant usefulness. He laboured two years in this important circuit with great acceptance and success. The work of the Lord prospered in every department, and 200 members were added to the societies.

In 1840 and 1841, he travelled in Barnsley Circuit, both years being favoured with a measure of success.

In 1842, he was appointed to the superintendency of his native circuit, Belper, where he remained three years, and had the happiness of witnessing a gradual improvement of the station, and an encouraging increase of members.

In 1845, he was again stationed at Nottingham, after an absence of only five years. The circuit had reported to the Conference of that year 1,279 members, which, in the next two years, rose to the number of 1,454, including the two circuits into which the station had been made. In Nottingham First Circuit, to which Mr. Brownson was re-appointed, there were 806 members. Here he remained two years longer, the good work continuing to progress, so that 1,062 members were reported to the Conference of 1849. At this Conference Mr. Brownson was appointed to Nottingham Second Circuit, where he remained four years. Here, too, the work of the Lord prospered as it had done in the first circuit. Mr. Brownson had the pleasure of leaving above 300 members more than he found.

After eight years of continuous and highly acceptable and useful services in Nottingham and the vicinity, Mr. Brownson removed to Sheffield, to which he was appointed in 1853. In this large town he found sufficient scope for the exercise of his various gifts and graces, and he devoted himself to the work of God with enlightened and glowing zeal and unabated energy. He continued here four years, pushing forward the work of God in all its departments, and happily realizing his wonted success. The number of members rose from 1,035 to 1,467, including the two circuits into which the station was now divided, being an increase of above a hundred a year on an average during his superintendency. The heavy labours of this important station, however, were somewhat above his strength. On leaving it, he complained in a note to the writer, of his strength being considerably impaired, and intimated the necessity of a little relaxation. But another important station awaited

him, whose demands soon called forth all his energies. Leicester First Circuit gratefully received him in 1857, where he laboured with his usual acceptance for four years; and though his health began to fail before the termination of this period, and his strength further to decline, he was again cheered with the prosperity of that work to which all his powers were constantly devoted, about 200 members being added to the societies during his superintendency.

We now come to his last station. He was appointed to Leicester Second Circuit at the Conference of 1861; and it was hoped that this station, which had unhappily passed through many severe trials for several years, would for a considerable time reap the benefit of his wisdom, piety, and zeal, and, like the other circuits in which he had laboured, rise into prosperity and strength. But his devoted and acceptable services were drawing to a close; his work in the vineyard of the Lord was nearly completed. The excessive labours of above thirty years had worn down his strength, and produced a grinding effect upon his naturally good constitution. Though at the Conference he appeared to many to be healthy and vigorous, there was already in his frame a latent feebleness, which began to manifest itself in an affecting manner soon after his removal to his new station. He could no longer labour with his accustomed energy. His strength rapidly declined, and it became evident that entire repose was absolutely necessary. He hoped, however, that rest from labour, coupled with change of air and scenery, would, with the Divine blessing, restore his health and repair his wasted energies. Arrangements were therefore made to enable him to avail himself of these means of recovery, and he went into South Wales in hope of improvement. But the anticipated benefits were not realized. He got worse instead of better, and soon returned home, to share indeed the sympathy and kind attention of his numerous friends, but also to suffer and to die. All the means employed for his benefit proved unavailing, and he rapidly sank under a wasting fever. During its progress he was mostly insensible, but happily he had some lucid intervals, when he conversed in a satisfactory manner on spiritual and Divine things, and of his personal religious experience. He frequently requested the friends who visited him, to pray with him, and generally responded to their petitions.

He breathed his last September 17th, 1861, aged fifty-one years. On the day of his interment a religious service was held in George Street Chapel, attended by numerous ministers of various denominations, and a large concourse of mourning friends, who afterwards followed his remains to the railway station, whence they were conveyed to Brailsford, his native place, and there committed to the grave in sure and certain hope of a joyful resurrection to eternal life.

In this rapid sketch of Mr. Brownson's labours, nothing is said of

the numerous chapels built and enlarged under his auspices, nor of the increase of congregations and Sabbath-schools, nor of the financial improvement of the respective stations, all of which were considerable, being equal in proportion to the augmentation made in the number of Church members. These gratifying and important results are easily named; but what prayerful solicitude, incessant toil, and well adapted efforts were required to secure them! A considerable amount of prayerful and diligent labour is usually requisite to obtain such a number of conversions as will supply the vacancies in the societies caused by death, removals to localities where we have no churches, and by numerous other causes.

When, then, we consider the large additions made to the societies under Mr. Brownson's superintendency, some idea may be entertained of the painful solicitude, constant diligence, quenchless zeal, earnest prayer, and strong faith through which this great success was effected. We do not, of course, overlook the labours of his respective colleagues, nor of those of the office-bearers and other members in the various circuits in which he laboured. Many of them largely shared in his labour and toil, and to them is to be attributed, under God, a considerable amount of the great prosperity and success which Mr. Brownson had the happiness to witness. But notwithstanding their praiseworthy co-operation, so large a measure of success as he generally realised, could not have been accomplished under ordinary circumstances, without constant vigilance, prayerful solicitude, well-adapted efforts, and unabating zeal on his part. Mr. Brownson's ministerial career was indeed eminently successful, and productive of an incalculable amount of good to the important circuits in which he laboured, and to Nottingham District in general. It was happy that he was appointed to labour in the largest towns and most important circuits in the district, for which his superior qualifications rendered him pre-eminently adapted.

Though Mr. Brownson was not distinguished by a brilliant genius, by splendid oratory, or by profound learning, he nevertheless possessed ministerial qualifications of no mean order. He had a clear understanding, a sound judgment, and an accurate acquaintance with the important doctrines of the Gospel and practical theology in general. He had a good voice, a distinct enunciation, and a fluent utterance. His manner was animated and earnest, and his aim at usefulness always apparent. His discourses were instructive, evangelical, practical, and edifying. He did not operate so effectually on the passions of his hearers as on their understanding and conscience. His respectable gifts commanded the esteem of his hearers, and his variety kept him from growing threadbare. In strange congregations, when preaching occasional sermons, he did not always appear to advantage. He could not generally on these occasions command his usual freedom and power. His preaching at the camp-

meeting at Doncaster Conference was a happy exception. Though he preached the first after dinner, usually the most unfavourable time of the day, his sermon was not only clear and correct, lucid in arrangement, and rich in evangelical truth, but was also eminently animated, pointed, energetic, and unctuous, and evidently produced a deep impression on the immense concourse to whom it was delivered. But usually, Mr. Brownson preached best in his regular work, and quite as well in the second, third, or fourth year in a circuit, as in the first.

But highly acceptable and efficient as were the public ministrations of Mr. Brownson, he still more excelled, as we think, in what may be called his administrative abilities. As a superintendent, Mr. Brownson was pre-eminent. The soundness of his judgment, the wisdom of his counsels, his conciliatory spirit and demeanour, his unquestionable integrity and pure intentions, won for him more than ordinary deference and esteem, and enabled him to secure the cordial co-operation of his colleagues, the office-bearers in his various stations, and the societies generally. Thus assisted, he accomplished, under the Divine blessing, great achievements. Under his judicious and efficient management, difficulties of the most formidable character were gradually overcome, effectual relief was afforded to the most distressing cases, and important undertakings were conducted to a successful issue. However feeble a station might be on his entrance upon it, he had the gratification of leaving it in a vigorous and prosperous state; however low in public estimation he might find it, he did not fail to raise it, and win for the cause considerable respect. He did not produce in his stations a mere transient excitement, but comprehensive, solid, and abiding good—a vast increase of moral power and religious influence.

But to form a correct idea of Mr. Brownson's ministerial qualifications and efficiency, they must be regarded as a whole. We find in him no serious defect, no great drawback, but an assemblage of qualities and excellencies which merit what was generally awarded to him high admiration and esteem. He deservedly ranked high, both in his own denomination and in the various evangelical communities to whom he was known, and would have been highly esteemed in any age of the Church, or in any section of Evangelized Christians. His pulpit acceptability, good sense, general knowledge, efficient supervision, pastoral diligence, and manly piety constituted him more than an ordinary minister of Jesus Christ.

The estimation in which he was held by his own community may be inferred, both from the important stations to which he was appointed, and the various offices he fulfilled. He was several times elected as the general committee delegate to his district meetings, was twice or more chosen the principal secretary of Conference, and at the time of his decease was the treasurer of the Itinerant Preachers' Friendly Society.

The duties of these various offices he fulfilled in a manner highly creditable to himself and to the general satisfaction of his brethren.

Mr. Bishop, who was connected with him in the business of the Preachers' Friendly Society, bears the following testimony :—

"My knowledge of Mr. Brownson commenced by correspondence, occasioned by our simultaneous appointment to the duties of treasurer and secretary of our friendly society about two years since ; and personal intercourse has only confirmed the favourable impressions which his communications had produced.

"During the last thirty years I have met with many worthy men, of excellent spirit, amongst my ministerial brethren, but one with whom I felt a more perfect sympathy, and with whom I could more cordially co-operate, I have not found.

"If I wished to describe him in a few words, I should say that he had a clear head, a calm judgment, a kind heart, a friendly hand, and a social soul. Fervent in spirit, he was deeply devoted to God ; and, diligent and energetic in duty, he was eminently useful to his fellow men.

"In all the business of the Friendly Society he was as clear as the day, and in conducting it he was at once correct and courteous, brotherly and gentlemanly ; and when we came to audit his accounts, after his death, which accounts were handed to us as he left them, we found all his books and papers bearing ample testimony to his accuracy and fidelity.

"We served the Friendly Society together for nearly two years, and during that time I often thanked God that I had been thus brought to know him, and I had been led most ardently to anticipate that his friendship would have been added to that of others previously enjoyed, as a sweetener of future years of ministerial toil. It is otherwise decided, and I bow sorrowfully, although submissively, to the will of God. Good is the will of the Lord."

"E. BISHOP."

Of Mr. Brownson's character as a husband and a father it is not needful to say much. He was twice married, and his mourning widow states that, during the twelve years of their marriage life, he never spoke unkindly to her, but ever treated her with affectionate consideration. As a father, Mr. Brownson's affection was not manifested in foolish fondness and the ruinous indulgence of his children, but in enlightened, constant, and prayerful effort to promote their welfare, both present and eternal. It was not so much marked by tenderness as by constancy and depth, winning from his children reverence as well as love. It was Mr. Brownson's happiness to witness his eldest son, Mr. W. J. Brownson, received as a ministerial probationer at the last conference which he

attended, and appointed to Horncastle Circuit. May the mantle of the sainted father clothe and adorn his beloved son !

A few words on the Christian character of Mr. Brownson, and we finish our brief and imperfect sketch. His piety, which, as already intimated, was early, was not of a morbid, nor of a very excitable kind, but of a healthy, manly, and vigorous character, which grew with his growth, and expanded and matured with his improvement in knowledge and advancing years. We may not claim for it all the sublimity and grandeur, all the seraphic ardour and lofty attainments, of the piety of a Fletcher, a Walsh, a Bramwell, a Smith, a Clowes, but it was far more solid, consistent, comprehensive, and exalted than that of ordinary Christians, or of devout Christian ministers generally. A few months before his decease he read with much interest and profit the life of that devoted and pious missionary, John Hunt, and in a letter to the writer of this sketch, expressed his ardent desire to aspire after higher degrees of Christian holiness. That desire was, we trust, carried into successful practice, and his manly piety deepened and mellowed as he drew near the close of his eminent career.

We have said nothing of his failings. He doubtless sometimes erred in judgment, and might therefore occasionally treat a brother with less respect and kindness than his character merited, but it is believed that such instances were very few. Mr. Brownson may safely be regarded as one of the least faulty of Christians, and of superior piety and devotion. His loss will be deeply felt in Nottingham district, and sincerely deplored by many of his ministerial brethren, and by thousands of his Christian friends. His comparatively early removal is a solemn and admonitory event, calling upon his junior brethren to imitate his noble example, and emulate his numerous excellencies, and urging the societies to earnest prayer to the Lord of the harvest, that he may raise up and thrust out into the harvest field a succession of zealous and efficient labourers. May the solemn event be improved by all his ministerial brethren, whether senior or junior, and may we all work while it is day, as the night rapidly cometh when no man can work.

JOHN PETTY.

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2. THOMAS STATON, the subject of this brief sketch, was born in 1818. When sixteen years of age, he heard a sermon by the late Thomas Watson, in the Primitive Methodist Chapel, Masborough, Sheffield First Circuit, was convinced of sin, and being pointed to the Lamb of God, he believed with his heart unto righteousness, and with his mouth he made confession unto salvation. The change was great ; many took knowledge of him, and at the same time several of his companions obtained the blessing of justification. They joined the Wesleyans, and persuaded Thomas to unite with them. He subsequently became a local preacher and class-leader in that community ; but he,



believing he should be more useful among the people whose ministry had been instrumental in his salvation, became a Primitive Methodist. We regret, however, that he subsequently fell into a snare and temptation of the devil, and for twelve months he sought pleasure in vanity, and was a miserable backslider. He felt sin to be exceedingly sinful, and repenting of his transgressions, he returned to the Shepherd and Bishop of his soul. His prayer was, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit, then will I teach transgressors thy ways, and sinners shall be converted unto thee;" and believing again in Christ Jesus, he said, "He restoreth my soul, and leadeth me in the paths of righteousness, for his name's sake." From that time till his death he remained "steadfast, unmoveable, always abounding in the work of the Lord," labouring as a Sabbath-school teacher, local preacher, and class-leader, and he was very useful as a visitor of the sick. He felt anxious for the salvation of his children. During his illness he exhorted the members to attend to the means of grace, and meet him in heaven. The affliction which terminated his life was consumption. He often felt exceedingly weak and depressed, but he possessed his soul in patience.

A few nights before he died, and while all were at rest except his wife, he repeated passage after passage of Scripture, and recited verses of poetry until his soul was full of glory; he evidently had a foretaste of heaven, and from the top of Pisgah he looked towards his future inheritance, and sang aloud the praises of God. It was good to be there. On recollecting, however, that he still belonged to earth, he turned towards his wife and said, "My dear, I fear I shall awake father, by thus praising the Lord;" and added, "Now be sure you live near to God, and meet me in heaven." His father coming into the room, he said, "Living or dying I am the Lord's," and soon after he fell asleep in Jesus, September 16th, 1861. C. W.

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"There's a pang of keen sorrow that pierces the heart,  
When a good and a righteous man dies;  
For on earth with his friendship for life we must part,  
Though we're joined with indelible ties.

There's a tear that will fall as we stand o'er his grave,  
And the last solemn farewell is given;  
Though we know that the Saviour is mighty to save,  
And that death is the gateway to heaven."

3. The truth of the above lines has been felt and seen by many respecting the subject of this memoir, the late WILLIAM WALKER, of Southampton, who departed this life October 3rd, 1861, aged forty years.

Through the instrumentality of the Primitive Methodists in this town, he was converted to God in his fifteenth year; he then joined the

infant society, and continued a respected member till his departure to the church above.

A short time after his conversion he went to sea with a gentleman for nearly two years. During that period they visited several parts of the world, and encountered some fearful storms. In one of these the vessel was wrecked, and they were cast on an island, but there our departed brother spoke to the natives about Jesus, dropping the "incorruptible seed."

In 1844 he began to warn sinners to "flee from the wrath to come;" and his name appeared on the first printed plan for Southampton when a mission, and for some time it has stood at the head of the local preachers.

As a preacher he was very laborious. First, in preparing for the pulpit he felt the importance of the work, and read and studied much, while he also prayed earnestly to be qualified for his work; and to give full proof of his ministry, he did not take the people that which had cost him nothing. Secondly, in going to the pulpit, he took the longest journeys on this station, and as many of them, if not more than any preacher on the plan. Thirdly, in the pulpit he was lively, fluent, earnest, and mighty; he was, therefore, well received by the people, honoured by the church, and owned of God in the conversion of souls.

For nearly fifteen years he honourably filled the office of class leader and was greatly beloved by his members. He was also circuit and chapel steward, and was delegate to two conferences. His attachment to the Connexion was great from the time of his conversion, and it increased as he became more conversant with its laws and institutions; especially when he saw it so successfully accomplishing the glorious work which the Lord had raised it up to perform. He contributed cheerfully towards the connexional funds, and was regular in his attendance at the means of grace.

In common with other men he had his failings. Being of a nervous temperament he was rather hasty at times, which he deeply deplored before God.

On Sunday, June 16th, 1861, he led a revival meeting in the open air, at Botany Bay, and while in the act of conducting the love-feast, in the evening, he was seized in the pulpit with paralysis, and had to be taken home in a fly. He partly recovered so as to attend the means of grace a few times, and a hope was entertained by some that he would be spared to his family, the church, and the world; but on Tuesday, September 24th, when returning home from the preaching service, he was seized with the second attack, which terminated fatally nine days after.

In all his affliction he was fully reconciled to the will of God; he felt that affliction was working out for him a "far more exceeding and

eternal weight of glory," and that, whether living or dying, he was the Lord's.

If he had any wish to live it was to promote the glory of God in the salvation of souls and the prosperity of Zion, for his love for souls and Zion's prosperity was undying ; hence, when but partly recovered from his first attack, he was seen, leaning on the arm of some friend, wending his way to the " courts of the Lord's house," his heart overflowing with gratitude to God. His conversation was in heaven, and his countenance lit up with radiancy divine.

The last seizure very much affected his head, and rendered talking very difficult, but he assured us that he felt Christ to be an all-sufficient Saviour, and that, through faith in his precious blood, he was going to heaven. He was fully conscious that the " time of his departure was at hand," hence he said to his wife, " I shall go, but the Lord will spare you." I saw him, when battling with the last enemy ; it was hard struggling, but he had the victory, and said to me, " Help me to triumph," " Bless the Lord," " Praise Him," and when reminded, that he would soon be with Jesus, and meet those who had gone before, he said, " I shall, I shall ! " and in that frame of mind he continued till the mortal strife ended, and his sanctified soul returned to be for ever with the Lord.

A large number of friends attended his funeral. He has left a wife and five children. May they and all his friends meet him in heaven,—  
Amen. J. HERRIDGE.

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4. FRANCIS STARK was born at Beasley, Lincolnshire, February 11th, 1801, and died at Tetney, Grimsby Circuit, November 5th, 1861. His parents were poor but honest, and they having a large family to provide for, his education was very limited. Francis had early in life to labour for the bread which perisheth, and being thrown among wicked associates, he was led into evil practices ; yet in the midst of his pot companions when religion was made the subject of ridicule, he always defended it. He remained in an unregenerate state for many years. He was much addicted to the very wicked practice of cock fighting, and would stake large sums of money on the issue.

He remained a slave to sin and Satan until 1829 or 1830. At that time his conscience was fully awakened ; he pondered on the life he had led, and the consequences which must follow. At that period a camp-meeting was held at Welbeck, in this circuit ; and he, with many others, left home to go to it. On their way they forgot the sanctity of the Sabbath, and conversed about the grass and the corn, &c. Brother James Cook was one of the preachers, and when engaged in preaching, he pointed toward Brother Stark, and said, " Sabbath breaker, how wilt thou stand in the day of judgment ? " This appeal was directed like an

arrow to his conscience. He speedily left the camp-ground, and went home, but his misery increased until he went to a prayer-meeting, and there he found peace to his troubled soul. He rejoiced much in the Lord, and became as valiant in God's service as he had previously been in Satan's slavery.

He was a man of much prayer, engaging in this delightful duty sometimes for hours together in a granary, or stable, or other convenient place, and he has been known to be thus employed at three or four o'clock in the morning. He felt for the welfare of souls, and was soon placed on the circuit's plan; but feeling the work to be very important, and conscious of his own want of ability, he relinquished this office. He was subsequently appointed to the office of class-leader, which office he sustained to the time of his death. He was an able leader, administering words in season to the little flock committed to his care. He and his members were strongly attached to each other. He travelled two miles to meet his class, but was always there at the appointed time. The state of the weather never hindered him. He also opened his house for the Gospel to be preached therein, and also for prayer-meetings. The ministers, both local and itinerant, found shelter and hospitality under his roof.

In addition to leading a class at Irby, he also led another in his own house. But God moves in a mysterious way. On the 5th of July last, he was seized with a disease of the heart. Medical aid was sought, and he appeared to improve a little; but soon afterward he had a stroke, which almost deprived him of his speech. I often visited him, and found him resting fully on Christ. Many others visited him, and while engaged in prayer he often rejoiced much in God. He was fully resigned to the Lord's will.

When his family gathered around his bed, he urged them to give God their hearts, and to meet him in heaven. His sufferings were great, but he was very patient. When unable to speak, he waved his hand in token of victory; and while his friends stood weeping around, he fell asleep in Jesus.

Our departed brother was not altogether perfect. He was a little subject to instability of mind, but always true to his God, and his whole aim was to do the will of God, and he evidently finished this life well. On Saturday, November 9th, his body was borne to its long home, where it is likely to rest until the voice of the archangel shall summon the whole human family to the tribunal of God.

ISAIAH MARSHALL.

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5. JOSEPH STINCHCOMB was born at Hawkesbury Upton, January, 1779. Not having had the advantage of religious training, he lived

without the fear of God before his eyes for some years, and was addicted to almost every kind of vice. Onward he rushed in his wicked career, and sunk deeper and deeper in sin. He was very fond of card-playing and dancing, which led him to associate with the volatile and the wicked. Thus he lived until he was about forty-three years of age, when the Primitive Methodists, from the Brinkworth Circuit, visited Upton, and began to declare the unsearchable riches of Christ in the open-air. Joseph went to hear them, and the Gospel fastened on his heart. He was convinced of sin, and saw his danger, but was some time before he found the Lord. His convictions were of such a description, that whilst labouring under them, he was often tempted to commit self-destruction, and his wife was afraid he would destroy himself.

After he had been in that state some time, he attended a camp-meeting, and also a lovefeast in the evening, and whilst there he felt his sins were pardoned, and he could rejoice in the Lord. He joined our society, and was one of the first members at Upton, and continued until his death.

After he had been in society some time, his name appeared on the circuit's plan as a local preacher, which office he sustained until his death. Owing to his situation in life, he did not take a great number of appointments. He was the superintendent of the Sunday-school for many years, and manifested a great interest in the welfare of the scholars. For a long time he was a class-leader, and was always ready to lend a helping hand in whatever needed to be done in connection with the cause of Christ.

After he was converted, he made a home for the preachers, both travelling and local, and was very much pleased to have them at his house. He had his failings; hastiness of temper often brought him into condemnation, and many times he had to mourn on this account. He sometimes spoke rather harshly, and through his hasty temper he feared that he grieved God. But for the last six months he was enabled to conquer through the grace given unto him, and was quite a different man. He appeared to be living nearer to God, and ripening for heaven. He was never ashamed to own his Master: let him be where he would he tried to let his light shine.

During three weeks we held special services at Hawkesbury Upton. We had meetings every day at one o'clock P.M., and in the evening at seven o'clock. Our departed brother was a regular attendant, and took an active part in all the services. He was very fervent in his prayers, and he rejoiced when sinners were converted and members added to the Church.

He was at the mid-day meeting on the Friday before his death, and I said to him, "I suppose you will be with us in the evening?" He smiled and answered, "I have been to every meeting yet, and I think I

shall not break off now." He appeared very well then, but towards night he began to feel poorly; yet he thought he could go to the meeting. He put on his coat to do so, but said to his wife that he felt so poorly he must stay at home. He was rather better on the Sunday, and in the morning went to the chapel; but that was the last time he was at the house of prayer. On the Monday morning he attended to some little matters, but he was much indisposed and went to bed. His complaint was of such a nature, inflammation of the lungs, that it prevented him from conversing much; but to the inquiries of his friends respecting future prospects, he gave satisfactory answers, that the Saviour who had been with him during his life, had not left him.

His affliction was short, and at the commencement severe; but he never murmured. On the Thursday morning he awoke about one o'clock, and took some medicine; and about four o'clock he passed from this world without a groan or struggle, leaving behind him a widow and four children to bemoan their loss.

Thus died this servant of the Lord on Thursday, November 28th, 1861, aged eighty-two years. He was interred at Hawkesbury on Sunday, December 1st, and was followed to his last resting-place by nearly all the male members belonging to our society.

NATHANIEL WATTS.

6. MR. JOHN ROBINSON, late of South Shields Circuit, was born at Richmond, Yorkshire, December 1st, 1790. He was the son of poor but honest parents. Before he arrived at the age of ten years his mother died, but he remained with his father until he attained the age of twelve years and three months, when he was apprenticed to a joiner and cabinet maker until he should have attained the age of twenty-one. As stated in writing by himself, up to that time he never received any spiritual instructions, and seldom ever went to any place of worship. He removed to South Shields in 1811. About that time, his father, then fifty years of age, was converted to God under the Wesleyan Ministry, and he united with that Connexion. Soon after his conversion the Primitive Methodist preachers visited the place, and the old man went to hear them. His leader hearing of it reproved him for so doing. This was not done in the spirit of kindness, and the old man became very unhappy, and never settled until he joined the Primitive Methodist Society, (and then he became a happy man), in which he, after being a member for many years, died in the faith of Christ. In 1823 he came to South Shields on a visit to his son, and invited him to go to the Primitive Methodist chapel in the glebe. He agreed to do so and accompanied his father to the above-named chapel, where he heard Brother John Nelson preach, and the word was applied by the Divine Spirit to his

heart. Being brought under the enlightening influence of the Holy Spirit, he discovered his lost state, became an anxious enquirer after salvation, and returned from the service a miserable man, but he resolved to seek mercy till he found it. He was a true penitent before God, and obtained pardon through faith in our Lord Jesus Christ. He joined the society and became a useful member, and for several years was a class-leader. There were some traits in the character of our departed brother worthy of remark.

1. *His Humility.* He was humble and unassuming, not minding who might be raised to office and power in the church, if only sinners were converted, and the work of the Lord prospered. Had he thirsted for place and power he would have got them. He walked humbly with his God. Nothing was more hateful to him than pride, especially when he saw it manifested in professing Christians.

2. *His Sincerity, Sobriety, Industry, and Punctuality.* He did not waste his time in trifling and vain conversation, but employed it in practical industry, in sober thought and reflection, watchfulness, and prayer. He highly esteemed the Bible, especially the New Testament, which he read through several times. To Brother George Maddison, with whom he met in class for twenty-eight years, he said, "How precious is the Bible! I read it; I pray and weep over it, until my heart is so full of joy that I kiss it, and place it in my bosom, and believe it to be one of the greatest blessings to universal man." Any one who knew him could depend on his word. He was a man of integrity and truth.

3. *His love was great to the Church of Christ, especially to that branch of it with which he was united.* About the time he joined the society, the chapel in which he worshipped, had a large debt on it. A gentleman in the country had lent on mortgage £600. Brother James Hairs, a class leader at that time, lent a considerable sum, and many small sums were borrowed on promissory notes, the total cost of the chapel being £1,600. We were several hundreds short of meeting our demands. What must be done? was the question. Some Primitive Methodists had a great deal of faith in those days, which was coupled with fasting and prayer to God for help. In our extremity our departed brother came cheerfully forward, and met all demands, paying Brother Hairs his money also, which occasioned great joy in the church; and on many occasions, too numerous to mention, when money was wanted for chapels in the circuit, or for circuit purposes, he was ready to help. When Brother M. Lupton was superintendent of this circuit, the gentleman who had the £600 on the chapel died, and the money became the property of a clergyman, who thought it best to give notice for the £600 to be paid in. He came to Shields on this errand, and our departed brother, being a trustee, the clergyman waited on him, and gave notice

for the payment of the money. After giving the matter a little thought Mr. Robinson said, "Go with me, sir, to my house, and I will pay you the £600." The clergyman seemed amazed to find a Primitive Methodist able to pay that amount at a moment's notice, but our brother's love to the house of God was such that he would and did pay the total debt on the chapel, which at that time was £1163 10s.

Some time after this, Brother Wake, the circuit steward, moved at a trustee meeting, "That we adopt the golden system, and endeavour to raise £300, if Brother Robinson would give us the odd £63 10s." This motion was agreed on, and Brother Wake was appointed to wait on him, and state to him our intention; he did so, and, as usual, Mr. Wake received the pleasing answer, "Well, I will give you the £63 10s." Being thus encouraged, we set to work, and this great undertaking was brought to a successful issue, which reduced the debt on the chapel to £800. Brother Robinson made it a duty to be punctual in attending the means of grace, and his class in particular, from the time of his conversion until prevented by affliction. For some time previous to his death he suffered much from asthma. He at length became so ill that his doctor advised that he should go into the country, supposing his native air would have a beneficial effect on his health. While in the country, he seemed, for the first few days, to rally, and there was some hope of his recovery, but a change took place, his glass was nearly run. Finding himself much worse, he returned to the house of his son, Mr. John Robinson, junior, in a very feeble state, and indications of speedy dissolution were manifest; but as the outward man decayed, the inner man was vigorous and unmoved by the approach of death. Our superintendent, Brother Clark, and other friends visited him, and always found him happy in the Lord, and waiting patiently until his change should come. The writer who has been well acquainted with him for about forty years, visited him several times in his last affliction, and found him firm on "the Rock of Ages." When asked how he felt, he said, "All is well, Christ is precious." When he drew near the gates of death, water accumulated in the region of his heart, and continued to increase in quantity until his death. He calmly fell asleep in Jesus, November 3rd, 1861, aged seventy-one years, after being a member of the Primitive Methodist Connexion about thirty-eight years. In the death of our friend the church has lost a sincere member, true friend and supporter, his wife a kind and affectionate husband, and his children a tender and loving father; that his family and the writer may meet him in heaven is the earnest prayer of

RICHARD BULMER.



## D I V I N I T Y.

## THE POSSESSIONS OF CHRIST, AND THE MANIFESTATIONS THEREOF.

A SERMON, By J. A., PAISLEY.

"All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."—John xvi. 15.

(Concluded from page 84.)

BUT what is all this glory, and power, and splendour, when compared with the infinite stores of the Redeemer? We are amazed at the trust which is put into the hands of some men, conferring on them almost unlimited power to transact affairs which involve the interests of millions. We are astonished at the resources of some, both natural or acquired, which make them appear able to communicate to all, and yet reserve a mine for themselves: but what are the resources of the greatest, the richest, and the most powerful; or what the trust which a mortal can confer, compared with the exhaustless resources of Christ, and the trust committed into His hands by His Father? Surely on such a Saviour the believer may well depend; surely to Him we may unhesitatingly apply in every time of need, assured that as all things are His, He must be able to supply our wants. Surely, penitent sinners, you may confidently trust in Him for your soul's salvation. O how precious to know Him and His power to save, and to save to the uttermost. The gold of the Indies, the wealth of a Croesus could not compensate for its loss. But need you fear to trust your all in the hands of Jesus? Is He unworthy of the trust? The Father hath committed all things into His hand. Are your souls of more value than the Father's dominions, and all contained therein? But all these Christ has been thought worthy to hold. The Father fears not to commit them to Him. Why, then, do you fear to commit your souls to Him? It is but one soul you each offer, after all. It is but one of the many which Christ has been thought worthy to receive. Why fear then? Are you wiser than God? Can you find a safer guardian for your interests than God has found for His? Why then hesitate? Christ can say, All things that the Father hath are Mine. Can you commit your all to Him, and answer, Yea, Lord, and all that I have, my heart, my soul, my life, are Thine also? By this you will imitate God. By this you will fulfil His purpose, which is to give all things to Christ. By this you will be saved, and display the spirit of the hosts of heaven, who, so far from rebelling against this investment of Christ, with all honour, and power, and dominion, exclaim from their lofty thrones, ten thousand tongues in one harmonious song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Yea, yours, I trust, will be one of the many voices of all

creatures in heaven and earth, and under the earth, and in the sea, who exclaim, night and day, "Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

II. *The Holy Spirit's office to communicate of that universal possession to man.*

We have said that the Redeemer has, as the representative of men, received all things from His Father. In speaking of his work we remark that he voluntarily undertook to repair, on man's behalf, the injury which Adam had done. Adam, by his fall, not only lost to us, in a sense, the favour of God, and made us liable to death, but also deprived his posterity of all those blessings which they were designed to enjoy, and that power they were destined to wield, entailing on them ignorance and weakness, error and misery. Christ raises them to honour and glory. He having repaired the error of Adam, and atoned for his sin to infinite justice, we have been raised to power and glory, just as the first man fell into poverty and shame. But as Adam fell not alone, but involved in his fall all his posterity, it is not to be expected that Christ will rise alone without also raising those whom he is not ashamed to call His brethren. Accordingly, we find, that as our Saviour, He is entrusted with all power, in order that He may bestow it on us, and raise those who believe in Him from their fallen position to one of honour and glory.

He is our Daysman, our Mediator, our Brother, who is exalted, and who has had all things put into His hands. All things were originally His. For His own sake, therefore, He needed not that any grant should be made to Him of the possessions of the universe. That grant, however, He has received for what He has done on our behalf, and as our kinsman. Now, we feel interested in the exaltation of a kinsman; we feel that it is an exaltation of ourselves. But more, if that kinsman be exalted for any service done on our account. Now, if the work be done on our behalf, the reward must be looked upon as received by Him for us. He has no need of it Himself. When, therefore, Christ says all things are given to Him of the Father, as our mediator, He undoubtedly signifies to us that, as He obeyed the law and fulfilled it, and as He died in our stead, He has received also, in our stead, all things from the Father. He has received from the Father all truth, that He might communicate it to us. He has received all right to forgive, that He might pardon us. He has received all authority, that He might exercise it on our account, and all power and honour, that He might deliver us from all shame, and make us partakers of His glory.

This comports with the whole scheme of Redemption, for Jesus died that He might save us from death, and now lives that He might work out our full deliverance from ignorance, poverty, sin, and shame, and raise us to knowledge, riches, purity, and glory.

The universal possession which he holds, then, as Mediator is held on our account, held for us, to be communicated as we stand in need. Christ fills the place of an elder brother, unto whom the father hath committed the whole management of the family, to feed, to educate them to clothe them, and to place them in such situations as he believes them able to fill. This charge He executes now. But how? He is far distant from us. We cannot walk with Him as did His disciples, and receive instruction from His lips. We cannot apply to Him personally as they did, when the storm overtook them on the Lake of Galilee. We cannot receive His personal commands as they were accustomed to do, or have our wants supplied by the interposition of His hand. How then can He supply us with the stores of that universal possession which He has received? He, the Comforter, the Holy Ghost, shall glorify me, for He shall take of the things that are mine, and He shall shew them unto you." "All things that the Father hath are mine; therefore, said I, he shall take of the things that are mine, and shall shew them unto you."

A new agent is thus introduced as the medium of communication between the Redeemer and those whose cause he pleads before God. The Holy Spirit, the Third Person in the glorious Trinity; the Spirit of Truth, which proceedeth from the Father and the Son; the Comforter, the Spirit by which God operates on all things to perform His purposes. He it is, who, given by the Father at the instance of Christ, performs the important office of taking of the vast possessions of Christ, and bestowing them on His people. He it is who is appointed to open the sacred repositories of truth, and give to each man his portion in due season, to unlock the treasures of heaven and of earth, and bestow on all according to the purpose of God; to unfold the counsels of the Eternal, and through them discover to men their state and condition, and the rich provision which has been made for them; to bring to bear on them all the threatenings of wrath and all the promises of bliss, all the riches of grace, and all the excellencies of Christ, all the terrors of hell, and all the glories of heaven; so that He may accomplish the great design of redemption, working repentance in men, by enlightening their minds, by producing in them faith, purifying their natures, and by conducting them to heaven.

The qualifications of the Spirit for this great work are easily seen. Being God, He is intimately acquainted with all the treasures of Divinity. He knows what no created being can know, the vastness of infinite wealth. He is well acquainted with the whole truth, which none but the Infinite can conceive. He knows all that is, and what it is for. In short, being God, He knows all things. Comprehended in this knowledge is an acquaintance with the Divine purposes regarding man, not only what affects the race, but what concerns each individual; what God would give and what He would withhold, what He would unfold and

what He would conceal. Likewise comprehended in this knowledge is an intimate acquaintance with the character, the wants, and condition of every individual; not a trait of character is unknown to him; not the movement of a passion, nor the aspiration of a good desire, nor the breathing of a sigh, nor the uttering of an imprecation. Before the Eternal Spirit, our spirits are, as it were, laid bare, so that all their motives, desires, and aspirations are known to Him, the word before it is spoken, the action while it is yet being planned in the mind. This Divine knowledge being united to a universal presence, renders it impossible for a want to be felt of which he is unacquainted, and which He is not able to supply. The moment the want is expressed it can be supplied by the Spirit, for while He is present with the suppliant, He is also in heaven to unlock the treasury and grant the request. While He is present in one spot, perhaps in the lonely cottage, comforting the humble worshipper, He is also present in the crowded assembly, listening to the devotions of the pious, and giving to every one a supply of his wants. How admirably, then, is the Spirit fitted for His work. Having entrusted to Him all that is Christ's, and knowing how to dispose of it, and when it is needed, He can give comfort to the mourning, strength to the weak, He can bind up the broken-hearted, animate and cheer the feeble-minded, He can teach the ignorant, subdue the wayward, and purify the man who aspires after holiness.

Of the manner in which the Divine Spirit performs this work, many illustrations drawn from Scripture and experience might be given. To confine ourselves to the spiritual aspect of the question, the communicating of spiritual riches to the children of men, we may mention that He employs many instruments whereby to fulfil His office. We know how He first of all gives the word wherein is contained as much of the truth as is necessary to our salvation. This word He diffuses here and there, and, by various agents, presses it on the attention of those to whom it is sent. The ministry of the Gospel, as well as the gifts of all who believe, are enlisted into His service. By these He brings it again and again before the minds of mankind, opening up its sacred treasures to those who believe, that, in all aspects, they may present it to the needy.

Often He constrains into His service the elements of nature, and the ills which flesh is heir to, in order that by them He may bring men to consider. Sometimes He operates in a wonderful manner on men, bringing to their recollections some long forgotten text of truth, or long past incident, from which they cannot get any relief till they come through Him to the Saviour. In short, His operations on souls are so various that it would be almost an endless task to describe how He at first arouses men to come and seek from Him a display of the great truths of the gospel. By the awakening of conscience through the denunciations of the law, by the melting of the heart through the invitations of mercy,

by the terrors of wrath and by the promises of bliss, He convinces, re-proves, and allures the sons of men to become willing subjects to the rule of the Redeemer, and inheritors of his glory. Likewise in regard to supplying the wants of the Christian out of the treasury of Christ, his methods are various. Sometimes He permits them to wait long, and sometimes the answer is immediate. Sometimes the portion seems to the asker but scanty, and sometimes overflowing. Sometimes it comes through the still small voice within, at others by the medium of the word written or preached, and often through the channel of Christian intercourse. Sometimes afflictions are sent and doubts are permitted to arise, and joys are as it were withdrawn, in order that the soul may be prepared for the burst of glory and the profusion of riches which are just about to be communicated. Many other ways might be mentioned, and many examples might be adduced of how the Spirit communicates and prepares the soul to receive the riches of Christ. Much might be said of the enlightened mind in the knowledge of all truth; and the boons conferred on men by their advancement in such knowledge. Volumes might be written of transcendent displays, which at times the Spirit gives to the soul, of the love, the grace, and the glory of the Saviour; of the vastness of His kingdom, the depth of His mercy, and the riches of His grace. But we forbear; suffice it to say that, since the days of the Spirit's outpouring until now, the whole history of the Church, and the experience of every Christian on the way to heaven, and the remembrance of every Christian now in glory, will prove the truth of our Lord's statement in the context, "He shall glorify me, for he shall receive of the things that are mine, and shall show them unto you."

And now, in conclusion, what a Saviour have we, and what a blessed position is that of the Christian! All things are Christ's, and ye are Christ's, and the Holy Spirit is appointed to communicate all that is Christ's unto you. What need do you suffer, for which Christ has not a supply? All things are *His*! What do you need, that the Spirit cannot take of Christ, and supply you withal? He is appointed, and has received power over all that is Christ's, to give unto you. Be cheered then. All things are yours, for ye are Christ's, and the Spirit is appointed to be the bearer of what is Christ's to you. Why then want any good thing? "All things are mine," saith your Lord, and "He shall take of mine, and show them to you."

Open therefore your hearts, and receive out of the fulness of Christ grace for grace. There is enough for all, and the Spirit waits to give unto all. Come then to this exhaustless store; come listen to the Spirit, and He will give you both grace and glory.

J. A.

## JUNIOR PREACHERS' DEPARTMENT.

### HINTS TO OUR RISING MINISTRY.

DEAR BRETHREN,—Permit me to offer a few thoughts on the subject of your ministry. The share which you will probably take in sustaining and improving the character of our beloved Connexion, calls you to use all diligence to piously prepare for the duties which you may be called to perform. The thoughts which you entertain of the Christian ministry will affect your usefulness. To some persons the ministry may appear little more than an instrument of refinement and morality, but you must consider it as the instrument of salvation to every one that believeth; for if souls be not brought to Christ, the chief object of the ministry will be lost. The cause of failure cannot lie in the Gospel, but in the manner in which it is preached. If sinners be faithfully warned, and Christ duly honoured; if the babes in Christ be fed with the sincere milk of the word, and those advanced in the divine life have their meat in due season; if the devices of Satan be properly pointed out, and right means be used to build up the Church—and if your own souls be filled with the Holy Spirit—your preaching will prove to be the power of God unto salvation. But to be extensively useful, you must be eminently devoted to your work. “*Be filled with the Spirit;*” then will your arguments convince the mind, your narratives will thrill the heart, and your exhibition of the Saviour will win the soul. Walk with God, and the light of His countenance will fall full upon you.

“Allure to brighter worlds, and lead the way.”

The following suggestions on the preparation for your work, and

on the proper discharge of your ministerial duties, are respectfully submitted to your consideration.

I. ON THE PREPARATION FOR YOUR WORK.—To maintain a respectable position in the ministry, you must give attention to reading. The general intelligence of society is advancing, and you must endeavour to secure and maintain your proper position. Many books may lie in your way which are not worth the time they cost to read them, and others contain such a mixture of evil and good that they should remain untouched; but you will meet with some full of thought, unfolding truths of the highest importance. Such being read with care will improve your minds, and add daily to your stock of knowledge.

The Bible should be your chief book of study. Read it devotionally, to quicken your affections; and critically, to enable you to declare the whole counsel of God. Study the sacred text with the greatest care, without note or comment, except the marginal readings and references. A judicious use of commentaries will illustrate obscure passages, and explain historical and other references; and such books as Horne's “Introduction to the Study of the Sacred Scriptures,” and good Biblical dictionaries, &c., will throw floods of light on the circumstances of the sacred writers, the situation of the people to whom their books were respectively addressed, the customs of society, the dangers which surrounded them, and the objects sought to be accomplished by the inspired writers.

To be an acceptable preacher to those who may attend your ministry, a good knowledge of your own

language is necessary. It would be a disgrace to a preacher to end his probation without being able to express his thoughts with propriety. Nor should you be content with a common knowledge of grammar; but determine to excel in your acquaintance with the language in which your work must be done. This will save you from using improper and unmeaning words, and will secure for your use a course of expressions which will be understood by the most unlettered, and which will be acceptable to educated persons. Many eminent ministers owe much of their influence to their superior knowledge of the English language, a want of which has considerably lessened the influence of many others.

Try to acquire a distinct, but earnest, easy, and impressive style of address, for it will tend to preserve your health, and will be more acceptable to your hearers. A careful study of the style of some standard works will greatly assist you. With this object in view, you should write daily on any proper subject which may occupy your thoughts; but write slowly, and as correctly as possible. After some weeks carefully review what you have written; try to detect any unsound argument, correct any improper illustration, prune off mere verbiage, and try your figures of speech by their proper rules.

Do not desire to be burdened with the cares of superintendency for some years; the more free you are from these duties in the early years of your ministry, the better opportunity you will have to prepare for your future work. Many promising young men have been injured by being placed in stations of trust and influence, for which they were not prepared.

Maintain a proper position towards other churches. While right means should be used to

lessen the differences between the churches of Christ, we are not to ignore our particular place and calling. Raised up by God's own hand, we have a special work to do. Honourable as has been our past Connexional career, a wider field of usefulness is opening before us, and nobler triumphs yet await us if we be faithful.

You cannot become able ministers of the Gospel without much LABOUR. Not a moment should be lost, not an opportunity wasted, if you would rise. The mariner tries to manage every change of the wind, so as to pursue his voyage. The successful merchant gathers up the fragments of his store, and watches every movement of the market. Pearls lie at the bottom of the sea; only divers can procure them. Aim at being thoroughly furnished unto all good works. Events which illustrate some great truth are daily occurring. Suggestions are met with in your reading, and trains of thought occur to your mind, which should be noted down for use. Avoid the evil, into which some young preachers have fallen, of supposing that a ready utterance on a few subjects may exempt you from a careful preparation for the pulpit. Such men rarely penetrate below the surface of their subject.

Pray that the Holy Spirit may lead you to select appropriate truths in the preparation of your sermons; for the Gospel would probably be much more effective if our preachings were more discriminating. Let the mind and heart of man be your constant study, and watch the effect which the word of God produces. In the Gospel there is a balm for every wound. Guard against preaching too much on *general* subjects; for they will probably make but little impression. The congregations which you are to address demand

the truth best adapted to meet *their* cases; *their* minds must be enlightened, *their* salvation must be sought, *their* spiritual advancement should be your aim. To win souls you must be wise. The great theme of your preaching must be Christ crucified, raised from the dead, and exalted a Prince and a Saviour. Let a full salvation, to be obtained instantly through faith in our Lord Jesus Christ by every soul of man, have a prominent place in every sermon. Without this your preaching will lack much that it ought to possess. Properly prepare your subjects; let them sink deep into your own hearts, and seek the help of the Holy Spirit; then you will not spend your strength for nought.

II. THE PROPER DISCHARGE OF YOUR MINISTERIAL DUTIES IS INEXPRESSIBLY IMPORTANT.—Each service which you conduct will be the savour of life unto life, or of death unto death. Some of your congregation may have arrived at such a state of mind that the hymn you select, the chapter you read, or the sermon which you preach, may decide their eternal destiny. This may be the case in the smallest cottage assembly; there a brand may be plucked out of the fire, a mourner may be comforted, and vigour may be given to one that is ready to halt.

Much attention should be given to the public reading of the Scriptures. But few persons, even among ministers, read well before a congregation. In this exercise nature should be seen and heard; any deviation from it, though on the plea of greater solemnity, will injure the effect. Whether the portion which you select be a narrative or a prophecy, the devotional disburdening of the heart, or a closely conducted argument, it will strike the attention with much greater force if it be well read. There is a hidden life

in the word of God, which you must search for with much prayer. This will enable you to read the Scriptures so as to contribute towards making your hearers wise unto salvation.

Your public devotional exercises demand the greatest care. Any apparent irreverence or heartlessness must be displeasing to the great God whom you are addressing, and injurious to the people whose devotions you are conducting. The manner in which you pray in public, is often considered as an index to the state of your own soul. By keeping your heart alive to God, you will be enabled to pray without ceasing. Yet much may be done to increase your usefulness in this respect. A selection of scriptural expressions of penitence, confession, supplication, and praise, should be committed to memory; that the wants of your own soul, and those of your hearers, may be presented in the language which the Holy Spirit has prepared for your use. The particular wants of your congregation, the events which are stirring around you, the general state of the church and of the world, and the necessity for an out-pouring of the Holy Spirit, are among the topics which will insure variety in public prayer.

Read your text distinctly. Let the introduction to your discourse be short, and announce the plan of your sermon in a few plain words. Do not depend on the preparation which you have made, but in drawing the arrows from your quiver, seek special direction from above. Some of the thoughts which you had prepared will probably be forgotten, but others more valuable and new-born, may supply their place. Speak faithfully, using sound speech which cannot be condemned. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain



riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate."

"Say to them that are of a fearful heart, be strong, fear not; behold your God will come with vengeance, even God with a recompence, he will come and save you."

Summon your whole soul to your work, pour all the light you can upon your subject, and preach with eternity in view. But let there be no useless repetition, no looseness, no boisterousness; but with a steady exercise of faith, and deep fervent feeling, and holy earnestness, lead your hearers to the cross of Christ. Do not let your sermons be long, they should seldom exceed half an hour in delivery. A proper preparation would do much to prevent long and unprofitable preaching. Never forget that you stand in Christ's stead, to beseech sinners to be reconciled to God.

Much zeal and wisdom are needed to gather in those whom the sword of the Spirit has wounded. How many have been cut to the heart by the preaching of the word, who might at once have been led into the liberty of the children of God, had judicious means been promptly used, but whose convictions subsequently left them never more to return, while they might exclaim, no man cared for their souls. Properly conducted prayer meetings at the close of the Sabbath, and week-night services when convenient, are of immense importance; and special

meetings with those who desire to flee at once from the wrath to come, would be the means of saving many souls from death.

Pastoral visitation should occupy much of your time; if properly exercised it will considerably increase your usefulness; but its value will be lost if your conversation degenerate into common talk, although it may be ended with prayer. Perhaps no part of your work requires more wisdom than this, therefore seek an opportunity for private prayer before commencing your visit, and take the Holy Spirit into every house which you enter. Though you go forth weeping, bearing precious seed, you may return rejoicing bringing your sheaves with you.

Do not hastily conclude that these suggestions are inapplicable. I know your disadvantages, your frequent absence from home, the impossibility sometimes of securing a suitable place for private prayer, and the abundance of your labours. By early rising, a methodical arrangement of your work, and the improvement of spare moments, the course recommended may be followed. The Connexion calls you to make full proof of your ministry. Let me say to each of you, "Meditate upon these things, give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

ROBERT WARD.

## PROVIDENCE DEPARTMENT.

### A RETRIBUTIVE PROVIDENCE.

THE following article has been copied from the Life of Mr. Wesley, and forwarded to us, by Mr. J.

Nunn, and which we insert nearly verbatim.

Mr. Wesley received a letter

from a friend in Lincolnshire, entreating him to serve the church of a Mr. Hume, some time before deceased, during its vacancy. The occasion of this letter, with all the circumstances connected with it is so very extraordinary, that we doubt not but we shall be pardoned if we relate the whole case.

When Mr. Samuel Wesley's parsonage house at Epworth was burned, the neighbouring gentry, who held Mr. Wesley in very high esteem, opened their houses to him and his family. One gentleman received Mr. and Mrs. Wesley, another took one of the children, and thus the whole family was disposed of. Mr. John Wesley, who was then only six years old, was received into the house of Mr. Hume, a neighbouring clergyman; there he continued for a year, till his father's house was rebuilt; and he confessed that he loved that family, while he resided among them, as well as ever he did his own. Mr. Hume had four sons and one daughter; three of the sons were educated at Oxford and entered into holy orders, the other went into the Guinea trade and settled on the coast of Africa. Mr. Wesley, reading the letter above mentioned, enquired of one of his Lincolnshire friends whether Mr. Hume was dead. "Have you not been informed of the calamities of that family?" replied his friend. "I have not," said Mr. Wesley; "I will, then," said he "relate them to you.

"About nine months ago, Mr. Hume was riding out, and watering his horse at a large pond, the unruly beast plunged out of his depth, by which Mr. Hume got so wet that he caught a violent cold, which was followed by a fever that caused his death. Lord —, the patron of Mr. Hume's living, was determined it should remain in the family as long as possible, and

therefore gave the eldest son a presentation to it. Mr. Hume, the father, had just rebuilt the parsonage house before he died; the son took possession before it was dry, and the dampness of it occasioned his speedy death. The second son was then presented to the living, and died also a few weeks after his induction. The third son (his brother dying suddenly) set off from Oxford to receive the presentation; in his way, he slept at the house of an old acquaintance of his father; the gentleman of the house had a beautiful daughter, with whom young Mr. Hume immediately fell in love; he therefore, before he departed, begged permission to return and make proposals, to which the father consented. Mr. Hume, after his induction to his living, returned, according to his engagement, and in a few days the marriage was consummated, but in six weeks after the nuptials, the lady became a mother, and Mr. Hume afterwards died of grief. Now, sir," said the Lincolnshire gentleman, "you may have a living and a wife, for Lord — has declared, that if Miss Hume marry a clergyman, within six months from the death of her brother, the living shall be part of her fortune, and Miss Hume has consented with much apparent satisfaction, that you should be invited to supply the Church;" but Mr. Wesley was too much impressed with the thoughts of eternity to pay attention to this proposal. The conclusion of this mournful episode should not be omitted. Mrs. Hume, soon after the death of her third son, received a letter from her only remaining one, informing her he was just going to sail from Africa to England, with a fortune sufficient to make the whole family comfortable; and in a few days after she received a letter from the captain of a swift

sailing vessel, who had been hailed by the ship in which her son had sailed, by which she was informed that her son died on his passage of a disorder which then raged in the ship. Mrs. Hume, sinking under the weight of such a complication of misfortunes, soon died of a broken heart. Miss Hume, about a month after the death of her mother, was in company with a physician who, looking steadfastly at her, observed, "Madam, you take opium. I know it by your eyes, and I am afraid you have put it out of my power to recover you." She confessed that the misfortunes of the family had so entirely deprived her of rest, that she had taken laudanum to obtain a little rest. The physician prescribed; in a fortnight she recovered her appetite, her colour, and in a good measure her health. The physician then advised her to take a table-spoonful of a julep he had prescribed for her, whenever she found herself inclined to be sick. A few days after this, she desired the servant to bring her a spoonful of the julep, the servant mistaking the bottle of laudanum for the julep, brought her a spoonful of the laudanum, which she drank, and soon after-

wards fell asleep, and awoke no more. When Mr. Wesley received information of the death of the last of the family, he recollected a conversation which took place between himself and his mother, some years before. He had been commending to her, in very strong terms, Mr. Hume and his amiable family. "John," replied Mrs. Wesley, "depend upon it that family will come to an untimely end." Mrs. Wesley was a woman so far from being given to censure, that Mr. Wesley asked with some surprise, "Why do you speak so severely of so lovely a family?" "John," said she, "I will tell you why. I have observed in various instances in the course of my life, that where persons have grossly violated the Fifth Commandment, and have afterwards been brought to the fear of God, the Lord has reversed the promise, and punished them, for their transgressions, with temporal death. Mr. Hume and his family lie under this censure. I remember the time when his mother lived under his roof; he used her cruelly, he grudged every bit of meat she put into her mouth, and the whole family partook of his spirit, and depend upon it, God will remember them for this."

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## FAMILY DEPARTMENT.

### 1. A MOTHER'S EXAMPLE.

DEAR EDITOR,—Thinking that the following narrative may produce some good effect upon the minds of your readers, I submit to you the following article:—

Some years since, the narrator of this incident had the pleasure of witnessing and enquiring into a very interesting circumstance, the details of which are as follows:—

An affectionate son was engaged in earnest prayer while tears bathed

his cheeks. This little boy was the son of a holy, dutiful, and affectionate mother, whose prayers for her child were "without ceasing," and who firmly believed in the importance of training up children in the fear of the Lord. This little boy, favoured with the example furnished by his holy, prayerful, and affectionate mother at a very early age, found, through believing, pardon of sin, and en-

tered on the path of the just, manifesting strong and tender affection towards his fellow-creatures, especially towards the fatherless and the widow. Should a case of a fatherless child present itself, on whom depended the support of the widowed mother, it caused him to sympathize deeply with such case. It was under these circumstances that I saw him when the following enquiry (to which I beg the attention of mothers especially) was made.

A youth, with whom he associated, was bereft of his father, consequently he was expected to be the support of his widowed mother in her declining years.

The subject of this narrative being acquainted with the trying circumstances into which the bereaved mother and her son were plunged, and knowing the youth was trying to obtain a situation, the dear boy brought the case before the Lord in prayer, entreating the Lord with tears to undertake the cause of the youth his companion, and open his way. After he had poured out his soul on behalf of the distressed individuals referred to, the following enquiry was made:—

"What have you been weeping and praying for?"

"That —, who has lost his father, and is trying to get a situation as a —, may obtain it."

"And do you think the Lord will hear and answer your prayer?"

"Yes."

"Why do you think so?"

"*Because my mother prays, and she receives answers to her prayers, and I believe the Lord is no respecter of persons.*"

A short time after, according to this boy's faith and expectation, his prayer was answered, which caused him greatly to rejoice.

"Prayer is the simplest form of speech  
That infant lips can try;  
Prayer, the sublimest strains that reach  
The Majesty on high."

Mothers! listen to the words of that boy! What taught him to pray in faith, expecting the Father of spirits to answer his prayer? Not the mere precepts of a mother whose religion was only form, but the example of a mother whose heart was love, whose faith worked by love. "Example speaks louder than words." Your precepts, with your life, may pass away and be forgotten. But if your teaching has been, and is, sustained by a holy example, it will live on, and on, and on. The effects of a mother's example who can describe? We may see some of its effects; but eternity alone can fully describe the power of a mother's holy example. Oceans may separate sons from mothers, but not from their examples. Continents may stand between a son and his parent, who, as an angel, guarded him in his infancy, and taught him first to pray. Yea, death itself may hide her from him in this world for ever, but memory lives, and ever will, and with it a *mother's example* will survive. The example furnished by mothers is stamped on the infant mind, clings to the youthful spirit, and exists with its subject through life. This "world, with all the works that are therein," may be burnt up, may pass away forgotten, but no waters can drown a holy mother's example, no fires burn up, no finite power destroy that which the pious mother, by the help of the Eternal, seals on the infant spirit. Mothers, ask yourselves respectively, What example am I setting before those who are lent to me to train for eternity? Am I preparing them by my thoughtless actions, evil tempers, unholy words, for regions of woe, to become the eternal associates of

lost spirits, to suffer eternal death? Or am I setting before my children a holy example that will produce, by the blessing of God, eternally glorious effects in their everlasting welfare? If the latter, happy mother; but if the former be the course of conduct pursued by you, how wretched your condition, how deplorable the parent whose ungodly character is confirming children in

sin against God, and aiding man's great enemy in the work of misery here, and contributing to the eternal perdition of those placed under her care. God be merciful to such mothers, and convert their souls and hallow their lives, not for their own sake alone, but for the sake of their families also.

P. DINNICK.

## 2. WHAT IS THE FAMILY?

It is a little **EMPIRE**. The father is the sovereign. It is an absolute sovereignty, constituted in wisdom and restrained by affection. It is derived from the fountain of all power. With this authority is connected immense responsibility. To the government thus constituted, unreserved obedience is required, that its ends may be fully answered. It is a type of that ultimate submission which will be paid to the Father of all by his redeemed family in heaven. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father."

The family is a **NURSERY**. The idea is derived from a material process in nature to which animals and plants are subjected. God speaks of planting a "noble vine." Such is the family. It requires nourishing, protecting, maturing, as much as the literal vine. "Christian families are the nurseries of the Church on earth, as the Church is the nursery for heaven." The nursery is a retired place, but pregnant with preparations for eternity. Its germinations are immortal. It is the birth-place of both the body and mind. Happy, when some auspicious star of hope hovers

over it. A train of associations is there commenced, which is imperishable; habitudes into which the very soul is moulded; impressions are engraven, which no lapse of time shall ever obliterate, which eternity itself will but confirm and perpetuate. Like seed, like harvest: "He that soweth to the Spirit, shall of the Spirit reap life everlasting." A mental philosopher has said, that the character is formed before the expiration of the sixth year of our existence.\* And these years are in the hands of the mother! The mother of Byron would become frantic with passion, and throw the tongs at him, in early childhood. Hence he became more and more ungovernable; in fact, he never knew what self-government was, for he was never taught it. He had no home. Not so with Cowper, who embalms, in fascinating poetry, his recollections of the sanctity of home. The reminiscences of his mother were so delightful, he could apostrophize in tender numbers even her portrait when brought to view.

\* We think to this rule there are many exceptions, nevertheless early religious training is of vast importance.—Ed.

## MISCELLANIES.

## 1. GRASPING THE PROMISES: OR, THE TWO PRAYING WILLYS.

On entering one of our Indian hospitals, on a September morning in 1857, I saw a young boy of about fourteen years of age, lying on one of the charpoys, evidently in much suffering. His countenance was intelligent and pleasing; and his extreme youth and wasted appearance naturally drew my attention to him. On going up to him, I asked him about his illness; on which he replied that he belonged to the artillery, and on the march up from Calcutta had, as usual, been sent one day to water a horse. The animal had become restive, and had thrown him. In consequence the poor child had his leg broken, and received some internal injuries.

"What is your name?" I asked. — "Willy."

"Do you know anything of the Lord Jesus?"

"Of whom?" — "Of Jesus, the Son of God."

"I never had my schooling much cared for; so I don't know anything about him."

"Can you read?" — "Oh, yes, ma'am."

"Have you ever been in England?" — "Yes, for a little while, but we have been mostly abroad. My father is lying here, on this bed next me. Mother died when I was a baby; so I've always been a boy of the regiment."

"Turning to the father, (after ascertaining his name to be Reynolds) I said, "And do you, my friend, know the Lord Jesus?" — "Well, ma'am, as far as that goes, I have been taught all about him. My parents as brought me up made me learn the Bible; but as soon as I got my own master I left all that

soft stuff off, and took to drinking and swearing."

"Indeed?" I said; "but you are willing now to take to your Bible again?" — "No, ma'am; I never found any fun in psalm singing and church-going; and I've no mind ever to try my hand at it again."

"Oh but, Reynolds, you must die one day; would you not be different before then?" — "No, I'm quite content; I dare say I shall die as easy as any of you."

"But what of the life beyond? Do you remember it is written, 'Drunkards shall not inherit the kingdom of God?'" — "Of course not; I know I must take the consequences on my shoulders."

"But, Reynolds, you cannot have thought on what it will be not to go to heaven; it will be to go to hell." — "I can't help it, ma'am; and on this I've made up my mind," (striking with his hand on the bed with great energy) "no power on earth shall induce me to leave off my own ways. I never found the Methodist ways happy or good; so there's no good you're tiring your breath in speaking to me. I tell you," (again vehemently striking with his hand) "no power on earth shall induce me to be a Bible man."

"Yes, Reynolds, no power on earth has power to change the heart; but there is One above, who made you, who has all power." — "But I don't want to be different. Didnt I tell you as how the old ways always suited me? No, no: I love my bottle too well ever to part company with it. It's unbearable lying here, without a drop of anything. But I don't want any more of this here talking, please, ma'am; I won't change my mind

for any talking. I just hate all cant together."

"Well then, Reynolds, I will speak to your little boy." So turning to him, I asked if I should sit down on his charpoy, and tell him about Jesus. "If you please, ma'am. But it must be very easy, for I'm a poor ignorant boy; so you will please begin from the beginning."

"How do you mean, Willy?"—"Why, speak hard and plain; tell me how I may be saved. Speak as if I were to die in an hour."

"I will try; but first let us pray that Jesus may be with us, and teach me how to speak, and teach your heart to come to him."

When I had prayed, I told him as simply as I could the story of the creation, and of man's fall; and of the birth, life, and death of the Son of God "to save our ruined race." He listened with great interest, and then asked me to tell him just how he could be made one of the "little flock," who should be saved.

"I'll tell you a Bible story, Willy, to explain it," and I opened my Bible at Mark x. 46.

"Oh ma'am, please, it's easier to understand you tell it; the book words are so much harder."—"I do not think, Willy, you will find this word hard. God has written it so simply, that little children may learn and love it. Many children have been led to Jesus." I then read to him the story of Bartimæus.

"Now, ma'am, will you please tell me what that blind man has to do with me; for I can't get my leg made well all of a sudden now."

"Willy, do you know you are just like that blind man?"—"I don't see how that can be. I've got two eyes, and can see as plain as possible."

"Yes; God has been so kind as to give you and me our bodily

sight; but your poor heart is blind; every day is bringing you nearer to the world of spirits, and yet you have been living in sin—going on straight the road to hell."

"Yes, ma'am, but then I don't see as how I'm so much to blame. I've scarcely ever heard a word of these things; and father and the men are mostly drunk and cursing."

"Well, now at least you have been told of Jesus. Will you come to Him?"—"I don't see as how I can; He's not in the world now."

"Yet, Willy, He is near us, in this very room. Just as you cannot see your soul, so you cannot see God, because He is a Spirit."

"Then how can I go to Him like the blind man?" "Why lift your heart to Him, think of Him, believe His word, believe He is present listening to you, and pray to Him, tell Him all your thoughts and wants; tell Him how you have forgotten Him up to this time."

"I don't know how to pray; I don't know what I want, except not to go to the place of torment."—"Well, begin with the blind man's prayer: 'Jesus have mercy on me.'"

"Yes ma'am, but I don't see now how I'll know he hears me. He won't answer me aloud."—"No, Willy, but He has had this story, and all His Bible written for us. They are God's own message to us; and you must simply believe the message, and, like Bartimæus, rise, and come to Him, and *expect* He will change your heart."

"I should think, ma'am, if it's true He died for us, He must want to save us."—"Yes, He has sent me here this morning to tell you of Him; and you must take the message I bring you from Him, just as if you heard Him speak aloud. Here is a little Bible for you; and when I am gone, look into it carefully, and see if I have not been telling you the truth. Now,

Willy, before I tell you about the rest of the story, we will pray again, because, as you see here in Matt. vii. 7, Jesus, who cannot speak a lie, promises, "Ask, and it shall be given you;" and again in 1 John v. 14, "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us."

After earnest prayer that Jesus Himself would be present, and guide this poor child to give up his heart, I said, "Willy, when Bartimeus cried out, Jesus stood still to listen; and I am sure Jesus is beside us now looking into your heart, and listening to know your wants. He is saying to you, 'What wilt thou that I should do unto thee?' All in this hospital are sinners; we all need pardon and new hearts. But, besides, we have each our own particular wants. Our ages, characters, needs, pains, are all different. Jesus wants\*us each to tell Him our own longings of heart, our own especial wants, our every thought. He is able to supply all your need, and He wants you to speak to Him freely as to a friend. You may tell Him all your thoughts and wishes without fear."

"But, please, ma'am, what does 'He calleth thee' mean?"—"It means that Jesus has written us this Bible to tell us His will, to tell us how we can be saved; and He wants every one who reads it to come to Him. He wants you to come to-day, Willy."

"I don't see," roughly exclaimed the father, whom I had thought asleep, "what casting away His garment has to do with us."

"Can you, Willy?" I said. The boy thought a moment. With his Bible open, he seemed to be drinking in every word. Presently he joyously clapped his hands and said, "I have it, I have it. Was not the Bible written in this country?"—"No, not in India."

"But was it not written in a hot country like this, not in a land like England?"—"Yes, it was written in a warmer land than England."

"I know then why the man cast aside his garment. I have seen the black men, when they wanted to go fast, take off their sheet; and I can guess what it means for us," said he in a more solemn tone; "it means, does it not, that, if I want to be made one of Jesus's flock, I must put away my bad words and my crossness; and father, if he comes, must put away his cursing and drunkenness. It means, we can't come to Jesus, and keep our own ways too, both at once."

"Yes, Willy; and now when Bartimeus had come what did Jesus say to him?"—"Thy faith hath made thee whole."

"Yes, he had prayed for an earthly blessing, and it was granted him; and so you and I may take each little want to God. You may tell Him about your pain, and ask Him to make it less. If good for us, everything we ask for shall be given. But sometimes God, who sees all from the beginning to the end of time, sees that granting our prayers would bring a curse rather than a blessing; and so in love He refuses. But if we seek blessings for our souls, He will certainly grant them."

"Thank you, ma'am; now I see how pretty the story is both ways."

"But Willy, I do not want you only to think it pretty; I want you to come, as the blind man, to the Lord Jesus"—"Well, ma'am, there's no saying, but I may."

"But now, Willy, at once; I want to have you ask for mercy before I leave you."—"I can't yet; I'll try to by and by."

"But if you should die first?"—"Oh, I don't think I shall die; the fever's gone down pretty considerably, the doctor says."



"But, Willy, I'm afraid to leave you until you have come to Jesus. I should be so miserable if you died without hope. And if you live, why it's not likely you will think more of death and eternity as you get well, unless you come now straight to Him."

"But I can't now; I can't pray to nothing: If I had a little image I could pray to it. But it seems like speaking to the air as you do it: only you seem to see some one as you pray."

"Yes, Willy, by faith I see Jesus. I know he is listening to us, and willing to receive us as His own for ever. May I pray with you, believing the promise, 'Him that cometh to me I will in no wise cast out?'—" "Yes, please."

"And, Willy pray with me;" and so we pleaded together that light might shine into his heart, and that he might receive his sight.

"Do you think you have really come to Jesus, Willy?"—"I've tried to wish what you prayed; but I still seem to think it strange to pray into the air. I don't feel as if God were near. But your praying does me more good than talking; it seems, as you pray, that I can feel something is moving my feelings."

"Well, Willy, I must go now; God willing, I will come again tomorrow." "Oh stay, please, a little while longer. I don't think there's one good man in the room; and directly you go they'll begin to curse and swear. The only chance of my getting to see Jesus

is by your praying and reading his words to me."

"Oh no, Willy, the Lord is always near you; and if you will but try to look up to Him, and believe that He died for sinners, He will give you to know the joy and peace of His love."

"Please pray just once more, and I will wish very hard to find Him." His voice joined mine in once more pleading the promises.

When I came up to his bed next morning, he clapped his hands, and gladly exclaimed, "I've found Him! I've found Him!"

"Found whom, dear boy?"—"Found Jesus; I know what you meant about my heart being blind. I couldn't sleep all night, my poor leg ached so dreadfully; but as I was crying—for I hardly could bear the pain—it came to my mind, all the story of the cross on the hill; and I thought how bad it must be to be hung up by nails—it would drive me mad, I think. And I thought, if Jesus bore it all gladly to save us, I ought to be glad of my pain, as it makes me care for nothing but religion. And then it seemed as if I understood how my sins had helped to nail Him there: and I did ask so hard to be made sorry for my cruel wicked doings, that I got in a burning fever. But it has done me good. I feel quite happy like now. I've had a dream that Jesus put His bleeding hands on my head, and whispered that thing you told me yesterday, 'My blood has availed for thee.'"

## 2. THE VICTORIAN EXPLORING EXPEDITION.

(Continued from page 104.)

### THE CONTINENT CROSSED.

DEAR BROTHER HARLAND,—In the March number of our *Constitutional* magazine for 1861, will be found an account of the starting of the VICTORIAN EXPLORING EX-

PEDITION, under the most auspicious circumstances. Since then I have communicated what authentic information I could obtain respecting the progress of the Expedition, in which I have taken a great

interest; and now, after many months of wearying uncertainty and painful suspense, authentic intelligence has reached us, that the gallant Burke and his brave companions had fulfilled their mission, that they had crossed and re-crossed the continent; and then, exhausted under sufferings, within the very lines of safety, they sank down and died, leaving only one of their number to tell the tale of the hardships they had endured. When the fate of the explorers became known, the most intense excitement was manifested, and feelings excited in many breasts too deep for tears.

We remember the account of the imposing cavalcade starting from Melbourne, amidst the cheers and farewells of thousands. How they journeyed with ease and safety to Menindie, and leaving a reserve party there under Mr. Wright, pushed on their course towards Cooper's Creek. How a second party commanded by Mr. Brahe, was left at Cooper's Creek, with instructions to stay three or four months, and then, the leader having completed all his arrangements in a business like way, started with three trusty fellow explorers into the untracked desert. Boldly and confidently they pursued their way across the continent, until they reached the Gulf of Carpentaria, where the waves of the Indian Ocean break upon the shores, and having encamped a short time vainly looking out for help, they retraced their steps, leaving one of their brave companions a victim to famine and disease.

At length they reached the depot at Cooper's Creek a few hours after Brahe's party had departed. A scanty stock of provisions had been left, which was soon consumed, and for a time they were assisted and sustained by the kindly services of the Aborigines; and, after an

ineffectual attempt to reach the nearest settled districts in South Australia by way of "Mount Hopeless," the self-denying Wills perceiving the shadows of death around him, gave his two brave companions his watch and a letter for his father and then desired them to leave him in solitude to perish, while a chance remained for them to escape the death he felt coming on himself. And may we not indulge the hope that though unsoothed by mortal care, he was not alone in that dread hour?

Soon after the leader Burke himself rendered up his life, giving instructions to the only survivor to leave his body unburied, with a pistol in his right hand, that when he was sought he might be recognised as Burke, the explorer. King alone remained alive, who was found by Mr. Howitt's contingent party. The track has been laid; now the path is open, and soon may we expect to see commerce sending forth her messengers to the Gulf of Carpentaria, and Christian missionaries planting the standard of the cross on the great continent.

We honour the exploring heroes who have died in the victory. Their conquests are celebrated in tears, and their mortal remains, now bleaching on the sandy desert just beneath the surface, have to be removed and buried in pomp, and monuments of their greatness have to be built over their graves; but we would not be unmindful of the extreme suffering endured by many of God's servants in exploring the dark moral wastes of this world, and pray that there may be more enterprise displayed in the missionary cause, and more explorers sent out to bless and save mankind.

In order that you may have the whole account I herewith send you the dispatches, notes, narratives, and journals of the explorers,

hoping you will find room for them in the magazine.

GEORGE TUDOR HALL.

P.S. The printed dispatches, &c., are extracted from the *Bendigo*

(*To be continued.*)

*Advertiser*, and are quite authentic. I have sent them by the book post. [From the dispatches we shall probably make some brief extracts in future issues.—Ed.]

### 3. WHERE DID HE GET THAT LAW?

Is a city in one of the northern states of America lived a lawyer of eminence and talents. He was notoriously profane. He had a negro boy, at whom his neighbours used to hear him swear with awful violence. One day this gentleman met an elder of the Presbyterian church, who was also a lawyer, and said to him, "I wish, sir, to examine into the truth of the Christian religion. What books would you advise me to read on the evidences of Christianity?"

The elder, surprised at the enquiry, replied, "That is a question, sir, which you ought to have settled long ago. You ought not to have put off a subject so important to this late period of life."

"Is it too late?" said the enquirer; "I never knew much about it, but I always supposed Christianity was rejected by the great majority of learned men. I intend, however, now to examine the subject thoroughly myself. I have upon me, as my physician says, a mortal disease, under which I may live a year and a half or two years, but not probably longer. What books, sir, would you advise me to read?"

"The Bible," said the elder.

"I believe you don't understand me," resumed the unbeliever, surprised in his turn, "I wish to investigate THE TRUTH of the Bible."

"I would advise you, sir," repeated the elder, "to read the Bible. And," he continued, "I will give you my reasons. Most infidels are very ignorant of the Scriptures. Now to reason on any subject with

correctness, we must understand what it is about which we reason. In the next place I consider the internal evidence of the truth of the Scriptures stronger than the external."

"And where shall I begin," enquired the unbeliever; "at the New Testament?"

"No," replied the elder, "at the beginning—at Genesis."

The infidel bought a commentary, went home, and sat down to the serious study of the Scriptures. He applied all his strong and well-disciplined powers of mind to the Bible, to try rigidly but impartially its truth.

As he went on in his perusal, he received occasional calls from the elder. The infidel freely remarked on what he had read. He liked this passage—he thought that touching and beautiful—but he could not credit a third.

One evening the elder called, and found the unbeliever at his house, or office, walking the room with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. The elder at length spoke:

"You seem, sir," said he, "to be in a brown study. Of what are you thinking?"

"I have been reading," replied the infidel, "the moral law."

"Well, what do you think of it?" asked the elder.

"I will tell you what I used to think," answered the infidel. "I supposed that Moses was the leader

of a horde of banditti; that, having a strong mind, he acquired great influence over a superstitious people; and that on Mount Sinai, he played off some sort of fireworks, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural."

"But what do you think now?" interposed the elder.

"I have been looking," said the infidel, "into the NATURE of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot; it is PERFECT."

"I have been thinking," he proceeded, "where did Moses get that law? I have read history:

the Egyptians and adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous, but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the truth of the religion of the Bible."

The infidel—infidel no longer—remained to his death a firm and consistent believer in the truth of Christianity.

#### 4. A SWEARER REPROVED.

AN officer much addicted to profane swearing visited one of the deep mines in Cornwall. He was attended by a pious workman who was employed in the works. During his visit to the pit, the officer uttered many profane and abominable expressions, and, as he ascended, in company with the pious

miner, finding it a long way, he said to him, "If it be so far down to your work, how far is it to hell?" The miner promptly replied, "I do not know how far it is to hell, sir, but I believe, that if the rope by which we are drawn up should break, you would be there in a minute."

## NOTICES OF PUBLICATIONS.

1. *Meet for Heaven.* A State of Grace upon Earth the only Preparation for a State of Glory in Heaven. By the Author of "Heaven our Home." Edinburgh: William P. Nimmo, 2, St. David Street. London: Simpkin, Marshall, and Co.; and Houlston and Wright. 1862.

WHILE the numerous works on science and art are teeming from the press, and are diffusing useful knowledge among all classes of society, we rejoice that in despite of Neology and Puseyism, &c., the religious world calls for and obtains, for its spiritual cravings, works that would have honoured any age and any name.

"Meet for Heaven." How sweet the associations connected with this simple sentence. We are sorry that our limited opportunity will not allow us to peruse the entire work, but from what we have read, we trust to return to the perusal. The Author has our warmest sympathies in the following sentiment given in his preface. "I have in the following chapters viewed Christ's life upon earth as the *example* of what our life here *ought* to be; and Christ now in a state of glory in heaven as the *pattern* of what we are *yet to be*. Thus I have attempted to exhibit the Lord Jesus as all and in all, both in a state of grace and in a state of

glory." Such sentiments are not only in perfect accordance with our views, but more, they are illustrative of doctrines which are destined to triumph to the ends of the world. The work has our cordial commendation.

2. *The Mother's Picture Alphabet.* Dedicated, by the Special Permission of Her Majesty the Queen, to H. R. H. the Princess Beatrice. London: Published by S. W. Partridge, at the office of "The Children's Friend," 3, Paternoster Row.

This is a real gem, excelling everything of the kind that has come under our notice. The ingenuity displayed in the character and execution of the beautiful designs with which the work is profusely illustrated, the pleasing manner in which useful instruction is furnished, and the religious sentiments whose rich golden tints beautifies the work, will secure for it an enthusiastic reception in the homes of thousands of families who are properly solicitous for improvement in the minds and lives of their children. We wish it the circulation which its merits so richly deserve.

3. *The Cloud of Witnesses; or Infidelity Weighed in the Scales and Found Wanting.* An Essay for the Million. London: J. B. Sumner, 101, Edgware-road, and all booksellers. Price 9d.

In this work the choice of the witnesses speaks well for the intelligence and prudence of the author. The parties subjoined on behalf of Christianity are such as have done her honour, while those selected from infidel ranks are such as sceptics themselves must generally approve. The impartiality manifested, the shrewdness evinced, the candour and ability displayed, are such as will secure for the work a superior position in its class, while impartial judges will agree that infidelity, when weighed in the balances, is found wanting. And we trust this man-degrading, soul-ruining, God-dishonouring plague, will, in not a few instances, receive a check from the very reasonable, masterly, and cheap pamphlet now before us. It has our cordial recommendation, and best wishes for its success in the mission on which it is sent.

4. *The Temperance Dictionary.* By the Rev. DAWSON BURNS. Designed to present a condensed record of facts and arguments, in alphabetical order, on topics relevant to the temperance movement; and embracing references, historical, biblical, biographical, scientific, philological, statistical, &c. With a

supplement. London: Job Caudwell, 335, Strand, W.C.

THE Author of this work is rendering valuable service to the temperance cause by the publication of the Dictionary, Part I. of which is before us. Prior to our entering on the perusal of this book, we could scarcely conceive that a dictionary on temperance was needed, but when we had carefully scanned the title-page, and then examined the work itself, we not only discovered that what the author proposes in his title-page, is not only carried out, but carried out with an ability and to an extent which surprised, pleased, and profited us.

Parties who wish to be instructed on the temperance question, will find ample information on many subjects, and must be constrained to admit the truthfulness of the author's remark relative to its being a condensed record of facts and arguments, &c., relevant to the temperance movement.

5. *The House of Mourning.* A Sermon occasioned by the Death of His late Royal Highness the Prince Consort, preached in the Primitive Methodist Chapel, Beverley. By the Rev. WILLIAM WHITBY. London: R. DAVIES, Sutton-Street, Commercial-Road, East; and may be obtained of any of the Primitive Methodist ministers. 1862. Price 3d.

This is a good sermon and very appropriate. The arrangement, the style, the doctrines enunciated, and its thoroughly practical character, render it well calculated for usefulness. We can scarcely, however, endorse all that is said, and think the author should have qualified such sentences as the following (p. 11): "For every event, however startling or painful, depend upon it, there was a needs-be, or it would not have been done." The Royal Family worship at Whippingham, near Osborne, and not at Ryde. (See page 17.) With very slight exceptions, we can give the sermon our cordial recommendation.

6. *Tweedie's Temperance Almanack for 1862.* London: William Tweedie, 337, Strand. Price 3d.

This almanack contains, besides what is common to books of its class, some important statistics which cannot be seriously read without being convinced that after all the efforts made for the promotion of true temperance, our country is still afflictively suffering from the use of intoxicating drinks. These and many other things, the interest of which will remain after the present year, occupies its pages. It is a cheap publication.

7. *First Words on Temperance.* A Lecture delivered in Exeter-Hall, Dec. 5, 1861, at the request of the Committee of the National Temperance League. By the Rev. ROBERT MAGUIRE, M.A., incumbent of Clerkenwell. London: William Tweedie, 337, Strand.

THIS is a good lecture on a good subject. The rev. lecturer has manifested a prudence and consistency in advocating the cause of total abstinence from intoxicating drinks which do him great credit. We hope the lecture will have a wide circulation.

8. *Leaflets for Sunday Scholars.* London: Knight and Son, Clerkenwell-close.

FEW things connected with the extensive efforts which are being put forth afford us better ground for hope in reference to the future state of society, than the pious, prudent, scriptural training of children in Sunday-schools. In aiding this blessed work, Knight and Son merit our best

thanks for the many excellent works they have published for the benefit of children, and the "Leaflets" before us are certainly a beautiful addition to their former publications. The Scriptures are wisely selected, the poetry simple and suitable, and the illustrations of texts of Scripture are selected from "Daily Bible Teachings," by T. S. Henderson, which is a sufficient recommendation to the "Leaflets." We hope they will be widely diffused in the Sunday-schools through the length and breadth of the land.

9. *Young England*, a new monthly, comprises many things in common with the newspaper and the magazine. The numbers 1 and 2, January and February, 1862, are before us, and from the superior articles in science and art, with the quality of the paper and the manner in which the work is generally got up, we presume it will be an extensive favourite.

## HOME RELIGIOUS INTELLIGENCE.

### WORK OF GOD.

1. HOCKERING, DEREHAM CIRCUIT.—The village of Hockering is pleasantly situated about five miles eastward of the town of Dereham, and was missioned by the Rev. R. Key, when a society was formed; subsequently, however, it declined, and the labours of our people were withdrawn from the parish.

Three years ago, the place was re-missioned, a society formed, and a large room opened, in which they conducted religious worship under the fostering care of brother and sister Lane. The cause prospered, and the society increased. Shortly after we had commenced operations, a peculiar and interesting circumstance occurred. Mr. Richard Coker, a gentleman residing in the next parish, possessing property in Hockering, of his own accord commenced building a chapel, and many were the conjectures as to who it was for. Before the shell was completed, I waited on him, and succeeded in obtaining a lease thereof

for our society for twenty-one years, with covenants for renewal of the same at the expiration of the term. Subsequently, the chapel was opened by us, and the work of God has steadily advanced. At present we number about forty members in society. Having raised a Sabbath-school, we felt the need of a school-room. I waited on Mr. Coker, and told him what we wanted, when he at once offered to give the land for the purpose. A short time since, I was appointed to hold a protracted meeting at Hockering, when Mr. C. kindly invited me to spend a night at his house. While conversing on the subject of building a school-room, I took an opportunity to point out the peculiarity of having a freehold school-room and a leasehold chapel, and suggested the propriety of his making the property over to the Connexion, subject to an annuity of £4 per annum for his own life and that of Mrs. Coker, to which he gene-

rously consented, saying, "Ah, well, just as you please; there is nothing like doing good in one's lifetime."

The property, consisting of a neat chapel, 30 feet by 20 feet, and 14 feet high in the walls, built of red bricks with a gallery across one end, and 20 feet of land adjoining, for school-room, is conveyed to trustees by a connexional deed. I may further add, that Mr. and Mrs. Coker are now members of our society, and are warmly attached to Primitive Methodism. May God bless and support them in their declining years; make the chapel the birth-place of many precious souls; stimulate others to follow their example, and grant us a happy meeting in heaven. Amen.

JONATHAN SCOTT.

2. ASHEATH, BRIDGEWATER MISSION.—Dear Editor,—For some time things of a spiritual nature bore a gloomy aspect at Asheath; but, through mercy, of late a joyous change for the better has made its appearance. Members have been led to a consideration of their individual responsibility before God, as "the lights of the world," and they have given themselves to prayer. Souls who were getting weary and cold have been revived; seats which were vacant have been filled; some whose voices were seldom heard in praises, have been enabled to rejoice in the Lord by the power of the Most High. Sinners have been directed to the demands of a suffering Saviour, a slighted Spirit, and an insulted Creator, and have renounced sin, fleeing from the wrath to come. This year has been marked with signs of Divine favour. In closing the last year, at the watch-night service, souls were resolving to live to God, and imploring the assistance of the Spirit. A sinner, who had long slighted Divine grace, was heard crying loudly for pardoning

love, which was realized. On the first Sunday of this year, I had the pleasure of speaking to a crowded audience. At the close of the service, a prayer meeting was held, and about three-fourths of the assembly remained, some weeping and others rejoicing, which, we trust, are only the droppings of a shower, the foretaste of a mighty baptism, and the prelude of a glorious revival. God speed the blessed day of universal triumph over sin and Satan is the prayer of yours,

W. DINNICK.

3. PILLAWELL CIRCUIT.—Dear Editor,—You will feel glad to hear that the good work of God is prospering in Pillawell station. Although trade has been, and is still, in a stagnant state in these parts, yet the converting work is going on steadily in many of our congregations. We have built two chapels and opened them; viz., at Ruardean Hill and Lane End. In the former, fourteen souls have been converted since it was opened; the latter was opened September the 1st and 8th, 1861, when Mr. John Charles, the Revs. W. Best, Baptist minister, and J. Broadhurst officiated. There was a good attendance both days, and a very gracious influence rested on the assemblies. On Monday, September 9th, a tea-meeting was held in a field near the chapel in a marquee, when about 600 persons took tea. A lively religious service followed, addressed by the Rev. G. Stephens, Independent minister, J. Hibbs, and J. Broadhurst. The proceeds of the opening and tea was upwards of £20. The whole cost of this chapel, including purchase of land, deeds, &c., will be somewhat under £150, £50 of which have been raised by collections, &c. The chapel stands in a good locality, is well filled with hearers, and it has been the birth-place of souls. A promising Sab-

bath-school is also held in it. May the Almighty turn His glory on our beloved Connexion, and on the world. Amen. JOSEPH HIBBS.

4. **LANGTHORNE.**—Dear Brother Harland,—Referring to the article I sent you touching the revival at Langthorne, Thirsk Circuit, it gives me pleasure to add, the work of the Lord continues to revive. We have concluded another week's protracted meetings. Brother and sister Cawthorne, from Pontefract Circuit, have been labouring with us. They began Tuesday, Jan. 7th, and, with the exception of Saturday, preached every night, including Monday the 13th. At each service the congregations increased, and on Sunday the chapel was filled, and their labours have redounded to the glory of God and the good of souls. God's people have been united; the Spirit has been poured out, and many a poor sinner has been blessed. Twelve persons have professed to be converted. Praise the Lord! May they all be His in that day when He shall make up His jewels! I must not omit to mention a scene which was witnessed on Sunday night. While a poor woman was pleading for mercy, her husband came into the chapel and fetched her out. This was regarded as the signal for united prayer by "the Church unto God for him," and I am happy to add, he, too, has obtained salvation.

WILLIAM STONE.

5. **BROMYARD MISSION.**—Dear Editor,—I have been requested to forward to you a few facts of our state and prosperity in this station.

*Bringstey* is a scattered hamlet about three miles from Bromyard, and contains a population of, perhaps, 300 souls. It was missioned by our people about thirty years ago; but, for want of a suitable place in which to worship, they

were compelled to hold their services in the open air, and about five years since, it was erased from the plan; but, in the spring of 1859, a young man, who had obtained salvation while living in Birmingham, returned home to reside with his parents, who, seeing the change Divine grace had effected in him, opened their house for the preaching of the Gospel. The place was again put on the plan, and in a short time, a society was formed. At length an eligible site of land was given by Mr. James Soley. On the 6th of August, 1861, the foundation-stone of the new chapel was laid by Mr. H. Clewer, Birmingham, when addresses were delivered by Mr. Clewer, the Rev. J. P. Jones, Independent, and the writer.

The chapel is built of stone. It is 24 feet by 18 feet outside; 12 feet high from the floor to the wall plate. It has four beautiful cast-iron circular-headed windows. It is fitted up with good back-railed seats, and a rostrum, 5 feet by 3 feet. The chapel will seat about 100 persons. It was opened for Divine worship on the 22nd of December, 1861, when three sermons were preached; those in the morning and evening by the Rev. F. R. Andrews, Ludlow Circuit, and in the afternoon by the writer. The collections amounted to £8 7s. 6d.; total cost, including boundary wall, gate, and palisading, £107; towards which, we have raised from tea-meetings, collections, and donations £37 0s. 2d. Since the opening, our congregations have been excellent, and we have commenced a Sabbath-school, which is well attended, and, we believe, it will be a great blessing to the locality, as there is no other school or place of worship in the immediate neighbourhood. We thank all the kind friends who have assisted us in this undertaking.

*High Lane.*—Primitive Method-



ism has taken root in this neighbourhood, Mr. John Moore has given land on which we intend to erect a commodious chapel next spring. The deed is made. On Christmas-day a tea meeting was held in a large room. About 170 people partook of the social repast. After which addresses were delivered by Messrs. H. Hall, T. Madders, W. Cane, J. Hall. The chair was taken by Mr. H. Wiggan, Snail-Beech Mines, Salop. The meeting was mighty, three souls professed to find pardon through faith in the Redeemer's blood. The profits are about £5.

*Collington.*—Our friends at this place have held a tea-meeting, the profits arising therefrom were £3 7s., which they have given towards the erection of the new chapel at High-lane.

*Bromyard.*—The chapel at this place having at present a debt of £230 upon it, we are thankful to say we intend to reduce the debt £10 in a short time. We have peace within all our borders. May heaven continue to smile on our movements and prosper the work of our hands. Amen.

JOSEPH HALL.

## MISSIONARY SERVICES.

1. **PREES GREEN CIRCUIT.**—Dear Brother Harland,—We have recently concluded the last of our annual missionary meetings, most of which were of an interesting and blessed character. The money collected amounts to nearly £60; the whole of which has been duly sent to the general treasurer.

This sum is not so great as the amount realized last year, owing to the omission of meetings at important places, in consequence of the re-building and enlargement of their chapels. With these considerations, the sum is more than equal to the last. The Revds. J. Hall and G. Middleton, deputation; with T. Rogers, T. Hall, W. Powell, B. Deakin, A. Adams, J. Hamer, J. Buttery, and other local brethren, rendered efficient service.

It is evident, sir, that the friends here endorse the language of the Psalmist: "To Him shall be given of the gold of Sheba," &c. "His name shall endure for ever, &c., and men shall be blessed in Him; all nations shall call Him blessed." May the great Head of the Church approve and accept of these endea-

vours to "hasten his kingdom." Amen.

J. GUEST.

This circuit has done very well, but we suggest that no place of importance should be omitted from the mission list. If chapel building, or re-building, interfere with holding the services at the usual time, prudent arrangements should be made to hold them at some other time within the year. *Souls are perishing!*—Ed.

2. **WHITCHURCH CIRCUIT.**—Dear Brother Harland,—Missionary services were held in this station at the following places, on the dates mentioned:—Tattenhall, Brown, Knowl, Hampton Heath, and Marley Green, October 13th, 1861, and four following days. Similar services were held at Whitchurch, Lower Wych, Malpas, Crewe, and Willimoor, November 10th, and four following days. The writer and his colleague, assisted by the Circuit steward, Mr. Broom, and other local brethren, held a meeting at Egerton Green, Dec. 1st. On the 8th, services were held at Tattenhall Lanes, and Burwardsley. At Hetherstone Green, on the 9th; Silston, 8th and 10th; Bradley

Green, 11th; Wrenbury Frith, 12th; and Higher Wych, 15th. The Revds. H. Leech, of Wrockwardine Wood, H. Newman, of Crewe, J. Pickwell, of Wem, and W. E. Saunders, of Newcastle-under-Lyne, served us efficiently as deputations. The Rev. J. Eastwood, of Chester, rendered valuable aid at the Tattenhall meeting, and Messrs. Bickerton, Bateman, and S. Wood, at some others.

Our friends have responded liberally to the calls made upon them. The collectors generally have exhibited increased zeal; and a deeper interest than ever has

been manifested in the cause of Christian missions. Hence the sum of £58 Os. 0½d. was collected in this small circuit during 1861, all of which, save local expenses, has been remitted to the general treasurer. The anxiety for the spread of Gospel truth, and the conversion of the world, becomes more intense in this station; and we pray that it may deepen and widen in this circuit, throughout the Connexion, and the universal Church, until men everywhere are blessed in Christ, and all nations call him blessed.

MATTHEW BENNETT.

### CHAPEL OPENINGS.

1. HEPHZIBAH CHAPEL, BROMSGROVE.—After the struggles of thirty-eight years, our society at Bromsgrove has succeeded in erecting a chapel, school, and Minister's house, which the *Bromsgrove Gleaner* says, are “a credit to the architect, and to the body of Christians for whom they have been built.” Our friends endeavour to express their gratitude to God, to rejoice themselves, and to invite others to participate in their new and greatly extended privileges.

Sermons were preached in connection with the opening services by Revds. G. Whitehead, and R. Taylor, on September 1st, 1861. Rev. S. Morris, of Bilston, and Mr. W. Yornold (who was convinced under the first Primitive Methodist sermon, which was preached in Bromsgrove), preached on the 8th; Mr. J. Belcher, of Darlaston; and the Rev. J. Ewence, Baptist, Bromsgrove, on the 15th; and Mr. G. Hancock, of the Reformatory, Itake Prior, and the Rev. J. Bate, Wesleyan, Bromsgrove, on December 1st, 1861.

The collections at all the services were £19 5s. There were two tea and public meetings held in the

course of the opening, one on Sept. 2nd, presided over by the Rev. Mr. Owen, of Birmingham; and addressed by Rev. G. Whitehead, and Mr. W. Yornold, and R. Taylor. The other tea meeting was held December 2nd, 1861, presided over by J. W. Round, Esq., of Colmore; and addressed by Messrs. G. Hancock, H. Clewer, J. H. Scruton, Revds. J. Ewence, G. Hinds, Independent, Rubury, and R. Taylor.

Our accounts are not yet closed, but the following are the receipts:—Balance, July the 18th, 1859, £5 2s. 2½d.; dons., £273 18s. 3d.; weekly offerings and penny collections, £1 4s. 11d.; collections, £34 8s. 8d.; tea profits, £32 11s.; a box, cards, and childrens' pence, £2 Os. 9d.; total, £349 5s. 9½d. More is promised, and the cards and books have a balance in favour of the treasurer, yet to come in, besides an open field for donations.

Our disbursements, for ground, enrolment of deed, mortgage, room hire, printing, and other incidental expenses, will be about £100. For building the chapel and school-

room, with the house, offices, &c., £508 10s; total, £708 10s.

Among our friends who have helped us, we must not forget Mrs. Cultrass, of Belbroughton (now Mrs. John Morton, West Bromwich), who gave us £193 10s.; Mr. Yates gave us £10; Captain Emmott, R. H. G., £8; the late J. H. H. Foley, Esq., M.P., £5; Joseph Wood, Esq., Mayor of Worcester, £5; G. W. Reynolds, Esq., of Birmingham, £5; Mr. W. Walker, £5; a Friend, £5; Mr. J. Witheford, £3; the Hon. F. H. W. G. Calthorpe, M.P., £2; and many others who have given smaller sums. Thanks to all our friends. May the Lord abundantly bless them, and may our lives ever testify that "the Lord of Hosts is with us, and the God of Jacob is our refuge.

R. TAYLOR.

2. SAWSTON, CAMBRIDGE CIRCUIT.—Dear Editor,—I have great pleasure in forwarding to you an account of the services connected with the opening of a new chapel at Sawston. Our people entered this place about six years ago, and found many of the inhabitants in a state of moral darkness; but they readily received the Word; hence our friends have laboured here with general success, and many souls have been converted to God. But a great difficulty has attended us from the want of a suitable place in which to worship, being confined in a low place, temporarily fitted up for the purpose. At length, our friends purchased a piece of land, in an eligible situation, for £60; and on the 15th of October, the foundation stone of the new chapel was laid. A public meeting was held in the evening, and the proceeds of the day amounted to about £26. A neat, commodious chapel has been erected at a cost of £245. It is 35ft. by 26ft. inside, and 13ft. from the floor to the ceil-

ing, with three windows in each side, and two in front. It is built of white brick, and slated.

The opening services were held on Sunday, Dec. 1st; on Tuesday, Dec. 3rd, a public meeting was held, G. Livett, Esq., in the chair; and on Sunday, Dec. 8th. The officiating ministers were the Revds. J. Keed, J. Wisbey, R. Davies, J. Perkins, C. Player, W. H. Meadows, T. Swindill, J. T. Harrison, and Messrs. Brazier and Henderson. The proceeds of the services amounted to about £38. The total amount of money raised is about £109. So that we hope shortly to have this house of prayer in easy circumstances. We cannot conclude this account without expressing our thanks to all who have helped us. That this house of prayer may be the birthplace of many souls is the prayer of the writer,

J. T. HARRISON.

3. CAWSTON, EAST DEREHAM CIRCUIT.—Cawston, a small market town about eleven miles north by west of Norwich, containing about 1100 inhabitants, was first missioned by the Primitive Methodists nearly thirty years ago. A society was then formed, which has existed until the present. Some years ago, a wooden building was raised, in which the Church worshipped until the structure became so dilapidated, and the society so feeble, as to necessitate the latter to conduct Divine service in a house, free of charge. A short time ago the idea was mooted of building a chapel. But the society was poor. Where must the means come from? Just then a violent and disgraceful onslaught on Primitive Methodism was made through the press, which was answered by the Rev. J. Scott. The result was an illustration of the text, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." The

calumniator was discomfited, Primitive Methodism was vindicated, and the people excited to defend the right. It was decided that a chapel should be built, collecting cards were issued appealing to the public for help, which appeal met with a liberal response. A neat chapel is now erected capable of seating about 130 persons. May it be a source of much good. Opening sermons were preached on Sabbaths, November 10th and 17th, 1861, by the Revs. H. Turroll and J. Jackson. And on the following Tuesday afternoon a sermon was preached by the Rev. R. Key, which was followed in the evening by a tea, and a meeting presided over by the Rev. J. Scott, and addressed by Messrs. Key, Jackson, Dalgliah, and Turroll. The services were well attended and liberally supported. The entire cost of the building is £116, towards which we have raised £64 0s. 4½d. To God be all the praise.

JONATHAN DALGLISH.

4. WARDEN, SHEERNESS MISSION.—Dear Editor,—Warden is a small village in the Isle of Sheppey, about eight miles from Sheerness. It is pleasantly situated on the coast of the south channel, and is surrounded by charming scenery. Its little antique church, standing only about five rods from the edge of the cliff—its large land slips—the many and curiously constructed fossils washed out of the earth, and left bare by the tide—and the beautiful sea prospect, with vessels steaming and sailing to and from the mouth of the Thames, render it truly picturesque.

About twenty-two years ago the Primitive Methodist missionaries first preached the gospel at Warden. The inhabitants listened to the truth spoken, some of them received it into their hearts. A small

society was formed, and from that time until recently, religious services have been conducted in various cottages. Considerable inconvenience has, however, at times been felt for want of a permanent place of worship.

When the writer came to this station in July, 1860, he found the society anxious about a chapel, and £3 10s. had been collected for that purpose. At the December Quarterly Meeting of the same year, it was resolved that efforts be made to secure a plot of land on which to erect a chapel. After much difficulty we succeeded in obtaining an eligible site, 20 feet frontage by 40 feet in depth, on a lease for fifty years, at £1 per annum groundrent. About the same time a weather board building in Sheerness was offered for sale, which the trustees believed might be conveyed to Warden, and converted into a neat little chapel.

Accordingly application was made to the building committee, and sanction obtained to purchase the building in question. It was purchased for the sum of £20, taken to Warden, and placed on a foundation of brick work 2 feet 6 inches. An entirely new roof was put upon it, covered with the best duchess slates, with a cement ridge and iron spouting. The sanctuary is 27 feet 6 inches long by 14 feet wide, and 10 feet 6 inches from the floor to the wall plate.

The chapel was opened for Divine worship on Sunday, December 8th, 1861, when two sermons were preached by the Rev. W. H. Smith, Independent minister of Sheerness.

On Monday, December 9th, a tea-meeting was held, when about 90 persons partook thereof. After tea a public meeting was held. Mr. T. Brightman (Wesleyan), of Queenborough, took the chair, and addresses were delivered by the Rev. J. Samson (Congregationalist),

Messrs. R. Barron, J. Studds, and G. Beardsall.

On Sunday, December 15th, the Rev. J. Bolam (Wesleyan), preached twice. The collections and profits of tea amounted to £5 18s. The total cost of the building, including deeds is about £78, towards which sum we have realised £34, and intend making it up to about £40 by Midsummer.

REUBEN BARRON.

5. FROSTERLEY, WESTGATE CIRCUIT.—A chapel was built at this place in 1829, which was too small to contain all who wished to attend it. The society therefore resolved to erect a larger sanctuary and two cottages. The foundation stone was laid by Mr. George Race, sen. The new chapel was opened on Saturday, December 7th, 1861, by a public meeting. Addresses were delivered by the Revs. J. Jackson, J. Matfin, and H. Phillips, after 220 persons had partaken of tea, which was presented by a few friends, and held in the old chapel. On Sunday, the 8th, two sermons were preached by Mr. Jackson and one by Mr. Phillips, and on Sunday, the 22nd, two sermons were delivered by the Rev. W. Sanderson, and one by Mr. Race. The services were well attended, were very effective, and produced £23 5s. The chapel contains 190 sittings, with sloping backs, and a platform sufficiently large to accommodate five persons. It is a neat building, in the Gothic style, with a considerable plot of ground in front, fenced in by neat walls and iron railings. It is conveniently situated. The cost, including land, deed, plans, and specifications, amounts to £445 13s. 5d. £225 13s. 5d., including £54 from the sale of the old chapel, and £25 generously given by the London Lead Company, have been received, which will leave £220 debt on the pre-

mises. The money is borrowed on notes, and the rents of the cottages will pay the interest. The sittings are all let, which will enable the trustees to speedily reduce the debt, and with good management and the blessing of God, they will be able to pay it all off in a few years.

The Lord has given us favour in the eyes of the people who have freely come to our help. And it is very gratifying to add that sixty souls are believed to have been converted to God in the new sanctuary since the day it was opened for Divine service. The glory of the latter house promises to be greater than that of the former.

H. P.

6. KIRBYMOORSIDE.—Dear Editor,—Your numerous readers (and not less yourself) will be gratified to learn that a "new era" has dawned upon Primitive Methodism in Kirbymoorside, Pickering Circuit. It may be necessary to state, that from 1824, our people worshipped in a very lowly sanctuary. The situation of the chapel was a serious impediment to the cause. When we determined to erect a new chapel, some thought the difficulty of disposing of the old one would never be overcome; for, although we paid rent for it, everybody considered that we had a real interest in it, as we had spent part in fittings, &c., for it. The difficulty consisted in neither us nor the parties to whom we paid rent being able to shew a proper title to the chapel. However, we concluded a purchase of the property in the first instance for £60, and agreed to perfect the title of the vendors (whose joint claim was £185). This being done, we re-sold the whole to Lord Feversham (to be used as a national school) for the sum of £120, and £5 gas fittings.

Our new edifice was commenced on May 3rd, 1861, under very aus-

picious circumstances; and it was opened for Divine worship, with similar indications of good, October 13th, 20th, and 25th, 1861. Sermons were preached on the first of these dates by Henry J. M'Culloch, Esq., of York, and T. Dearlove; by the Rev. W. Lister, of Stockton-upon-Tees, on the second; and on the last, the Rev. C. Smith, of York, preached in the afternoon. After which a tea-meeting was held, and addresses were delivered by Mr. M'Culloch, chairman, and Messrs. C. Smith, W. Bennett, W. Coulson, T. Dearlove, G. N. Hutchinson, J. Milner, and W. T. Lumley.

We held our final tea-meeting for the building fund on Christmas-day last, it being exactly twelve months since we inaugurated the project. We had a very nice social gathering, and the meeting was addressed by Messrs. T. Stephenson, chairman, W. T. Lumley; and the Revs. J. Abbs (Independent), G. N. Hutchinson, J. Milner, and the writer.

The site of the chapel, comprising in one purchase three tenements and a large garden, is all that can be desired for locality. £260 is the sum we gave for it. Our outlay in the erection will increase this sum to about £1,000. We have a large school-room, and two small rooms for select classes, with coal-cellar and boiler-house, all on the ground floor, with easy access to each. Above these we have a chapel, 13 yards by 12, very light and lofty, without the least probability of obstruction to lights in either chapel or school. The internal arrangements are good. The gallery stands on cast-iron pillars, and is circular. There are five windows in front, and a large one in the back wall, all circular-headed. The three front ones in the gallery, and the one behind, have top squares of stained, and bottom ones of fluted glass; the light is softened

and subdued. The other windows in the chapel and school have fluted glass in the low sashes. We have a neat rostrum, 12 by 4 feet. The centre and under the side galleries partially pewed. The chapel is ventilated under the ceiling cornice with four of "Sherringham's patent;" besides which, there is a perforated centre flower. The property has been effectively drained. The *external* appearance of the chapel is neat. The basement story is of stone, and the front wall of the story above is of red stock bricks, with white brick pilasters (pointed with black mortar), having caps and bases of rubbed freestone neatly hewn. There are two principal entrances into the chapel, with segment heads, which, as well as the window heads, string course, and plinth, are of scoured freestone. The "frieze," bearing the inscription, "*Primitive Methodist Chapel, A.D. 1861,*" runs right across the front wall, and is crowned with a pediment which has a deep cornice, giving an exquisite finish to the superstructure. The entrances in front are reached by two flights of steps, and the whole is enclosed by wrought-iron palisades. There is a spacious yard behind, walled round, and asphalted.

It is impossible for me to say too much for the zeal, energy, and liberality of our friends here, since the chapel scheme was launched; nor yet is your space available for special mention of all who have "brought their silver and their gold with them unto the name of the Lord their God," to "beautify the place of his sanctuary." Still, in the hope of exciting similar efforts, and of inspiring hope in other parts of the Connexion, perhaps you will allow me another line or two for our Report. Mr. and Mrs. Lumley have given £30; Mrs. Pool, £20; Mr. and Mrs. Nassau, £10; Mr. Garbutt and family, £10; Sunday-

school scholars, £10 3s. 6d.; the Right Hon. Lord Feversham, the Right Hon. W. E. Duncombe, M.P.; Rev. D. W. Carter (vicar of Kirby); J. Hartas, Esq.; G. T. Leeman, Esq.; and Messrs. J. Dobson, J. Sturdy, and T. Stephenson, £5 each; Mr. R. and Mrs. Richardson, £5; Mr. T. H. and Mrs. Charter, £5; Mr. R. and Mrs. Sawdon, £5; Mr. R. and Mrs. Sample, £3 10s; Mr. W. Sonley, £3; W. Brand, Esq., and Mrs., £3; Mr. W. Hunter and family, £3; Mrs. and Miss Clarke, £3; Messrs. J. Parker, G. Hornsey, and Miss R. Sturdy, £2 10s. each; A. Wood, Esq., and a "Friend" (by Mrs. H.), £2 each, and many more donations, declining from the last-mentioned sum to even the "*widow's mite*."

We have realized by donations £230 4s. 5d; public collections and tea-meetings, £102 9s. 3d.; sale of old chapel, £55; gift from Sunday school fund, £15; Christmas singing, £15 0s. 0½d.; total, £426 14s. 6½d. Besides the above, we have had a very great deal of leading and labour given, which has been a great saving to us, at least £50. Sittings have already been let, amounting to about £26 per annum. We hope by school rent, anniversary, Christmas tea, and rent of house and garden, to meet incidental expences, and reduce the debt yearly. Our best thanks are gratefully tendered to our esteemed friend Mr. McCulloch, for his efficient services, and for the handsome gift of twenty guineas, and to all who have helped us. "To God, even the Father, and his Son, Jesus Christ," be everlasting praises given, and let all the people say Amen.

THOMAS DEARLOVE.

7. KNIGHTON.—This is an ancient town of considerable note in South Wales, and connected with its history and that of the neighbourhood, are many interest-

ing associations. It is the greatest market town in the county, also the largest of the Radnor contributory boroughs, and returns Sir G. C. Lewis, who has filled many distinguished offices in the Cabinet, and at the present time is the minister at war. The Government of Knighton is vested in a bailiff, who is elected annually by the freeholders of the borough, and that honour is now conferred upon Mr. J. D. Rutter, our branch steward, long a true friend to the Connexion, and one of its generous supporters. The celebrated "Offa's Dyke," which was made by that Saxon king to keep the Welsh in the interior of their own country, runs through a portion of the town.

Professor Earl, who passed through this district some three or four years ago, recommended the landed proprietors to preserve this wonderful monument of olden times by planting trees upon its brow; and in his diary says of Knighton that "It is beautifully situated, and strung like a bead upon the necklace of time." While generations of humanity have departed, and the temples of human glory passed away with the ages, "Offa's Dyke," in many parts, remains in a state of good preservation.

About two miles from this town, are to be seen on the summit of a hill, the ruins of a British encampment, said by some to be the scene where the great Caractacus fought his last battle. Besides these, and other circumstances, which render the history of this neighbourhood very interesting; nature has done much to enrich the scenery. The district is indeed picturesque, and in some parts truly sublime.

The town itself is built near to the River Teme, and overlooks a finely cultivated and beautiful valley, sheltered on one side by richly wooded hills, and on the other by a range of healthy mountains, all

of aqueous formation, and belonging to that class of rocks which geologists term the Silurian system.

The Central Wales Railway passes all up the valley, the first section of which reaches to this town, and unfortunately it has occasioned the loss of our old chapel. We succeeded, however, in making a purchase of land in a very excellent situation, indeed one of the best in the town, and it was deemed a favour to have it at a cost of £200. The chapel is built; its dimensions were given in our report of the foundation-stone laying, hence we need not repeat it, but would give a limited description of the character and form of the building, which displays considerable architectural skill and taste, and is really an ornament to the neighbourhood. It is well built of Kinsley stone, with Bath-stone facings. There is a turret in the front which is intended for a clock, which would be a public benefit, as the chapel has a very central and prominent position. The windows are of the decorated style, and now they are glazed have a very beautiful appearance; two are entirely of ornamental glass, and the others have ornamental borders with plain coloured glass in the traceries. It has an open roof, painted blue between the rafters, and the rest stained and varnished, which has a pretty effect. Over the rostrum is a fine arch, underneath a small vestry, and in front a semi-circular communion rail of chaste design. The pews are on a modern plan without doors, and of a gradual incline from the entrance lobby to the chancel. The gas fittings are also really elegant—they rise in four brass pillars from the floor, each having several branches with sixteen jets, and when lighted they have a beautiful appearance—suggesting to the mind of the observer

the idea of so many trees of light. There is a small gallery over the lobby, intended principally for the accommodation of the children. Beneath the chapel is a spacious school-room, designed for week-day and Sabbath-schools.

The opening services were held on Sunday, January 5th, 1862, when the Rev. W. Jones and T. Bateman officiated to the pleasure and profit of their hearers. Mr. W. Blackmore, bandmaster of Presteign, who has been engaged to play the harmonium, was in attendance on the occasion, and rendered very efficient service. The collections for the day amounted to the sum of £40.

On Christmas-day we held a tea-meeting preparatory to the opening, which was attended by upwards of 700 people. The public meeting was held in the Assembly Room, James Nott, Esq., took the chair, and in the course of the service addresses were delivered by the Revs. J. Huff, G. Middleton, T. Brothwood (Wesleyan), and Messrs. E. Cowdall, T. Chapman (Baptist), J. Brown, and J. Udell. The profits were a little over £20. Our whole outlay, including the purchase of land, expenses of excavations, extras, &c., will be about £1200. Towards this sum we shall raise from the sale of the old chapel, tea-meetings, collections, donations, &c., from £700 to £750. As yet we cannot give the exact items, but we purpose not having a debt of more than £450. We cannot give the names of all who have rendered assistance, as it would take up too much space; but we should like to make honourable mention of a few. Mr. John Wilson, one of our members and a liberal supporter, has given £30, besides a promise of £10 annually to lower the debt. Mr. J. D. Rutler, our branch steward, has given about £20, besides allowing us to occupy his warehouse



for our religious services, at a great inconvenience to himself. We would also gratefully acknowledge the kindness of R. Green Price, Esq., who drew up our conveyances free of expense. Mr. John Edwards has given us £6. Mr. J. Nott, £10; Mr. Jones, £10; We are grateful to all who have favoured us with their sympathy and support. Above all we glorify

God for His goodness toward us in our enterprise; and we enter our newsanctuary with renewed energy, praying for the baptism of olden times, and we are resolved to seek the salvation of sinners. Our most ardent wish is, that this house may be filled with the Divine Presence, and that in it many souls may be born for the skies.

G. MIDDLETON.

### TEA MEETINGS.

1. SPENNY-MOOR, DURHAM CIRCUIT.—Mr. Harland,—I am glad to have some good thing to tell you and your readers. We have been enlarging our chapel at Spenny-Moor, in this circuit, at a cost of a little more than £100, all of which will be paid in a short time, and the chapel free from debt. On December 25th, 1861, we held a tea meeting. Supplies were given by our members and friends, of the congregation, the proceeds of which gave to the chapel funds £21 3s. 8d. An interesting public meeting was held after tea, which was addressed by Messrs. Body, Thoburn, Shields, Bennett, (Wesleyan,) Richardson, and Spoor. Mr. R. Jackson, of Durham, was in the chair; and on January 1st, 1862, the choir of the chapel gave a concert, which brought to the funds of the chapel £6 4s. We have a very interesting society at Spenny-Moor, and much good has been done from time to time. At present we are increasing in numbers, and the chapel is still crowded on the Sabbath-day. In some other parts of our circuit the Lord has been passing by and giving us a blessing, and we are looking for the great salvation.

At one of our places on New Year's-day, an old man, seventy-six years of age, was brought to God; and a week since last night, an old woman, eighty-one, stepped into liberty, and went home happy in Jesus.

"He is bringing to his fold,  
Rich and poor, young and old."

O for more of God in our own hearts, then we shall rush to rescue souls from hell. J. SPOOR.

2. NEWLYN, PENZANCE CIRCUIT.—Dear Editor,—We held our Newlyn Chapel anniversary tea meeting on Wednesday, January 22nd, 1862; the provision was given by the ladies, and the tables very ably presided over by them. The profits amounted to the sum of £22 2s. 10d., which was placed to the chapel fund. At the public meeting Brother B. G. Battern was called to the chair; and after a few introductory remarks, the following brethren addressed the congregation: J. Tornan, W. A. Rouffignack, T. Pascoe, and J. Hawkins. We thank all the friends who have helped us. We gratefully add that a few souls have recently been converted in the circuit.

C. T. HARRIS.

### SPECIAL EFFORTS.

1. WALLINGFORD CIRCUIT.—This circuit has been in an embarrassed state for some years past, but brighter days are dawning. Most

of its chapels were in difficult circumstances, owing principally, to the one-third of the cost not having been raised at the time of the erection.

Wallingford chapel was in a sad state; a debt of £440 was upon it, besides £30 arrears of interest. It was thought by some that the chapel must be sold, but a few noble spirits, who have borne the burden and heat of the day for many years, felt that an effort ought to be made to save the chapel to the society. The case was laid before the General Chapel Fund Committee, and £30 were kindly promised on the condition that £70 were raised by the united efforts of our friends, so that we might reduce the debt £100. The matter was taken up heartily by the circuit, our own people coming forward nobly. The various circuits in the district were appealed to, and several of them rendered help. Many friends in various parts of the country assisted. Mr. J. Eustace gave £10. Our Church of England and Dissenting friends at Wallingford greatly aided us. On Christmas-day, 1861, a special service was held to assist in winding up the matter. Mr. H. Coles, of Ewelme, preached in the morning; in the afternoon 130 persons sat down to tea; a meeting was held in the evening, Mr. H. Eggleton in the chair; a cheering report was read relative to the effort, that had been made, and £7 were realized from the day's services. The result of this special effort has enabled us to reduce the debt £100. We have also paid the interest for the year, £22, and have £14 promised toward the arrears of interest. With thanks to our kind friends and with gratitude to God, we raise our Ebenezer, saying, "Hitherto the Lord hath helped us."

DANIEL HARDING.

Since the above was written C. Morrell, Esq., sent for the writer, and gave him £10 toward the chapel fund, which will enable us to reduce the debt £110.—D. H.

2. GREETLAND, HALIFAX CIRCUIT.—Dear Editor, — Yourself and many others, who read your interesting magazine, will be happy to learn that the members of our society at Greetland, as well as others, have been making various efforts for the benefit of their chapel, which they wish to be recorded in your interesting periodical. The chapel was built in 1837, and cost £450. The debt, when the chapel was finished, was £370. Since then the sanctuary has been enlarged, and a new school-room has been built, which cost £288; this sum has been paid off. During the last winter, as gas-light was being admitted into various houses and public places in the village, it was deemed necessary to introduce it into our chapel. The cost was £17 11s. 4d., which sum has been raised by special efforts, except 19s. 9½d., and this we expect will soon be forthcoming. Again, during the last summer, being wishful to have an organ in the chapel, and thinking it would be an inducement to some to attend, the friends commenced efforts to purchase a small one. They succeeded, and got a good one nicely fixed in the chapel; and its beneficial effects in the congregational singing, is apparent to all who attend divine service in this place. The total cost is £39 17s. 10d., towards which the sum of £30 1s. 2½d. has been raised by subscriptions, £4 9s. 11d. by collections, and £2 18s. 8½d. by tea profits on January 1, 1862. Besides these efforts we have great pleasure in stating that during the last two years the ordinary income of the chapel has so much improved, that, from this source we have been enabled to reduce the debt on the trust property £20, leaving £340 on the premises. In this place we have occasionally witnessed the outpouring of the Holy Spirit, and

the conversion of sinners, but we want to see more of these instances.

O that God may grant us a general revival of pure religion.

A. WORSNOP.

### JUBILEE SERVICE.

**BELPER CIRCUIT.**—Dear Brother Harland,—We have lately held some interesting Jubilee meetings in this circuit, at Cross-of-Hands, Mercaston, Fritchley, Milford, and Turnditch. The Rev. S. Antliff, of Derby, assisted us at the services. At Cross-of-Hands a few friends have abandoned smoking, and have procured a box in which to harvest the smoking money for fifteen months, towards the Jubilee

Fund. One of the same friends speaks of giving a pig, if the other members will feed it. And another speaks of animals of a different kind as offerings to God in aid of the Jubilee movement. The Magazine cover will apprise the reader of what is already given and promised in this circuit; we shall, however, do more than our promises, God helping us.

JOHN BARFOOT.

### CHAPEL ANNIVERSARIES.

1. **CAMBRIDGE.**—Dear Mr. Editor.—Being requested to send a line to the Magazine respecting our FITZROY STREET Chapel Anniversary, I beg to forward you the following particulars. Our superintendent, the Rev. T. Swindill, preached twice on the 15th December, 1861. After the evening sermon several penitents found peace, and three have united with us in church fellowship. The afternoon service was very impressive. A number of the brethren gave addresses full of pith and point; others prayed: the Spirit worked mightily. Altogether it was a day to be remembered. Glory be to God. Though great efforts were made by Mr. Swindill to get a stranger, the trustees wished him not to do so, after he had failed in the first instance, knowing that the Cambridge friends are not fond of new faces, but urged him to take the services himself. The results have fully justified our expectations, we having cleared about £6 for the trust funds.

We held a tea-meeting on the 16th, and a public-meeting after. Mr. Swindill was called to the chair. Brothers J. Read, Fawcett,

of Sunderland, Barns, and Rev. E. Howchin, of St. Ives, and the chairman addressed the meeting. In the whole of the circuit and branch we have peace and growing prosperity. To God be all the glory.

JOHN BARTON.

2. **BRADLEY GREEN, TUNSTALL CIRCUIT.**—Dear Editor,—Anniversary services in connection with this place were celebrated on Sunday and Monday, January 12th and 13th, 1862.

On Sunday, soul-stirring sermons were preached in the afternoon and evening by the Rev. W. Sanderson, of Kirton Lindsey, to attentive congregations.

On Monday, a lecture was given by Mr. Sanderson; subject, "The Contented Christian." The sum realised was upwards of £11, which is less than the amount obtained last year; the probable cause is owing to the general depression of trade in this part.

That the smile of our God may be upon us, and his salvation be felt in all our places of worship, is the humble prayer of

R. EZARD.

## FOREIGN RELIGIOUS INTELLIGENCE.

1. SANDHURST CHAPEL ANNIVERSARY, BENDIGO CIRCUIT, VICTORIA, AUSTRALIA. — On Sunday, November 3rd, 1861, two sermons were preached by the writer. The congregations were good, especially in the evening, when the chapel was well filled; the presence of the Lord was manifested among his people, and, we hope, much good was done. On the following day, a tea and public meeting were held, which quite exceeded our expectations. Addresses of a profitable character were delivered at the public meeting by Messrs. Morton, chairman, Warne, and Hall (Primitives), Hooper and Simson (Wesleyans), Robinson (Baptist, late of Hackney, London). O, that in the great decisive day, it may be seen that this meeting was productive of great spiritual good to many precious souls. The sum of £19 12s. 1d. was raised in cash, and £2 1s. 6d. in promises, out of which £6 12s. 6d. have to be deducted for expenses of tea and printing, leaving a balance with the promises of £15 1s. 1d. All praise and glory to our God.

GEORGE TUDOR HALL.

2. HOBART TOWN, TASMANIA. — Dear Brother Harland, — I am sure you and the thousands of readers of your magazines will be pleased to hear a little about the prosperity of Zion in this part of the world. Through the mercy of God, we have been permitted to hold our third quarterly meeting on this mission. The last quarter has been the best, in every respect. Praise the Lord. During the quarter, upwards of forty souls have been converted to God. After filling up vacancies occasioned by removals, we report a net increase for the quarter of twenty-four members.

Some of the services during the past quarter have been so much like some of our best meetings on the Isle of Wight and Plymouth missions, that, at times, I can scarcely believe that I am sixteen thousand miles from England. Five weeks ago, I commenced a course of lectures on the "Prodigal Son," delivered on Sabbath evenings. After the first lecture, I desired all who had a desire to "flee from the wrath to come;" to come forward, and we would pray for them, and point them to Jesus. Twelve immediately responded to the invitation from the pulpit. After a protracted and severe conflict with the "powers of darkness," ten found peace with God through faith in Jesus. One of the ten had been a Primitive Methodist in England; but had, for some years past, been a miserable backslider. The next Sabbath evening, eight were converted; after the fourth lecture nine. Last Sabbath evening in the prayer meeting, five more returned to the Shepherd and Bishop of their souls. Besides these, we have had several converted at our week evening services.

Dear Editor, I believe I am where God would have me to be. These meetings, considering the good realized, are remarkably quiet, but very powerful. Just fancy yourself standing by me in the reading-desk, as I invite penitents to the "penitent's pew." Last Sabbath evening, the wife of a coasting captain found peace; this evening, her husband was with her at chapel. Prayer was answered; the Word found a way to his heart, and when the invitation was given to penitents to come forward, she, with a heart filled with gratitude and love to God, took the right arm of her broken-hearted husband; a friend took the left arm, and they helped him to

the penitent's pew. Perhaps you say, "And who was that stout old lady?" A heavenly smile was on her countenance—tears of joy were streaming down her face—her heart was dancing for joy! Do you say this must be the rejoicing of a mother, occasioned by the return of a "Prodigal Son?" Yes; that is his mother! Following was a mother with her babe in her arms, weeping on account of her own sins, coming to give herself and her infant to Jesus.

On the other side of the chapel, there was coming an old man, smiting his breast, crying in the greatest mental agony, "Oh, this load! oh, this load!" When I told him Jesus could remove it, he said, "Oh, sir, it is too good news to be true." Again I assured him it was true; when he exclaimed, "Oh, sir, I have been a desperate character!" Jesus, however, delivered him, and sent him home rejoicing. Closely following this old man, were three of the Sabbath school boys, crying aloud for mercy. Oh! Mr. Editor, a description worthy of the scene, demands an angel's pen. Parents and children, old and young, all weeping together at the feet of Jesus.

Now let me invite you to one of our class-meetings, Monday evening, in our house. There are seventeen in the class, fifteen present, one of the two absent, has recently been prostrated and almost robbed of his speech by a paralytic stroke; but is peacefully waiting his "change." The other absent one has lost a child by death. All present seem happy. A husband who had long been praying for his wife, on going home from class last Monday evening, found her on her

knees crying for mercy! This evening he has brought her with him, happy in the love of Jesus. This now happy pair have seated between them their eldest son, a boy of some fourteen summers, who, last evening, sought and obtained the pardon of his sins.

Another happy couple have with them a son of fifteen years, who also obtained salvation last evening. Every heart is big with joy, and every tongue pours forth the praises of God.

The class over, the prayer-meeting commences—every one anxious to make known by "prayer and supplication his desires unto God—three commence praying at once. One young man of piety and considerable promise of usefulness, with a full heart, and a soul big with desire, owning the poverty of the language of mortals to express the desires, and describe the feelings of a Christian heart, exclaims, "O God! give us language to express ourselves;" everyone responding "Amen." One of the boys in the fulness of his heart, love, and boyish simplicity, prayed to God to bless his parents, brothers, and sisters, his minister, the Sunday school, and "everybody;" and he felt he was "especially" indebted to Jesus. I can assure you, Mr. Editor, these are "times of refreshing" from the presence of God. I often think if I could spend an hour or two in conversation with some of our young men, I could persuade them to come and try to save some of the deathless souls on this island.

I trust the work of the Lord is prospering in England, and I pray that this year may be one of great prosperity.

EDWARD COOK PRITCHARD.

## O B I T U A R Y.

1. ELIZA MARFLEET, of Wainfleet, was born in 1833, and departed this life on the 30th of May, 1861. Before her conversion her life was strictly moral; almost from the dawn of reason she thought religion to be the pearl of great price, and she often felt the convincing power of the Holy Spirit on her mind. Nevertheless like thousands more she delayed giving her heart to the Lord for some years, but in December, 1857, while hearing a sermon, preached by the writer, she felt her awful condition as a sinner; in the prayer-meeting she knelt at the mercy seat and pleaded with strong cries and tears for pardon, and after a struggle she obtained the blessing, and went home happy in the love of Jesus. The next morning she felt herself assailed concerning her acceptance with God, fears rushed into her mind, but she struggled in silent agony, and soon became victorious. She united with our people at Wainfleet, and continued a consistent member unto death. Her piety was deep, her end was peace, her death was victory; her sufferings were intense at times, but through grace she bore them with resignation. She was found at the last rooted and grounded in the Lord Jesus Christ, therefore she smiled at the monster, and a faintly uttered shout echoed "Glory," as she was entering the valley, and when speech was gone her lips moved, but no sound was heard. At last she raised her hand as a token of victory, and waved adieu to all below, and launched away to glory.

THOMAS NICKELS.

2. DIED June 17th, 1861, JOHN HOLMES, of Crich, Ripley Circuit, in the thirty-ninth year of his age. He was converted to God and united with the Primitive Methodist church when he was about thirty years of age. He had attended the Established Church and assisted in their Sunday-school, and had been moral in his conduct for some time, but knew nothing of a change of heart until he heard our ministers preach that word that is the power of God unto salvation.

"He heard the glad sound,  
And liberty found."

He soon became useful in our Sabbath-school, first as a teacher, and then as superintendent. In 1853 a new chapel was erected, he willingly became trustee, and was useful in that capacity. He was a thorough Primitive Methodist, he loved the Connexion, and rejoiced in its success. He oft inquired after the work of God in the circuit, he read our Magazines that he

might know what was going on in the Connexion at home and abroad. During the latter part of his life he was the chief support of his widowed mother, which he rendered cheerfully as unto the Lord. He loved God and all mankind, he was much respected by those who knew him, especially by those who knew him best. His religion was of the right sort, his life was consistent, he loved his Bible and read it much, and practised what he read. About two or three years ago, he was seized with consumption. During that time he has suffered much, but never murmured, "nor wished his sufferings less." Patience had its perfect work. He was confined to his bed during the greater part of the last year of his life. I and my colleague frequently visited him, and we always found him fixed on the "Rock of Ages," enjoying a good hope through grace. While he was in health, he was regular in his attendance on the means of grace, especially his class. His leader and the friends generally speak highly of him, and all acknowledge him to have been a good man. His end was peace.

J. STEPHENSON.

3. RHODA, the wife of James BURROWS, was born at Worlingham, Suffolk, in 1798, and died at Chediston, Wangford Circuit, June 24th, 1861. She spent the first thirty years of her life without a saving knowledge of the truth. But she was strictly moral in her conduct, and prided herself in that. Under the ministry of the late Mr. W. Braithwaite, a little more than thirty years ago, our departed sister was led to see her lost condition as a sinner before God, and being directed to Jesus by the preacher and the praying host, she realized an interest in Christ's blood, through faith, and amid the shoutings of believers, and the rejoicings of angels, she sang—

"My God is reconciled,  
His pardoning voice I hear;  
He owns me for His child,  
I can no longer fear.  
With confidence I now draw nigh,  
And Father! Abba, Father! cry!"

She immediately entered into fellowship with the society at Chediston, of which she remained a member until her removal to the church triumphant. The ministers were hospitably entertained at her house, and the cause of Christ had in her a friend and liberal supporter. For the last seven years of her life she was a great sufferer from paralysis, but endured patiently, being fully assured "that the

sufferings of the present time are not worthy to be compared with the glory that shall be revealed." From the nature of her disease, but little can be said of her state of mind; we have, however, no doubt as to her safety, and believe she is now before the throne of God, where her bereaved and sorrowing husband and friends hope shortly to join her for ever. Let scepticism mock at the hope of immortality which the Christian entertains, and which sustains him in the hour of dissolution; let it exult in the vain and delusive hope of annihilation, let it boast of fancied security, let it give for a resting place amid the pangs of dissolving nature; the shifting shaking foundations of which it boasts, but rather, yea, a thousand times rather, "Let me die the death of the righteous, and let my last end be like his;" peaceful, or triumphant—but safe.

WILLIAM CHAPMAN.

4. MARGARET, the wife of William HOLMAY, died at Colliery Dykes, Shotleybridge Circuit, June 23rd, 1861. She was born in 1793, and was the subject of early religious impression, but not having pious parents to take her by the hand and lead her to the house of God, neither any one to direct her to the Saviour of sinners, she remained in sin till she arrived at the age of twenty-one. In 1814 she gave her heart to God, and received her first ticket at Shield-row, among the Wesleyan Methodists, and continued with them until the Primitive Methodists visited that place. Their lively, earnest, energetic mode of serving God attracted her and her husband, they became attached to the preachers and people, and cast in their lot among them, and continued up to the day of her death. During her pilgrimage, she was called to pass through a great deal of affliction, which often detained her from the house of God, but she did not forget the hour of prayer and spiritual improvement. While others hastened to the sanctuary to hear the word, and converse with God in his own house, she had communion with him at home. The Bible, "Baxter's Saint's Rest," and other good books were carefully and prayerfully read. Thus her mind was enriched with stores of Gospel truth, and precious promises. She was not ashamed of her master, but took him with her into whatever company she entered, and honoured him by her exemplary conduct and pious conversation. She often expressed a desire to see her family converted to God, and she had the satisfaction of seeing them all converted but one (her youngest son), and she died believing that he will be converted, when her body is in the grave. May God

grant that it may be so. What encouragement for parents who long for the salvation of their family. She had an afflicted and very frail body to contend with, and was deprived of privileges which others enjoyed, and was subject to all the common trials of life, yet she and her pious husband, who is a local preacher, had the pleasure of seeing one daughter die happy in the Lord; two sons become local preachers among us, and the rest were converted, with the exception referred to. During her last illness she enjoyed great peace of mind. She often repeated what she called her favourite hymn.

"Thou Shepherd of Israel and mine,  
The joy and desire of my heart,  
For closer communion I pine,  
I long to reside where Thou art."

On the morning of the last day of her life, she said, with firm assurance, "I shall be happy to day." Often during the day, with uplifted eyes, she said, "I am coming. I am coming." And at her last moments she beckoned to her daughter Alice, and said, "I see Mary, bless the Lord, I see Mary:" that was her daughter who died in the Lord six years before. And she passed away in the sixty-eighth year of her age. Thus lived and died a faithful wife, affectionate mother, and a true Christian.

MARK HOLLIDAY.

5. WILLIAM OWEN was born at Haslington, April 19th, 1787. Methodism in those parts was then unknown, and he lived many years a stranger to a change of heart. His parents moved from Haslington to Oakanger Moss, in which locality our brother died. About 1830 or 1831, when Brothers Petty and Hallam travelled in Tunstall Circuit, preaching services were regularly established at the place where he resided, and many sinners were converted, a flourishing society was formed, and among the number our brother was converted, united with the society, and continued to the day of his death. About thirty years ago Mr. Hugh Bourne came over to the Moss, which now belongs to the Sandbach Circuit, and commenced a Sunday-school, our Brother Owen took an active part in its commencement, and became the superintendent; which office he held to the end of his life. He lived to see the school prosper, many of the scholars have become useful members of our church, and others have died happy in the Lord, while others have become preachers of the Gospel. This was always a matter of rejoicing to him. The school was taught for many years in part of an out-building of his, which was fitted up for that purpose, and never can we forget the times and seasons we have had together there. Our brother has long

been a friend and helper of the cause. In 1853, when our new chapel was built, he became one of the trustees. In the latter end of 1860 his health began to decline, and in the spring of 1861 the doctor who attended him told him that there was no hope of his recovery. At the first he was much tried and tempted, but he obtained a happy deliverance and the day before he died, I asked him how his hope was, he said, "It is blooming." The next day, June 28th, 1861, he died in peace, aged seventy-four years. The scholars and teachers walked before the corpse to Barthomby, the place of his interment. May his widow and children meet him in heaven, is the prayer of

THOMAS SKERRATT.

6. ROBERT ROBINSON, the subject of this brief sketch, was the son of William and Ann Robinson. He was born at Craikhall, in 1840, and died at Langthorne, in the Thirsk Circuit, June 21st, 1861, in the twenty-first year of his age. In his boyhood he attended the Bedale Wesleyan Sunday-school, and for regularity of attendance and good behaviour, he was presented with a Bible, and by parental restraint was prevented from following the bent of his natural inclinations. In 1853 his parents removed to Langthorn, but nothing particular occurred in his history, save that he entered our Sabbath-school, and was regular in his attendance on the means of grace. He was naturally kind and good-natured, but continued a stranger to saving godliness until 1858, when he attended a lovefeast at Leeming, where he was convinced of his sinful condition, sought mercy, and found pardon and peace through the blood of the Lamb, and continued a consistent member of the Primitive Methodist Society to the time of his death. To say he was faultless would be to exalt him above his fellows; but truly of him it might be said, "He loved the habitation of the Lord's house, and the place where his honour dwelleth." He delighted in communion with saints. His business often prevented his attendance on week night services, but the services of the sabbath were to him seasons of refreshing. He loved his class-meetings, and always related his experience pointedly and clearly. For seven years he perused with pleasure the Primitive Methodist small magazine. He was an efficient Sabbath-school teacher, a tract distributor, a member of the Temperance Society, and sought to spread its principles, and being a promising youth the circuit authorities put his initials upon the plan. He was punctual in taking his appointments, and

in his pulpit ministrations was plain, pointed, clear, and generally accepted. Had he lived, he would doubtless have excelled in this department of Christian labour. The disease which hastened his death was consumption. Its first symptoms appeared in the spring of 1859, and though sometimes he hoped he should ultimately recover, he nevertheless grew worse until death put an end to his sufferings. I often saw him in his affliction, as well as the ministers and other friends, and always found him reposing in God. He was patient and resigned, and loved to be visited by his fellow Christians. His death was triumphant. He said to his mother, "Glory! glory! Another struggle, and all glory." Having thus ended the mortal strife, he entered the promised rest. May his parents, brother, sister, and friends meet him there.

THOMAS WILKINSON.

7. MARGARET, better known as Peggy ASHTON, of Bradwell, Derbyshire, was born in or about 1786. At a very early period of life she was the subject of good impressions, and cast in her lot with the Wesleyan Methodists, subsequently she became the wife of one of our first local preachers in this circuit, and she united with our society more than thirty years since, and her attachment to Primitive Methodism was strong till death. I have made enquiry of such as knew her from her early youth, and their testimony is, that she was a real Christian. I have known her about two years, during which time I have had no reason to suspect her piety. When stating her religious experience, whether in public or private, she was generally short and decisive. I have often heard her say, "You see we have little bits of trials, but the Lord brings us through." Having begun to serve the Lord in her youth, she prized her privileges to the end. The last Sabbath she spent on earth found her at her class-meeting, preaching services, and the sacrament. When the next Sabbath came she had gone to join the blood-washed throng.

"Where congregations ne'er break up,  
And Sabbath has no end."

Her last affliction was severe and short. Two days before her death, I asked her if she was afraid to die. "Afraid! no; she replied, intimating that while Christ was her portion she had nought to fear. On the day before her death her leader asked her what were her prospects, when she said, "The Lord has been with me many years, and He will never leave me." What more was said, proved that this aged pilgrim was nearing her heavenly home, and



as a few of us stood by her she heaved her last sigh on July 6th, 1861.

T. DOODY.

8. WILLIAM MORRISS was born at Methley, Leeds Second Circuit, and died at the same place on the 2nd of July, 1861, in the twenty-seventh year of his age. During his childhood he was a scholar in the Wesleyan Sabbath-school, where religious impressions were often made upon his mind, so much so, that he afterward frequently remarked, that had any one spoken to him about personal religion, he should have given himself to the Saviour. When he left the Sabbath-school he lost the advantage of direct religious influence, and gave himself up to the follies of the world. When he was entering on manhood he was led by Providence to fix his residence at the house of Mr. Carr, one of our leaders at Methley, by whom Brother Morriss was induced to attend our chapel, where the word of God reached his heart, and where, after some delay, he was made a new creature in Christ. As soon as he became a partaker of the blessed life, he joined our society, and entered the Sunday-school as a teacher, in which capacity he was very diligent, labouring with much zeal to advance the general interests of the school and the personal good of the children; indeed, he gave unmistakable proof that the Sunday-school was his delight. At the last election of officers his fellow-teachers chose him for the superintendent of the school. He entered upon the duties of that office on the following Sabbath, but to our great sorrow it proved to be his last Sabbath in the place he loved so well.

It is supposed that he took a cold in the coal mine in which he worked, which resulted in typhus fever. During three weeks he hovered between life and death; we hoped that he would recover, but our hope was cut off, for after much patient suffering, in which he was triumphantly happy, he passed away to bliss.

Our departed friend was a good young man. I have, in common with many others, much admired the gentleness of his manners, the steadiness with which he adhered to duty, and the stability of his Christian life. That he was a man worth having in a Church, may be gathered from remarks which were dropped at his funeral, among which were, "He will be much missed at Methley." He has left a widow and three children, besides a number of admiring friends to mourn his departure; but we have much hope in our sorrow, we feel certain that he is with the Lord; and we have a good hope of seeing him, with all the beloved departed, where the Redeemer dwells.

J. RUMFITT.

9. WILLIAM MAYER was born July 18th, 1775, died July 11th, 1861, and was interred at Alsagar, Tunstall Circuit. This aged pilgrim bowed his head so calmly, met the last enemy so triumphantly, and entered the grave so peacefully, that to be present with him was to be "quite on the verge of heaven."

When William was under conviction for sin, he attended the Established Church, believing it was the only right way to heaven; but not finding the soul-saving balm within the pale of that hoary structure, he directed his steps to a knot of houses called Butt Lane, where that great pioneer of Primitive Methodism, William Clowes, was urging the Gospel invitation to perishing sinners. Mr. Clowes formed a class, and our departed brother united therewith. He had not received the pardon of his sins, but he was earnestly seeking the blessing. On his return home from his class, one night, he knelt on the sward by an old pit, and the Deliverer came. Yes, by that old pit, alone on that night, his agitated bosom was hushed into a calm. It is now fifty-five years ago, and the blessing he then received he never lost throughout his eventful life.

He was a long time in the furnace of affliction, but he mellowed by the process. His friends looked forward to the time of his death with confidence, that as he had lived in the Lord so he would die. "The memory of the just is blessed." On this occasion Methodism, in her various sections, converged with moral and religious men to do honour to the dead, and pay a tribute of respect to the memory of departed worth.

Brother Mayer's was a religion of principle and feeling, which went through his moral nature, exhibiting that sweetness which maketh the face to shine. Under the word he was like the hart slaking his thirst at the waters. In the singing part of our worship, especially when that old, long-tried, yet beautiful hymn was sung—

"Let earth and heaven agree," &c.,

he sometimes leaped, and praised God.

He attended our chapel at Talk-o'-th-Hill as long as he was able. This place being old battle-ground, he loved the sanctuary, and took delight in its stones. Recollections of past service evolved around the hill of Zion, and he could speak of this and that having taken place here, the victories of grace, the triumphant deaths of comrades long since fallen asleep in Jesus. Then he longed to go, for he was fully assured that his career for some time past was a sort of coasting voyage—a looking for the haven; and so near was he to port, that when he had to

enter all he could say was, "Come, Jesus." He entered in and is now with his Lord.

GEORGE SHENTON.

10. ELIZABETH WEATHERBY, of Strotton, Durham Circuit, departed this life in the enjoyment of the peace and hope of the Gospel, June 23rd, 1861, aged twenty-four years.

By early care and attention on the part of her parents, the evil of her heart was restrained. It was not, however, before her twenty-second year that she fully devoted herself to the service of God; but since then her constant aim seemed to be to live to God alone.

Her relish for the means of grace was very strong, and it is stated that she was absent only twice from her class during the two years she met.

A constitutional delicacy marked the whole of her earthly existence, and excited apprehensions in the minds of her friends. To herself this was no cause for alarm. She embodied in her daily conversation the following lines—

"Nor love thy life, nor hate, but what thou liv'st  
Live well; how long or short, permit to  
Heaven."

A few weeks' illness sufficed to conclude her sojourn on earth. She expressed herself in language which told that she had nothing to do, but—

"Gather up her feet,  
And die, her father's God to meet."

THOMAS C. SCOTT.

11. JAMES SHEPPARD was born at Mere, Wiltshire, Motcombe Circuit, in 1808, and died at the same place July 17th, 1861.

He remained in an unconverted state till 1840, at which time he was severely afflicted. He had been satisfied with his religious experience up to the above date, and, as he was expecting to die, he was confidently expecting to meet two of his children in heaven, whom the Lord had taken to Himself in infancy. Through the instrumentality of a Christian friend, who visited him repeatedly, he was enlightened, the Holy Spirit shone into his mind, and astonished him by making manifest that he had been building on a sandy foundation. At first he was very much alarmed, but eventually he cast himself on the Atonement, and being justified by faith, he had peace with God through our Lord Jesus Christ.

He attended the Congregational ministry for some time, but soon after the Primitive Methodists visited the town of Mere, he united himself with them, and afterwards became a trustee of our chapel at this place.

Through some unpleasantness that

arose among the members of the society, a few years after his conversion, he relinquished his membership for a time, but subsequently united again with the Society, and continued a member thereof until his death.

For the last twelve months he suffered much bodily affliction, and had severe conflicts with the enemy of souls; sometimes his state of mind bordered on despair, yet ever and anon he was cheered by the smiles of Jesus. It was my privilege to visit him many times before his death, and on some of those visits his answers to questions respecting his sense of the divine presence and his safety were very satisfactory. On one occasion I asked him if he was certain that he had an interest in the merits of Christ. He answered quietly, yet firmly, "I have." He lived only a few days after this, but they were spent in prayer and praise.

His was not a brilliant course, but those who knew him best believed him to be a sincere Christian.

That his widow and fatherless children may meet him in heaven, is the prayer of  
GEORGE FOWLER.

12. At Edgmond, in the Wrockwardine Wood Circuit, MARY VIGERS died in the Lord, on Friday, August 16th, 1861, aged sixty-two years.

Some time in the year 1834, she was converted to God through the ministry of the Primitive Methodists. At that time our people had to endure much persecution at Edgmond, and Mary had to bear her share. As a dressmaker she worked for the clergyman's lady, and others, but when converted she must make no more dresses for them. She prayed for the conversion of others, and especially for her husband, and the Lord soon answered her prayers on his behalf.

In 1835 a neat little chapel was built at the village, and her husband became a trustee, the class-leader, and a local preacher, and Mary was appointed his assistant leader. She also became a teacher in the Sunday-school, and made herself useful in various ways.

When the little cause was disappointed of a preacher, she would commence the service, read the Holy Scriptures, and encourage the few members to pray. When business called her husband from home she attended to family prayer, and reading the Holy Scriptures. In short, she was a good wife, an affectionate mother, and a consistent member of the Church of Christ.

Her last illness, bilious fever, was endured with patience and resignation.

On August 21st, 1861, the day of her interment, the members and friends met

to testify their Christian respect for her. She has left a husband and a daughter to mourn their loss, but their loss is her eternal gain.

HENRY LEECH.

13. JOHN FISHEL, of Durham, died July 30th, 1861. About seven years ago, he was brought to a knowledge of the truth as it is in Jesus. The effects produced in his after life attested that he had passed from death unto life, though he sometimes said he could never do as many professors were able to do, that is, point to the time when, and place where, the gracious change took place.

But while it may be difficult sometimes to distinguish the gracious operations of the Holy Spirit from those of our own minds, the effects of the Spirit's work are clear enough. So they were in the deceased. His faith worked by love, and purified the heart.

During the progress of our Jubilee chapel our late brother took a lively interest in it. He gave £1, and collected other £1, and had it not been that his health failed, it is likely he would have increased his exertions in its favour. For two years or more a gradual breaking-up of his constitution was visible, but he bore up bravely, and expired in peace.

W. SAUL.

14. JOHN BURNHAM BLOW was born at Hull, May 13th, 1823. At the age of twenty he removed to South Cave, where he spent the remainder of his life.

I became acquainted with him in 1843. We met in a public-house, and spent the night in gambling and drinking, as we offend afterword. In 1855 I gave my heart to God, and in the year following the subject of this obituary was converted. In consequence of a severe attack of rheumatic fever, he was taken to an hospital, where a man was brought in, who had met with a severe accident, and who shortly died.

Our departed brother saw him die, and was so aroused to a concern for his soul, that he never rested till he obtained peace with God through our Lord Jesus Christ.

Punctuality was a marked characteristic of his every-day life, especially in reference to attending the means of grace. He loved his class, always attended when health and circumstances would permit.

In relating his experience he generally was brief, and to the point. He also delighted in Sunday-school teaching, and was useful therein.

For many years he endured much bodily affliction, and often extreme poverty; but he was an honest man. He had a strong desire to be spared till he could

say he owed no man anything. I believe his desire was granted.

During several of the last weeks of his life he was confined to his bed. His sufferings were very severe, but he never complained; the doctor who attended him said he was the most cheerful patient he ever visited. His discourse was about Jesus, whom he felt to be precious to his soul, and often as he drew near to eternity, have I heard him say—

"My Jesus to know, and feel His blood flow,  
'Tis life everlasting, 'tis heaven below."

The enemy was permitted to try his faith one day or two most severely, when he desired us to pray that he might be able to hold out to the end. The tempter was overcome; his hope was good, his peace abounding; and in triumph he passed away to the skies, on the 4th of August, at South Cave, leaving a wife and two children to mourn their loss. May they follow him as he followed Christ.

WILLIAM SMITH.

15. ELIZABETH MADDERS, of Bromyard, died February 14th, 1861, aged sixty-five years.

In early life she was the subject of serious impressions, consequently her conduct was always moral. But about thirty years ago, God's Holy Spirit worked more powerfully on her mind, giving her to see herself—

"By nature and by practice too,  
A wretched slave to sin."

This was a season of acute and protracted sorrow; her tears were her meat day and night. A dreadful sense of God's just displeasure overwhelmed her spirit. The Church of England, with other places of worship were attended by her that she might hear words by which she might be saved.

About that time the Primitive Methodist ministers from Cwm Circuit missioned the town, causing much excitement, and receiving much opposition, but the word preached was mighty through God, sinners were saved, a Church was planted, which has, through much tribulation, continued to this day. She hearing some true and some false reports of this people, and willing to do anything that might bring comfort to her mind, she resolved to hear them herself, and while listening to their ministrations, she was enabled to believe in Him who justifies the ungodly, and the true light shone into her soul.

Having received good through Primitive Methodist instrumentality, she at once joined their little society. A subsequent life of obedience to the laws of God and the Connexion was the result. The means of grace for many years were invariably attended; the financial demands of

the cause, as far as circumstances would allow, were always cheerfully met. Family devotions were by herself systematically and regularly performed.

Having a decided dislike to Sabbath desecration, she endeavoured to make due preparation for the performance of its duties.

When setting out for the better country, and when pursuing her way, fierce opposition was often her lot.

About three months previous to her death, she was deprived through affliction from attending the means of grace, but when asked by friends the state of her mind, she replied, "When he has tried me I shall come forth as gold." And as she approached the end of her pilgrimage, I considered it my duty and privilege to see her as often as possible, and I always found her relying on Christ alone for salvation. In a peaceful state of mind she quietly passed away, to be for ever with the Lord.

As a wife and parent she was kind and tender; may her surviving and sorrowing friends imitate her example. As a neighbour she was beloved. As a Christian she was steady and consistent.

T. MADDERS.

16. MARY HARGREAVES died at Ashton-under-Lyne, Staleybridge Circuit. Her father and mother being Wesleyans, she was taught, when very young, to love the Saviour. She resided at Hayfield, where she was born, until she was married to John Hargreaves. She joined the Wesleyans until the formation of the Wesleyan association, when she became connected with that body. But in 1846, her family being necessitated to come to Ashton, she became a member with us at this place. She was constant in her attendance at class, and other means of grace. Her experience was sound and clear. She seemed to enjoy much of God in her last affliction. She was visited by her leader, the travelling preachers, and other friends. She was at times much depressed in spirits, thinking she had not loved the Lord as much as she ought to have done. She was, however, very desirous to be gone, and said she did not wish to get better. Her affliction was a chronic inflammation on the liver, and was very severe; but she said all her trust was in Jesus. She died on the 25th of June, 1861, in the sixty-eighth year of her age.

HENRY GREGORY.

17. WILLIAM BRAUMONT was born at Flockton, Wakefield Circuit, August 3rd, 1775, and died at the same place, June 2nd, 1861. As far as we can ascertain,

his early life appears to have been moral, and previous to his conversion, he was a singer at the Established Church in the village. When about thirty-eight years of age, on the death of one of his infant children, his mind was seriously impressed, he gave his heart to God, and united with the Wesleyans. For some years, he appears to have been very diffident, and did not engage in the exercise of public prayer. But about Midsummer, 1820, the Primitive Methodists of Barnsley Circuit reached Flockton, and their warm-hearted labours attracted our late brother, and probably conceiving he would be more useful with them, he attended the first class meeting that was held, and (along with the late Rev. J. Day, and others who remain with us still) he joined the society, and from that time to his death, more than forty years, he maintained a godly conversation, and never forsook his Christian profession or membership. Brother Beaumont was for some time a class-leader, and was at all times a willing labourer in the cause of God. He enjoyed much pleasure in attending camp meetings, and was a diligent labourer in prayer-meetings. Brother B. was of a meek and quiet spirit. He abstained from worldly company. He meddled not with other men's matters. In his own family, and at the means of grace, he spent his leisure hours. He lived peacefully with his neighbours, and at his native village, where he lived and professed Christ so long, his character is unimpeachable. As age advanced upon him, it became evident that numerous years had broken down his energies. His mental faculties failed, so that on indifferent subjects he did not always discourse intelligently; but it was remarked with wonder and gratitude by all who visited him, that whenever Christ was mentioned, he was intelligent at once. In the class-meetings (which had been held at his home more than thirty years), he could speak and pray as correctly as ever. When "the house of clay" began to totter, he still made Christ his theme. Though poor in this world, religion made him both thankful and cheerful.

On Friday, the 31st of May, 1861, he fell into a deep sleep, and scarcely awoke any more; but in the short intervals of his waking moments, his conversation was on Divine things, and the last subject he mentioned was the crucifixion of his Lord. As he had lived, so he died—peacefully.

About six o'clock, on Sunday evening, June 2nd, 1861, he "fell on sleep," without a groan, and his spirit was gathered unto the God of his fathers.

J. AYRTON.

18. **ANN SUMMILL** was born in 1798, at Grouwen, near Oswestry; and she died at Tunstall, on Saturday, June 20th, 1861.

In her youth, she attended the ministry of the Independents, and although not strictly religious at that time, she was immensely moral in her deportment.

In May, 1830, she was united in matrimony to a very worthy man, William Summill, who died in the faith a few years ago. As a wife, she was affectionate, dutiful, kind, and economical, and she was particularly clean and neat in her household affairs.

In 1833, she, with her husband and infant son, came to reside at Tunstall, and soon afterwards began to attend the religious services of our people; and on Sunday, July 23rd, 1839, in a lovefeast held in Tunstall Chapel, she obtained the pardon of her sins, and immediately joined the society.

Her membership was distinguished by a punctual attendance at her class; and whenever her duties required her to go from home for a short time, she invariably made her leader acquainted with the fact, with a view to keep his mind at rest about her absence.

In June last, her health broke down; and it became painfully evident to her friends that she was near the end of her journey; but her step faltered not. To a female attendant, a few days before her death, she said, "When you are singing and drinking at the lovefeast, I shall be drinking at the fountain above." On another occasion, she seemed to be in sweet converse with some dear departed ones, and looking steadfastly to one corner of the room, she beckoned and whispered, "Come, poor master"—referring to her husband—"come, Joseph Unwin"—her old leader, who departed to heaven fourteen years ago—"come, John Marple,"—a particular friend who died in the faith in 1859—"lift, lift over Jordan."

About eight o'clock, p.m., on the last day she spent on earth, unmistakable symptoms of immediate dissolution began to appear, when a kind sister in the Lord, who had attended her much in her last illness, said—

"If this be death, I soon shall be  
From every sin and sorrow free;  
I shall the King of Glory see;  
All is well, all is well."

Our dying friend moved her hand in approval; and passed away in triumph to her old companions in the land of rest.

P. PUGH.

19. Died, at Lockton, Pickering Circuit, July 4th, 1861, **MARY SPENCE**, in the fifty-second year of her age. Twenty-three years ago, she yielded herself to God a

living sacrifice, and from that period she continued to give evidence of her salvation by devoting herself to the interests of her Redeemer's kingdom. Her attention to the sick and the dying was praiseworthy. Her fervent and effectual prayers, simple and earnest manners of leading sinners to the cross for pardon, peace, and purity, have cheered many drooping spirits in their conflict with "the last enemy." While passing the swellings of Jordan, she was strong in faith, giving glory to God, singing, "All is well. Allelujah to Jesus who died on the tree!" &c. She died as she lived, in the possession of a conscious enjoyment of the Divine favour, which elevated her mind above the perishing things of time, and reconciled her soul to the will of God. J. M.

20. Died, in the full triumph of faith, at Seaham Harbour, Sunderland Circuit, Mr. **THOMAS NOBLE**, in the thirty-seventh year of his age, leaving behind him a widow and four children.

He was born at Eandon, and apprenticed to Mr. Stephenson, of Soughill, both places being in North Shields Circuit. As his master was a member of our Connexion, and entertained our preachers at his home, our brother was brought under their ministry, and was converted to God by their agency about 1843, and remained a steady member, and bore an unexceptionable character. A few years ago, he removed from Northumberland to Murton Colliery, in this circuit, where he married, and identified himself with our society, established himself in business as a boot and shoemaker, and his house became a centre of attraction to both ministers and members. Ten years ago, he removed to the place where he died, and where he was much beloved; although, for some time, he was separated from us and joined the Independents, in consequence of a dispute among the singers, yet, finding himself not at home, he returned to us again. Our brother was a man of sterling integrity and liberal sentiments. He loved our ministers, and devised liberal things respecting them. Had he lived, he would have been an efficient aid to our cause, as he had been at Seaham Harbour. But God determined otherwise. About twelve months ago, his health began visibly to decline. Still, under much weakness, he attended to his business till two months before his death. He was then confined to his chamber, where, under acute suffering, life ebbed out.

Several of our members visited him. Brother R. Stamp says, he always was enabled unequivocally to declare that he was fixed on the Rock, that he knew his Redeemer lived, and that up to the last

all was well. Mr. Storey was his last visitor within an hour of his death, under whose visit he seems to have enjoyed some vivid glimpses of the glory that awaited him. His last words were, "I shall soon be at home." He has gone to be with Jesus. JOHN LIGHTFOOT.

"So fades a summer cloud away;  
So sinks the gale when storms are o'er;  
So gently shuts the eye of day;  
So dies a wave along the shore."

21. MRS. ELIZABETH NEALE departed this life at Jordan Green, Whitwell, in the Derham Circuit, June 8th, 1861, in the sixty-fifth year of her age.

It was her privilege to be blest with a pious mother, who endeavoured to train her up in the fear of God. Although that mother's hopes were not fully realized in seeing her daughter saved, yet her labour was not in vain; the good seed was sown in the heart; the influences of truth and grace restrained her from evil, and her affectionate maternal counsel moulded the character that was afterwards developed in the life of our departed sister. Years rolled on, but no saving change was effected till 1842. Under a sermon preached by brother W. Crown, she was brought to enjoy the pardon of sin through faith in Jesus Christ, and joined our society at Bondswell. At that time, she had entered the marriage state, and her husband, being opposed to our people, strictly forbade her going to chapel. This was a great trial; but, by patient endurance, she overcame his prejudices, and had the happiness of seeing him penitently imploring forgiveness, and our friends pointing him to the "Lamb of God, which taketh away the sin of the world." From that time (now thirteen years), our sister has had the cares of a large family, with which she was left, added to a weak state of health, which lapsed into consumption. Nevertheless, twice and thrice on the Sabbath, in all weathers, has she walked a distance of two miles to the house of God, and was constant in her attendance till prevented by affliction.

Her house was a home for the preachers; it was a happiness, indeed, to her to have them beneath her roof. During her long affliction, these periodic visits were mutually appreciated; it did one's heart good to spend an hour with such a friend. While in health, she exhibited an anxious desire "to serve the present age," and the church felt her pious influence. She was an active missionary collector. When a chapel was offered to the society, and some hesitated to become responsible for the rent, she came forward and undertook to bear her part.

In affliction, she was resigned to the Divine will, never murmuring or wishing her sufferings less; but usually said, "The Lord's will be done." I shall not soon forget my visits, especially the last three. On the first of these, she was extremely weak, and Satan tried her sorely. We prayed, and the cloud was removed; we sang several hymns, and peace was restored to her troubled mind, and she rejoiced in God her Saviour, clapping her hands, and with all the strength she had, sang,—

"I do believe, I will believe,  
That Jesus died for me," &c.

She had the victory through "faith in the blood of the Lamb." Death brought no terror, a heavenly smile lighted up her attenuated face, and her last words were, "All is well. God will never leave me." She passed the Jordan of death in a calm, and has gone to be with Christ.

JONATHAN SCOTT.

22. Died at Wilsden, Keighley Circuit, on Monday, July 8th, 1861, MARY LAMBERT, of Mill Hey. Sister Lambert was born at Two Laws, in the parish of Keighley, September 8th, 1816. In early life, she was the subject of Divine impressions. Her pious mother endeavoured to train her up in the fear of the Lord. She took her to the means of grace to hear the Gospel preached by the early Primitive Methodist preachers at Oldfield, under which her young mind was frequently impressed; but, like many other young people, as she grew up, she stifled conviction, and followed the course of this world until 1842, when she was converted to God in a great revival among the Wesleyans at Marsh. She joined their society, and continued a member among them until she removed from that place in 1847. She then attended the means of grace among the Primitives at Mill Hey, joined our society in 1848, and continued among us till her death. She was much afflicted during the latter part of her life, and was often detained from the public means of grace, which caused her to weep. But as affliction increased, she tried to worship God at home, and became more reconciled to the will of God. She resolved to lay the world aside, and live nearer to God than ever she had done; and from that time she began to be more reconciled, and she endured her afflictions with Christian patience. It was a great trial to give up her affectionate husband; but grace triumphed over nature. After that she enjoyed uninterrupted peace, and as her end approached, her prospect of heaven became brighter and brighter. Her hope was full of eternal life. She knew when the earthly house of her tabernacle was

dissolving, she had a building of God, a house not made with hands, eternal in the heavens. A few days previous to her death, she sang the following verse,—

"How short is life, how sure is death," &c.

Her dear father said, "Mary, I am afraid you will hurt yourself." She replied, "Father, it is the Lord that gives me strength to sing. I feel no worse for it."

A friend and brother in Christ, who had often visited her during her affliction, was called in about half an hour before she died. She was scarcely able to speak, yet she motioned that he was to pray with her. After that she lifted her dying hand, and they took their last farewell of each other, and raising the other hand towards heaven, she indicated that she was just going to take her flight thither. She was quite sensible in her latest moments. Her last words were, "Come, Jesus, and come quickly," and with a smile on her countenance, she passed into the eternal world in the forty-fifth year of her age.

WILLIAM PROCTER.

23. Died, in the summer of 1861, MARY VERITY, of Silsden, Yorkshire. About eight years ago, she was brought to Jesus, and as a Christian she conducted herself; 1st, by her union with a Christian Church; 2nd, by the continuance of her membership till death; 3rd, by the meekness of her disposition. She studied to be quiet, minding her own business, working with her own hands, abstaining from tale-bearing. She was no flatterer; but was sober and faithful in all things. 4th, by her genuine zeal, and a steady adherence to principle and duty—to principle as the theory of truth; to duty as its practice. False zeal is like the torrent which a thunder storm produces: true zeal is like the river which waters the valley, constant, if not equal, in its flow. Such was the zeal of MARY VERITY. Her affliction was the common scourge of the young—consumption. It rapidly drained her strength and life. Not many sunbeams played around her sick bed. But her heart was fixed; she was calm; she had no fear. I never sat by her but I felt certain, from her experience, she was an heir of glory; and when I heard of her death, I knew she had gained her purchased inheritance. She died in the twenty-fifth year of her age. J. SIMPSON.

24. Died, at White Hall, North Shields Circuit, July 28th, 1861, CATHERINE RIDDEL, aged twenty-four. She was born near Morpeth, in 1837. Her parents are worthy members of a Presbyterian church, who took Catherine in early life to the house of God, and set before her a

consistent example. The family removed into this circuit in 1845, when she became a scholar in the Sunday school at Allotment, where she received deep religious impressions, expressing her belief that the teachers were good people. A while after, she entered the school at Earsdon, and at the early age of eleven years, she joined the society, receiving her first ticket from Mr. Smith, when formerly travelling in this circuit. At that very tender age, she gave satisfactory evidence that she had received the grace of God. When fourteen years of age, she was severely afflicted, and being asked by her mother where she rested her hope, she meekly replied, "All on Jesus—all on Jesus."

On removing from Earsdon to the White Hall farm, she immediately joined the society at Cramlington, and as she grew in years, she evidently grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Her dwelling-place was above a mile from the chapel, and the roads very bad and inconvenient; nevertheless, she was a good attender of the means of grace.

As a missionary collector, she excelled. Her love to the cause smoothed toil, and nerved her for difficulties. A little before her death, she said to her sister Mary, her dear companion in her missionary excursions, "Mary, we must try fresh places this year to get more money for the glorious cause." She had a generous heart, and gave liberally to the cause. She possessed the ornament of a meek and quiet spirit in a high degree, and well understood that scripture,—“In patience possess ye your souls.” Her sister and she talking together a little before her last illness on the troubles of life, she replied, "Well, I can say,—

"Yonder's my house and portion fair," &c.

Her illness was short but very severe. To one of the society who had seen her a few days before in bloom and beauty she said, "How sudden is this affliction, but all is well." She frequently repeated the lines,—

"Jesus, lover of my soul,  
Let me to thy bosom fly," &c.

Falling into a sleep, she awoke shortly with a sweet smile, saying, "Dear friends, let me go; I have seen the King in His beauty, and the land that is afar off." She frequently said, "Dear friends, let me go." Her illness lasted only about a week, but in that time she suffered much. Divine grace supported her. She departed in peace, soothed to the last by the presence of God, and went to see that Saviour whom she had loved from her early childhood. THOMAS SMITH.

## P O E T R Y.

## "THE CARPENTER'S SON."

"Is not this the carpenter's son?"

AND whence is this man, and who, who is His sire?  
And whence cometh He in such modest attire?  
And why after Him should we hasten to run,  
Is not this innovator the carpenter's son?

At Bethlehem born and at Nazareth bred,  
How came to His knowledge such things as He said?  
Then away let us haste and further pass on,  
Nor longer give heed to the carpenter's son.

Stay, stay, let us listen, and hang on each word,  
And catch ev'ry sentence, for have you not heard  
The blind, and the deaf, and the maimed have come  
And all been restored by the carpenter's son?

And not long ago, as He pass'd on His way,  
A mother shed tears for the death of her stay;  
He spake but a word, and the soul that had flown,  
Came back at the call of the carpenter's son!

When mothers to Him their little ones brought,  
It was not in vain that His blessing they sought;  
His blessing they gained and His favour they won—  
Their babes were caress'd by the carpenter's son.

Then to Him I will go and through the throng press,  
Content if I touch but the hem of His dress:  
One touch of His skirt will proclaim virtue gone,  
And I shall be saved by the carpenter's son.

And if in His footsteps *my* footsteps I place,  
And through this waste wilderness follow His trace,  
My warfare accomplished, and all my work done,  
In bliss I shall reign with the carpenter's son.

And there through all ages His praise I will sing,  
Through heaven's vast concave the echo shall ring,  
That hell I've escaped, and that glory I've won,  
By Him who was called the "Carpenter's Son."

*Hadleigh.*

HENRICCS.

## A PRAYER.

WHEN I'm sad and lonely,  
Jesus comfort me;  
Help me, for Thou only  
Canst my helper be;  
In affliction cheer me,  
And when danger's near me,  
Oh my Saviour hear me,  
When I cry to Thee.

Keep me in temptation—  
Jesus succour me;  
Let Thy great salvation  
Set my spirit free.

*Catfoss, Yorkshire.*

Worldly pleasures bind me,  
Vanity doth blind me,  
But let mercy find me:  
Draw me, Lord, to Thee.

When earth's bonds are breaking,  
Look on me in love;  
When my soul is waking,  
To the life above;  
Tho' I oft have griev'd Thee,  
Lord, do Thou not leave me,  
But with joy receive me,  
To my home above.

LUCINDA BOWSER.







*John Phillips*  
*Born March 31<sup>st</sup> 1816*

# THE Primitive Methodist Magazine.

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APRIL, 1862.

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## BIOGRAPHY.

REV. WILLIAM CARTHY.

"Where are the prophets, do they live for aye?  
The holy fathers, do they ever stay  
To teach us? No! as time fast-footed runs,  
They pass and leave their labour to their sons;  
And they, retiring too, at God's behest,  
Cease from their toils, and glide away to rest."

1. WILLIAM CARTHY, Primitive Methodist minister, was born at Alrewas, Staffordshire, in 1805. His paternal ancestors were natives of Ireland. His great grandfather, Rev. Charles Carthy, was a clergyman of the Established Church in that country. He was a man of considerable and varied learning; and on this account, and also "in consideration of his industry, probity, integrity, and other laudable deserts," he was appointed head-master of the Royal School in the city of Armagh. This office he sustained with great ability for a number of years. He died suddenly of apoplexy, leaving three sons; the eldest a minister; the second a surgeon; and the youngest, who was only thirteen years of age at his father's death, became a cabinet maker. Being dissatisfied with his position, he entered the army. After several years service he obtained his discharge, married, and settled in the neighbourhood of Derby, where Charles, the father of our departed friend, was born.

We have but little information respecting the parents of William. They appear to have been strangers to true religion. In worldly circumstances they were by no means affluent; indeed, they occupied but a humble position, and the family being large, the children had very early in life to contribute by their labour to their own maintenance. William was apprenticed to a cordwainer, and continued to work at his business until he was nearly twenty years of age. In 1820, it pleased providence to direct the steps of the Rev. Sampson Turner to the neighbourhood of Alrewas: through his labours many souls were saved, among whom was William Carthy, while the Gospel was being preached one evening in a



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Gospel was being preached one evening in a

cottage. When he was only fifteen years of age, he felt that he was a sinner, and with a broken heart he sought the favour of God ; nor did he seek in vain, but believing in Christ he was enabled to say, " O Lord, I will praise Thee, for though Thou wast angry with me, thine anger is turned away, and now Thou comfortest me." Having obtained the grace of God, he soon began to publish it. In 1822, he was made a local preacher, and two years later he was called to fill a wider sphere as a travelling preacher. He was sent to mission some places in Yorkshire, in the neighbourhood of what is now the Otley Circuit. In 1826, he was stationed in Newcastle-on-Tyne Circuit. His appointment to that station he regarded as very important, for there he formed friendships that endured for life. The Rev. S. Tillotson was his superintendent, and Rev. W. Garner his colleague. The young preachers boarded with their superintendent, and studied with him in the same room. Their libraries, probably not over large, became a kind of common stock whence they derived their supply of mental aliment ; and, with unwearied industry, they prepared themselves for the discharge of their momentous duties. Mr. Carthy ever after cherished a profound regard for his superintendent, and their friendship was never broken. He also regarded Mr. Garner as one of his most intimate friends and a judicious counsellor. In Newcastle Circuit, Mr. Carthy was acceptable and useful as a preacher, and he began to shew much aptitude for chapel business. He laboured successfully on Darlington, Glasgow, and Hexham stations. While on the former he was united in marriage to Miss Sarah Brown, of Bolton, in October, 1828. During that year he appears to have had some remarkable manifestations of the power and goodness of God. Some records that he made in his diary, give evidence of a high state of piety, and of close communion with God. He also drew up a number of rules by which he resolved to regulate his conduct, which discover a strong desire to be eminent in holiness and usefulness. In Hexham Circuit, he travelled again with Mr. Tillotson, who says that they " did well in this station, the circuit improved much, and a new chapel was built at Hexham."

The Conference of 1831 appointed him to superintend Silsden Circuit. The state of things in his new station was sufficiently discouraging. There were eight places on the circuit's plan ; 109 members in society ; and the income was only about £7 per quarter. Less courageous spirits would have feared to face the difficulties that were in the way ; but he, full of love and strong in faith, commenced his work. Difficulties were overcome. Success crowned his efforts, and many souls were converted. The Circuit became prosperous, and the influence of our friend's labours is felt to this day. The Rev. John Simpson, the present superintendent of that station has kindly furnished the following account :—

" Mr. Carthy remained three years in this Circuit, during which time the circuit had increased to sixteen places, and when, in June 1834 he

made up the quarter's accounts, I find the number of members to have been 312, a clear increase of 203. The income of the quarter £38 9s., being more than five times the amount obtained the quarter previous to the commencement of his labours. A second preacher, brother J. Judson, appears to have been called out, and a female preacher hired. All demands seem to have been met, and a balance of £5 3s. 8d. left in the circuit-steward's hands, after having paid off a circuit debt of £20. He also opened Skipton, and what is now Grassington mission. During his stay, the circuit was brought into a prosperous condition, and gained an influence it has never lost. Few preachers who have laboured here are spoken of with more reverence and affection than he, and when the other Sabbath, the news of his departure reached us, a gloom was cast over the entire village, and many felt that a great and good man had fallen in our Israel."

His next station was Sheffield, and in that populous town he accomplished a work of great importance, which, without question, opened the way for such an extension of the cause there as had hardly been thought of before. He next travelled in Nottingham Circuit, and then in Belper. In these stations he had considerable trouble. He found disloyal spirits; he grappled with them; the struggle was severe, but success was on the side of rule and order. Honour to the men, and W. Carthy was one of them, who have nobly, and in the fear of God upheld Connexional rule and discipline. In each of these circuits, notwithstanding the difficulties he had to contend with, a considerable amount of good was effected. Leicester was his next station. In that circuit he built several chapels. He did not labour in vain. From Leicester he removed to Melton Mowbray, and there he had trouble of another kind: his wife, who had been for some years in an extremely delicate state of health, became the prey of pulmonary consumption. She died Dec. 21st, 1844. He was partly prepared for the stroke, as she had scarcely had a day's health for five years; nevertheless, when "lover and friend" was removed, he deeply felt the separation. Being left with two children, both young, he deemed it prudent when a suitable time had elapsed, to re-enter the marriage state; he was consequently united, June 25th, 1846, to Miss Martha Kirkland, of Nottingham, a person of suitable age, who proved a help-meet to him, and who now mourns his departure: He travelled successively, after his second marriage, in Ashby-de-la-Zouch, Ilkeston, Donington, Lincoln, and Bottesford Circuits. He travelled five years in Ilkeston Circuit, and during that time built Ilkeston, Cotmanhay, Langley, Kimberley, Cinderhill, Taghill, and Old Basford Chapels. He was stationed a second time in this Circuit, and was in the third year of his station at the time of his death.

His labours were very severe, and his anxiety at times very great. Often, his most intimate friends entreated him to spare himself, lest by

his excessive toil he should bring himself to a premature grave. He was reminded that he was no longer a young man, and could not safely perform such an extent of labour as he had accomplished in the vigour of youth. But instead of slackening his efforts he seemed to work harder. He appeared to have a presentiment that his work was nearly done ; and, like one determined to accomplish a given amount of labour in a day works harder towards nightfall, lest anything should be left undone—so our dear friend seemed to impose heavier burdens on himself as his strength declined.

Previous to his last illness, indeed, for twelve months before, he had frequently complained of being unusually weary after labour. Sometimes he would say, "I am so vexed with myself for wanting so much rest." Mrs. Carthy reminded him that his constitution was giving way, and that he ought not to tax himself so severely. To this he replied, "Well, let me get this chapel built, and that piece of land properly conveyed to the Connexion, &c., and then I will take more rest ; but it will be better to wear out than to rust out."

For some months before he was laid aside, he would occasionally make mention of his increasing indisposition, and would sometimes tell his congregation that he thought his work was nearly done. On 14th Sept., 1861, he returned home from a journey exceedingly unwell. Before he retired to rest, he went to see his colleague, who at that time was recovering from an attack of fever. He was worse when he returned home. Next day was the Sabbath. From three to five o'clock in the morning he lay repeating passages of Scripture. He did not rise to breakfast, but desired Mrs. Carthy to fetch the Bible, and read the 33rd chapter of Ezekiel. She did so, and when she had read the seventh verse, he stopped her, and said, "That is it ; I must warn the people from that verse ; now read on to aid me in my meditations." She endeavoured to dissuade him from attempting to preach, he was so ill. He listened to all she had to say, and then replied, "I'll try ; I do like that little word, 'try.'" Near service time he arose, and with considerable difficulty he walked to the house of God, and preached with great energy. It was his last time. "Father," said his daughter, when they returned home, "you have laboured hard this morning," meaning that he had laboured much too hard for his strength. To this he replied, "It is no matter, Sarah, I must warn the people." He was too ill to conduct the evening service, and Mr. T. Shaw kindly preached for him. He could not, however, be prevailed upon to stay at home ; he went, and sat in the pulpit during service, and when it was concluded he was assisted home. The following day he attended the quarterly meeting, but was obliged to remain at home during the evening service. On Tuesday, 16th, notwithstanding his utter unfitness, he went to have an interview with Mr. Fox, Lady Palmerston's steward. We will digress for a moment to relate the circumstances that led to this



visit. At Portland Row, a place in Ripley Circuit, we have an excellent society, but for years have been greatly inconvenienced for want of a suitable place of worship. Service is conducted in a room, which is in such a dilapidated state, as to render it dangerous to the people who crowd it. Several attempts had been made to obtain a piece of land of Lady Palmerston, as a building site. Her ladyship had promised favourably to consider the application, and had received very kindly a deputation from the society; but the hopes that were cherished of success were blighted by the opposition of F. W., Esq., who succeeded in persuading her ladyship that there was no need for an additional place of worship; and he sent a scripture reader into the neighbourhood, and commenced holding services. The society knew not what to do. In their extremity, Mr. Carthy took the matter in hand, and in company with Mr. J. Bailey, went to Broadlands, to Lord Palmerston's seat, arrived early, and had the honour of breakfasting with the Premier. After breakfast her ladyship gave them an audience. Our departed friend had fortified himself with some documents that he obtained some time ago from Lord Melbourne, her ladyship's brother, the Strutt's firm, &c., in which the labours of the Primitive Methodists were highly spoken of. When Mr. Carthy had talked the matter over for some time with her ladyship, he asked her to read these letters. She did so, and was very favourably impressed, and again promised to consider the matter, and she would send her decision. Hearing nothing for several weeks, and fearing that another effort had been made to prevent his success, he went again, and had another interview with her ladyship, and obtained a promise of land.

This was but a short time before he was taken ill. No wonder that he was anxious to get the matter settled. For this purpose he was going to see the steward, as we have stated. He saw the gentleman, but could not get the business settled. An appointment was made to meet at Portland Row the next day, and he returned home, arriving at half-past eleven o'clock at night. On the following morning, as might be expected, he was considerably worse. It was evident that fever had begun. He had engaged, however, to meet Mr. Fox, and hence, though Mrs. Carthy entreated him not to make the attempt, lest he should die on the road, he would keep his engagement. "I must go," said he, and he staggered out of the house as if he had been intoxicated. He reached Portland Row, met the steward, measured the land, then retired to Mr. L. Eggleshaw's house, and went to bed. By the kindly attentions of Mrs. Eggleshaw, and a little rest, he so far rallied as to be able to reach home, though not without great difficulty. When he had been at home a while, the doctor was sent for. He pronounced him seriously ill. In a few days the fever reached his brain, and he became quite delirious. His friends were alarmed. A physician from Nottingham

was called in to see him, but gave very faint hopes of a favourable issue. He said his brain had been over taxed, and he had laboured beyond his strength ; if he recovered it would be a miracle. At twelve o'clock on Friday, 27th September, it was thought he was dying. He had become sensible, and evidently thought that his end was near. His mind was in perfect peace. His language was that of a conqueror. Two or three friends who were present prayed ; he responded fervently, then prayed himself, and pronounced the benediction. One of the friends observed, " Mr. Carthy, the consolations of religion are great." " Yes," he replied emphatically, "*very great!*" The friends then said, " Christ is precious to you, Mr. Carthy." " Yes," he replied again, " very precious." He then bid his partner farewell, and told her to meet him in glory. His daughter now drew near to him, and he blessed her, and prayed for the Divine benediction to rest upon her, and then he committed them into the hands of the Lord. It was a deeply affecting scene. All around him were bathed in tears, but he was triumphing. Death had no terrors. He was completely delivered from fear, and had a " desire to depart and be with Christ." He felt he was ready, but the end though near, was not yet. He passed the crisis, and gradually improved, so much so, that for a week great hopes were entertained of his recovery.

On the 7th October I visited him, and conversed with him as long as seemed prudent, and at his request read to him some portions of the Word of God. We then prayed together. Soon after he had a relapse, and again became delirious. While utterly unconscious, however, he was appointing Jubilee-meetings, holding prayer-meetings, and entreating the Lord to save sinners.

On Friday, October 11th, he observed that he " found religion good." " The Lord was a satisfying portion." In the afternoon he was much worse ; the surgeon was with him at a late hour. He had a fit of ague which shook his frame violently ; he was evidently dying. The doctor told Mrs. Carthy that he was sensible, and if she had anything to say to him she had better take the opportunity. " Do you know me ?" she asked. " O yes," he replied. " Is all right now ?" " All is right," he replied, " I am only sorry that I have not done more for the Lord ; I am going to heaven." It now became difficult for him to breathe, and very difficult to speak, but he was heard to say, " My Father, my Father, into Thy hands I commit my spirit,—I believe, I believe." His countenance now became remarkably serene ; he turned his eyes occasionally towards one part of the room, and kept waving his hand, as if in intercourse with the invisible world, until about half-past one o'clock, October 12th, when a smile lighted up his features, and without a groan or struggle he yielded up his spirit.

On the following Tuesday his remains were committed to their last

resting-place. The *Ilkeston Leader* thus refers to his death and funeral:—

“It is our painful duty this week to record the death of the Rev. W. Carthy, Primitive Methodist Minister, and superintendent of Ilkeston Circuit, who, after a short but severe attack of fever, died on the morning of Saturday last, at his residence in Ilkeston. Mr. Carthy's loss will be evidently felt, not only amongst his connexional friends, but by all who had the pleasure of his acquaintance. His urbanity and kindly disposition endeared him to all, whilst his determined perseverance and masculine mind ensured success in everything he undertook, and many a once poor and needy friend has to thank him for a respectable position both in their temporal and spiritual relations, his sympathies being always with the oppressed.

“On Tuesday morning a gloom pervaded the town of Ilkeston and its inhabitants, and most of the shops in the line of procession were closed; Bailey and Sons closed their factory during the day. At a quarter past nine o'clock the mournful procession started for Bath Street Chapel, where a most pathetic and feeling address was delivered to the sorrowing family and friends by Rev. T. Baron, of Derby, after which the remains were conveyed to the railway station, between long lines of our town folks, who filled every available space from the chapel to the station, the deepest emotion being evinced by all; in fact it is many years since such universal sympathy has been shewn in Ilkeston. On arriving at Nottingham station they were met by a large number of ministers and local preachers, and several hundred friends from the surrounding circuits. A funeral procession was formed, and the remains were conveyed to Canaan Street Chapel, where a suitable service was held, after which the procession re-formed, and moved to the general cemetery. The Rev. Thomas King read the funeral service with much feeling, and at the conclusion of the service the hymn,

“Farewell, dear friend, a long farewell,” &c.,

was sung amid the tears and sobs of a great multitude. The sight was most affecting, and the deep and feeling token of respect paid to their late head must have been soothing to his family, and will long be remembered by his friends.”

Yes, and William Carthy was “*an honest man!*” He was upright in his dealings, sincere in his professions, and faithful in his engagements. There was about him no meanness. He was as free from selfishness as we could well conceive a man to be. There was a disinterestedness in his proceedings, an openness in his manner, and a fearlessness in his acts that commended him to all the true hearted. He abhorred oppression. His soul loathed paltry actions. His sympathies were always with the wronged and suffering. No labour was too great, no expense that he could bear was considered, if he could help the oppressed, or obtain

redress for the injured. It was of no moment to him, who or what the wrong-doer was. He might be clothed in official garb, or his social position might be such as to make men of less daring afraid to assail him; but William Carthy never cowered before worldly greatness or influence if they were associated with wrong, but manfully he would face the wrong-doer, and charge his delinquencies upon him. Unfortunately, he has left no record of his doings. He generally made people know that there was a man living among them who understood what the "rights of men" were, and would not suffer those rights to be infringed, while he had a voice to lift up against it. Some men can sail over the sea of life without causing a ripple on the waters. William Carthy was not a man of that stamp; occasionally he was in a storm, but it was when he was grappling with the foes of truth and righteousness, and he generally came off uninjured by the tempest.

It is thought by some an excellent trait in a person's character, that he is *quite free from denominationalism*. There are men who appear as if it really was a matter of no moment to them what community they belong to, and in their great liberality they say, "It does not much matter what religious communion we are in fellowship with, so that we be with one." With such liberalism, our departed friend had little sympathy. He believed it did matter. He approved of Primitive Methodism in its constitution, in its doctrines, and in its discipline. There was no connexion so dear to him as the one in which he had received spiritual life, and with whose members he determined to live and die. He did not look abroad, as some have done, to see if he could improve his temporal position by *meanly* abandoning the community that had made him a minister. No; he devoted his time, his powers, his all, to promote its welfare. No man rejoiced more than he when God gave success, none felt more keenly any reverse. The day of days will declare how much he laboured to extend the work of God by Primitive Methodism. In the erection of chapels he had few equals, perhaps no superior in the Connexion. His practical knowledge of building was of great service to the Nottingham Building Committee, nor was that knowledge available only for the building committee, any brother, in any station, could command his counsel and aid in the erection of chapels and schools. His desire to do good was not bounded by the limits of his own Circuit. He built Bethel Chapel, Sheffield, at a time when the cause was feeble. It was a daring act to spend nearly £3,000 in the erection of a chapel at that time, with such an interest; few men besides William Carthy durst have done it; and, though, for a time it was difficult to sustain it, yet few will deny the importance of the erection of that chapel, or its connection with the subsequent prosperity of the cause in that town. At Ilkeston, the chapel in which the society worshipped, when he went to the station, was a poor place, but there stands now, belonging to the Connexion, as

the result of his labour, a noble pile of buildings, in the principal street. The chapel would do credit to any community. Few men in any connexion have done more to provide chapel accommodation than he. In these transactions he was by no means a financial gainer. It has been said by a few that he was injudicious in some of his chapel affairs, and that he failed in some of his efforts. Success, however, in any thing our friend took in hand, was the rule, failure the exception.

But we advance a step higher;—William Carthy was a *sincere Christian*,—"a Christian is the highest style of man." He was strict and conscientious in the performance of his religious duties. There was about him no ostentation, no pretensions to superior sanctity, no religious display, but he was not less a Christian. He prayed frequently and fervently in secret and with his family, and with the families of others with whom he came in contact. He loved God, and God's cause, and God's people. He strove to conform his life to the requirements of the Divine law. He believed in Christ as his Saviour, and, as we have seen, his faith was not inoperative, but was productive of good works. Hence, when he was about to die, he was calm, resigned, confident, and happy. He knew in whom he had believed, and whom he had loved and served. His only regret was that he had "not done more for his Master."

He was successful, too, as a *minister*. God honoured him by making him an instrument in the conversion of souls. Some fragments of his journals that have come into my hands contain evidence of this, and there are many living witnesses who mourn the departure of their spiritual father. He was not an eloquent preacher, but he was plain, pointed, earnest, and practical.

It must not be concluded that we think he had no failings. He doubtless had failings, for he was a man. Mr. W. Garner, one of his earliest, most intimate, and, we may add, most constant friends, in the communication with which he has kindly favoured us, points out some traits in his character, touching also on what some deemed his failings.

1. "Debate," says he, "was an element in which he seemed to take delight. Some men rarely enter the arena of strife without losing self-control, and becoming angry; but William Carthy, while he contended warmly for what he believed to be the truth, was usually good humoured, which was indicated by a cheerful and smiling countenance. Perhaps his readiness for controversy sometimes hurried him on to the point of contention, when there was but little to contend for, and under the influence of an excitement which was perfectly congenial to his own mental constitution, he probably sometimes fretted those who disputed with him, when there was no necessity to inflict that kind of punishment on them.

2. "He was very sensitive. With stoical insensibility he had no sympathy. If he received from any one an expression of kindness, it was

immediately repaid by gratitude. A fraternal act was duly appreciated, and suitably acknowledged; on the other hand, an unkind act was instantly perceived and keenly felt.

3. "*He had a strong sense of personal rights and privileges*, and if any man, no matter who or what he was, invaded what he considered his equitable claims, he had nerve enough to repel the aggressor, and to fearlessly vindicate his own rights. No man could silence him with sophistry, or terrify him with threats. Had he been a Reformer, in the dark days of Papal ascendancy, he would probably have expired, not peaceably in his own bed, but in the flames of martyrdom. I believe he would rather have suffered death than surrendered his rights as a Christian. In this respect he was an effectual breakwater against the ebullitions of oppression which ever and anon arise and rush forward to overwhelm the diffident and the feeble.

4. "*He tenderly sympathised with the oppressed*; he had considerable confidence in his own mental strength and moral influence, and often gratuitously offered his services to suffering innocence. But it is not improbable that his sympathetic emotions were occasionally exercised towards objects whose claims to them were questionable. The best dispositions are liable to abuse, but it is infinitely better to err on the side of charity than on the side of censoriousness.

5. "*As a friend, he was affectionate and steadfast*. During my long acquaintance with him, I never experienced any difficulty in securing his esteem and confidence. By his removal from us, I feel I have lost one of my most valued and faithful friends.

6. "*His sterling piety I never questioned*. If he were neither perfect nor infallible, he was a truly good man. From the character of his private correspondence with me, in connection with his general deportment, I was perfectly satisfied that he was what he professed to be, a true disciple of the Lord Jesus Christ, and a devoted servant of the Primitive Methodist Connexion."

Such was William Carthy; he was a good, earnest, God-fearing, hard-working Christian minister. Primitive Methodism has had in its ranks men of greater learning and more brilliant talents; men who, in the pulpit and on the platform, could excel him; men who have been more popular, who have been more eulogised; but it never had, and I question if it ever will have, a more zealous, devoted, and faithful servant, a more liberal, self-denying, and constant friend. Had he loved Primitive Methodism less and self more, had he preferred ease to the welfare of the Connexion, nay, had he but taken that rest which he might, and perhaps we may say which he ought to have taken, had he contented himself with simply performing his own duties in his own circuit, had he cared more for his own interest and less for the interest of others, he might, perhaps have been alive now, and, indeed, might have lived several years. But why do we thus speculate upon what might have been under other

circumstances ? This is useless ; our friend Carthy sleeps. For thirty-seven years he laboured, now he rests from his labours, and his works follow him. Most sincerely do we mourn his departure ; fondly do we cherish the remembrance of his generous acts ; earnestly do we resolve to emulate his example ; fervently do we pray that we may meet the last enemy with the same calmness and holy trust in Christ ; then we shall meet our friend in the saints' eternal home !

JOHN DICKENSON

2. Mr. T. POTTS, of Bradwell Circuit, was born at Chapel-en-le-Frith, Derbyshire, December 8th, 1814. Early in life he manifested a strong tendency to worldly pleasures, and but for the example and influence of a pious mother, he might have gone to great lengths in sin. She exercised much influence over him, which she took care to employ for his present and eternal good. About his eighteenth year he was deeply convinced of sin under the preaching of the late Mr. J. Verity. He said " I carried my burden for some time, and at last found salvation by faith, while praying when alone in my bed-room." He cast in his lot with the Wesleyan Methodists, with whom his parents were previously connected, but believing he should be more at home with the Primitives, he soon joined our people, a step which cost him some opposition, and which at times ran high, but his purpose was fixed, and, much as he loved peace, on this point he was unbending. He afterwards became a local preacher, and his punctuality and faithfulness were such as to win the confidence of our people and congregations ; he also became a class-leader and a trustee for five Connexional chapels in this circuit, and was always glad of proofs that God was prospering us ; for this he prayed and laboured. Whoever might be absent from the Quarterly Meetings he was not ; but much as he loved the circuit, and sought to help at its business meetings, his forte was not in carrying out discipline. No ; a lover and ardent admirer of our Connexional polity he certainly was, but having the purest motives, free from all selfishness, he could be readily made to believe that it was so with others, and hence if plausible arguments were employed he was soon won over. His house has long been a welcome home for our preachers and people, for whom he cherished a warm affection, and some of his last efforts were spent in trying to induce others to join our ranks ; because Zion was low, was to him no satisfactory reason why he should desert her. He knew how to weep when she languished, and rejoice when she flourished. His constancy in this respect reminds one of an old nursery rhyme :—

"Tell me ye knowing and discerning few,  
Where I may find a friend both firm and true,  
Who dares stand by me when in deep distress,  
And then his love and friendship most express."

Our Connexion found in Thomas Potts (so far as his own town was

concerned) just such a constant, sympathizing friend. I have been much in his company day and night, and can testify to the happy, intelligent, devotional state of mind which he generally enjoyed; nor shall I soon forget his frequent questions on Christian experience and the rich blessings of the Gospel. While I never saw anything like gloomy austerity in him, there was an entire absence of levity; against this he sometimes spoke strongly, and expressed his fears when he saw a tendency to it in professors of religion. His general manner seemed to say,

"Oft as I lay me down to rest,  
O may the reconciling word,  
Sweetly compose my weary breast,  
While on the bosom of my Lord," &c.

As a preacher he might have many superiors, but none were more wishful to honour God; the useful rather than the ornamental was his study here as elsewhere, and his estimate of preaching was in proportion to the number of souls won to Christ and built up in Him; hence his manner was very simple without any approach to vulgarity, never forgetting the juvenile part of his audience, for whose benefit he took care to have some useful and interesting figure or anecdote. Our Sunday-schools will feel the absence of his familiar, friendly countenance. His last sermon was founded on these words, "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord." As a leader he had a tender regard for his flock, rejoiced at its welfare, but was quite as willing to be led at any time as to take the lead. As a family or sick visitor he will be much missed; poverty, wretchedness, and contagious disease were no obstacles to him at any hour. He being also a man of established character, his visits were always welcome, for rich and poor knew him as "a son of consolation," and we presume his memory will draw forth many tears of affectionate remembrance. As a tradesman he put religion first. Many people absent themselves from all, or most of, the public week night services of religion, and their answer when asked the reason is, they say, "business must be attended to." Not so our brother, his presence might always be reckoned on, or a good reason would be given for his absence. Many men, in a position much inferior in life to him, might, with a superior degree of physical and mental energy, have soon realized a large capital; but laying up treasures on earth, was not the Alpha and Omega with him; his motto was,—

"Man wants but little here below,  
Nor wants that little long."

His health had long been declining, and yet he was slow to perceive it, and would frequently plan for the distant future; even when his last illness had set in, and his friends and medical advisers had given him up, he clung tenaciously to life, not that he feared death, no, far from that, he could say,—“O grave, where is thy victory? O death, where



is thy sting? Thanks be to God which giveth us the victory through our Lord Jesus Christ." His hope was full—

"A blooming hope of immortality."

If the graces of a Christian are conspicuous in active life, it often happens that the consolations of Divine grace abound towards him in affliction and in prospect of death; the graces of our brother were severely tried in the furnace of affliction, but while the man felt acutely, the Christian triumphed gloriously. What a privilege it was to hear him exclaim again and again, "The Lord is good! He is good! thank Him! bless Him!" Many spiritual blessings were realized by those of us who visited him in his last affliction. When pressed with extreme pain he cried, "Lord, help me;" and when a friend said, "He does help thee," he quickly answered, "Yes, bless Him, He does, He does! He is with me! He does help me! He will never leave me! hallelujah! glory to God! Then, "O Lord, save sinners, save sinners for Christ's sake, save sinners for Christ's sake, amen! Save sinners, save sinners! This was—

"His watchword at the gates of death,  
He entered heaven with prayer."

Thus triumphed Brother Potts on November 22nd, 1861, after an humble and unblemished walk with God for about twenty-six years. He had faults without doubt, yet we believe saints and sinners will allow that for unflinching integrity and love to God and man, he had few to equal him. We are glad to say that the visits of the parish clergyman and clerk (both men of God) were made a blessing to our friend in his last illness.

T. Doony.

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3. MR. W. BENNETT, of Bradwell Circuit, was born at Tideswell, Derbyshire, June 4th, 1784. His parents were members of the Established Church until the Wesleyan Methodists visited Tideswell. His father heard them, was led to Christ, and united with them. The subject of our sketch was a great lover of singing, and having a powerful voice he united with the choir at the Established Church. His father not liking the companions of his son, and fearing for his spiritual welfare, sent him to Manchester, where, through Wesleyan Methodist agency, he was brought to Christ when he was about twenty-two years of age, and he was united with that community for fifteen or sixteen years.

It is now about forty years since our first preachers began to preach Jesus in his native town; William must hear the new sect, and he became so taken up with them, that like Lydia, he said, "If ye have judged me to be faithful to the Lord, come into my house, and abide there." His next resolution was, "This people shall be my people, and their God my God." Nor did he ever regret this step. Being for the most part of his life strong and healthy, he frequently went to distant camp-

meetings and other special services, and showed great willingness to help forward the work of the Lord in any way. He was made a class-leader, which office he punctually fulfilled till his departure from our midst, neither distance nor weather were any obstacles to him. He was a trustee for two of our Connexional chapels in this circuit. When some years ago it was found difficult to supply all the places in this extensive circuit with preachers, his name was put on the circuit's plan, but he used to say he never could study, hence speaking in public was soon declined by him. His house was ever open to such as loved God, regardless of sect or party, and for many years our preachers lodged with him. His sudden exit from this life hardly looked like death. During a fortnight's special public services, he might have been seen wending his way each night to the sanctuary, now leading a prayer-meeting, and then helping in a street singing procession or open-air service with his accustomed zeal. On the night of November 9th, 1861, he led a band-meeting, during which he commenced singing,

"My soul's full of glory," &c.

and other lively chants, no one thinking the old pilgrim was so near his journey's end. He called at several places afterwards, and retired to rest about midnight, to all appearance in good health. Not rising on the Sabbath morning as usual, his daughter gave him a call, but supposing him to be in a sound sleep, she concluded not to disturb him. After a time she went into his room, and suspected from his appearance that something was wrong. She called her husband up stairs, but all was over, and their medical adviser on viewing the body supposed him to have been dead for several hours; no symptoms of suffering were traced, no struggles or groans were heard; he had fallen asleep in Jesus.

In stature he was short and inclining to corpulence, of ruddy complexion and happy expression of countenance; in temperament warm, in morals strictly upright and conscientious, in religion a lover of God and all good men, delighting to speak of the great and good with whom he had been acquainted or whom he had seen. We doubt not he has gone to join in his favourite exercise of praise to "Him that loved us and washed us from our sins in His own blood." May his numerous descendants (of three generations) meet him in heaven, and may each reader strive to be "also ready, for in such an hour as ye think not the Son of Man cometh."

T. DOODY.

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4. HENRY HAWKESWORTH, of the London First Circuit, departed from this scene of toil to his rest in heaven, on Sunday, October 13th, 1861, aged seventy-six years. He was born at Hemingburgh, in Yorkshire, in 1785; his parents were neglecters of salvation, hence his youthful days were spent in vain and worldly amusements; his favourite amusement was, as he oft said, "singing the devil's songs." When in his

twentieth year, he removed to Newbald, and there obtained employment with a godly young man, who frequently conversed with him on the necessity of a change of heart, and he pointed Henry to Christ, as the only Saviour of fallen man. He also took him to a Wesleyan prayer meeting, and induced him to destroy his ballads and lead a better life ; but resting short of a change of heart, and not being united with the Church of Christ, he soon fell into his old vain and worldly amusements, in which he continued for more than ten years. About forty-five years since, "Praying Johnny" and others entered Newbald, and, to use the words of our deceased brother, "They set the village on fire, and I was caught in the flame." Henry was now a new creature in Christ Jesus, he united with the first class which was formed at Newbald, and manifested his attachment to the cause of Christ by a consistent walk and regular attendance on the means of grace, and was a liberal supporter of the cause of God.

A ten mile journey to attend a love-feast was not too much for him, he being ever anxious to tell to others what great things God had done for his soul. When on his way to see his aged mother, to talk with her on eternal things, he saw in the distance a friend coming towards him, and, being full of love to God, shouted, "The Lord has pardoned all my sins,—glory, glory!" &c. About forty-one years ago, he removed with his wife and family to London, and, a considerable time after, he found his way to a Bible Christian chapel, in which one of our first missionaries was preaching, and they became acquainted with each other. He then found they had a poor little Primitive Methodist preaching room at Cooper's Gardens, in what was then a neighbourhood of costermongers and Sabbath-breakers of the lowest order. Mr. Hawkesworth united with that society, making the seventh member, and at once he began, with all his heart, in connection with other friends, to procession the lowest localities, and bravely endured opposition from the baser sort, who twirled their mops in the faces of these pious people, set dogs at them, and otherwise grossly insulted them, but, as a band of men whose hearts God had touched, they ceased not to teach and preach that Jesus was the Christ, and that with success, for Brother Hawkesworth, to the joy of his heart, lived to see the Cooper's Gardens Society rise to more than 300 members, and the school to more than 300 scholars.

As a local preacher he served the station well, willingly taking some of the longest journeys, ever exhibiting an unfeigned sympathy for perishing sinners, and oft, with tearful eyes, he urged believers to press into the enjoyment of entire holiness of heart and life. As a leader, he was sound in doctrine, clear in his experience, punctual in his attendance, and constant in his visits to the absentees, inciting them to Christian duties, and pressing them to avoid the obnoxious flippant foppery of the London dandies. He was a pattern of cleanliness and neatness. For

the last several years of his life, it was observed by his best friends that he was sinking, and on Sunday, April 20th, 1860, he was seized with a paralytic fit and softening of the brain. For several weeks before the attack, he told his wife, children, grand-children, and others, that his end was near at hand, and urged them all to live to God, and meet him in heaven. His affliction was borne with resignation, and when visited by our office-bearers and others, his countenance always brightened up, and when they spoke to him of the Lord Jesus, the tear of gratitude and smile of joy at once sat on his cheeks. To the last he was fond of singing, and was much cheered while I sang by his bedside a few of his favourite ditties, such as, "The voice of free grace cries escape to the mountain," &c., "In the Christian's home in glory," &c.

A short time before his death he wished to see all his children and grand-children, and though unable to speak, his tearful eye, his moving lip, and waving hand all said, "This is my last long farewell, meet me in heaven," and soon he ceased to breathe. "Mortals said, a man is dead, but angels sang, a child is born."

The happy death of our departed friend was improved in Cooper's Gardens Chapel on Lord's-day, November 17th, 1861, in the presence of a crowded audience, among whom there were seated, in several pews, his weeping widow and thirty of his children and grand-children; it was, indeed, a melting time. In the prayer-meeting after, two persons gave themselves to God, and rejoiced in sins forgiven. G. AUSTIN.

5. MRS. LEAH EVANS, was born at Cookham Dean, Maidenhead Circuit, in 1819, of honest and industrious parents, who endeavoured to train her up in the fear of God, according to the light they possessed. But she went astray from the Lord. The state of the neighbourhood at that time was one of darkness, ignorance, and vice. After one or two unsuccessful attempts by the Primitive Methodist missionaries to establish a cause at the place in 1838, Brother Grigg and his colleagues succeeded. The excitement produced by their labours was immense, and was associated with a considerable degree of persecution. One night when brother Grigg went thither, the rough band played, headed by a publican's daughter; but he preached, and not in vain, for God was with him, and made the word a blessing. As he retired from the hamlet, a few whose hearts God had touched, followed him, and he led them into a gravel pit, and there formed a class of thirteen members. The subject of this sketch was the last who joined that night; but she maintained her membership till the day of her death. Shortly after she had joined the society, she went to Great Marlow to a fellowship meeting, held on the day of the races, and while singing about living, fighting, and dying on the field of battle, she obtained a free and full pardon by faith in the atonement of Christ; and, returned home rejoicing. She went

upstairs, and fell on her knees, and poured out her soul in joyful accents to God for His love towards her. But her father, fearing she had been to Marlow races, began to scold her, and, hearing her voice, he concluded she was impertinent, and proceeded to her room to chastise her, but finding her on her knees he retired greatly delighted. Soon she became a preacher of that Gospel which had made her free, and God owned her labours in the salvation of several souls.

Her life was one of great bodily suffering, for when she was only twelve or thirteen years of age, a disease appeared in one of her arms, and, although she tried every available means, she gradually became worse, and, after twenty-seven years of suffering, she went into Reading hospital, where the limb was amputated. After a few months she returned to her family. Her arm, however, never properly healed, and soon the disease appeared in different parts of her body. In this state of suffering she gave birth to a child, which had a tendency to shake her frail system. After this she would take charge of a class; however, her strength declined, and she soon became a prisoner at home. Owing to her complaint, and the thought of leaving her husband and two children, her mind was much harassed and depressed. On the Sabbath before her death, she was severely harassed, fearing lest after having preached the Gospel to others she should become a castaway. But on the Monday morning at five o'clock, the cloud was dispersed, the tempter fled, and she was filled with "joy unspeakable and full of glory." She awoke her husband and son to sing and praise God. And when a few friends gathered around her bed, she requested them to sing the 50th hymn in the old small book:—

"I'm glad I ever saw the day," &c.

Satan made one more attack on her, but she cried out, "The blood! the blood! the precious blood of Jesus cleanseth me from all sin;" and her soul was in an ecstasy. She took an affectionate farewell of her friends husband, son, and baby fourteen months old, giving suitable advice, commending them to God, and exhorting them to meet her in heaven, exclaiming. "I have had many happy seasons, but none like this,—

'If all the world my Saviour knew,  
Then all the world would love him too.'

O friends, dry your tears, and praise God because I am so happy. I love, you all, but I love Jesus better. If this is dying it is glorious; I should not mind dying three or four times if I had as many lives."

Thus she triumphantly entered into rest, November 19th, 1861, aged forty-two years. Her husband has lost a good wife; the children an affectionate mother; the church, a pious Christian leader, adviser, and supporter; and the preachers, a sincere friend, under whose roof for many years they were always welcome. May my last end be like her's.

DENNIS KENDALL.

## D I V I N I T Y.

FACTS AND TEACHINGS OF THE HARTLEY COLLIERY  
ACCIDENT.

A SERMON, BY WILLIAM SACL.

DELIVERED ON BEHALF OF THE "RELIEF FUND," IN DURHAM CIRCUIT.

"No man is sure of life."—JOB xxiv. 22.

WHAT a striking and melancholy illustration of this text has been conveyed to us in the mysteriously sudden death of the 204 men and boys, through the falling of the beam and the consequent blocking up of the shaft of the Hartley Colliery! We had scarcely recovered from the shock produced by the unexpected death of his Royal Highness Prince Albert, than occasion has been given to a similar burst of tender and hearty grief over the withered hopes, perished joys, and overwhelming sorrows of 103 women made widows, 250 children left fatherless, 27 sisters supported by brothers, 16 parents supported by sons, 2 orphans supported by relatives, 1 grandmother supported by a grandson, and 1 aunt supported by a nephew. Truly is it said, "As the birds are caught in a snare, so are the sons of men—snared in an evil time, when it falleth suddenly upon them."

We do not need a voice from heaven to warn us of the dangerous and uncertain condition of human existence. It is rendered familiar to us every day. Wherever we turn we see it. No man can be sure of his life for a single day or hour. The instruments of human destruction are as numerous as terrible. Life is a vapour, a feverish dream, acting by fits and starts, and then we awake, weeping and rejoicing, and—it is gone, as a dream when one awaketh out of sleep. Than such a fact, what can be more calculated to excite our watchfulness, and keep alive Christian diligence? In some cases, "mortality's fine threads give way" to evils insidiously, as in ambush, in the peculiar organisation of the human frame, subject as it is to the wearing effects of mental excitement and physical toil. In others the subtle invader approaches through the medium of inherited diseases, infectious air, and the maladies generated by intemperance, sensuality, and the vices of the carnal mind. But if some are more exposed than others, no rank, age, or condition form any security against the uncertainties attendant on our mortal tenure. Twenty is as mortal as forty. It is not long since we read of a young lady walking into a garden to pluck a flower, and while in the act a common fly alighted on her exposed arm, punctured the skin, and then flew off. Immediately the arm began to swell, and gradually the swelling extended over the entire body, mortification ensued, and next day that lady was lifeless. It was supposed the fly had been feeding upon a putrid carcase

discovered in the neighbourhood, and thus communicated the taint to the blood which it defiled.

Those who by their wealth and social position are supposed to be the most secure, are as liable to life's uncertainty as their poor brethren. Remedies intended to promote health, sometimes impair it; as means designed to lengthen life often shorten it. Neither the skill of physicians, care of nurses, change of air, nor vigour of body can arrest the unrelenting hand of the "King of terrors."

The great and gloomy event with which we have just been rendered familiar, shows us how life hangs before us as a thing for which two are contending, no man being able to determine who shall be master of it. Indeed it hangs in such daily doubt, that when we leave home in the morning we possess no assurance of returning in the evening; and all this, apart from the common frailty of our nature, and the special purpose and appointment of God. We may count on many years, on new enterprises, on uninterrupted success. But what is the lesson taught us by the outward dangers to limb and life confronted by thousands in their daily toil? The Hartley event tells us that however buoyant may be our hopes and expectations; however sanguine we may be in our schemes and projects, the falling of a beam may not only dash them to pieces, but abruptly terminate the lives which formed their basis.

The morning of January 16th, 1862, dawned upon the miners and their families at Hartley, like its predecessors. The sun shone with the same brightness, and diffused its usual warmth. Everything was unaltered—nature, earth, and elements. At their accustomed hour, more than 200 of them, sustaining the endearing relations of husbands, sons, brothers, and companions, flesh and blood, like ourselves, with all our sensibilities, hopes, affections, noble aspirings, and noble capabilities, leave their humble homes to return alive no more. From our personal knowledge of pious miners, many a Christian family would part in that blessed harmony which is made up of the gravity of age, and the gleesomeness of youth, amid the looks and smiles of loving parents, and the mirth and sport of happy children. And away beyond those "charmed thresholds," across which they walked with cheerful step, as "Good morning, Mary," passed from the husband to his wife, there was nothing to alarm the fears or excite the trembling apprehensions of any one. Lot, forewarned by the angels of the destruction coming upon guilty Sodom, and anxious to bring his family out of that devoted place, rose up in the night, went and spoke to his sons-in-law who had married his daughters, and said, "Up, get you out of this place, for the Lord will destroy this city." But in this case, neither preacher nor Providence seemed to speak. No warning angels were sent to hurry the unsuspecting men to a safer place of abode. Neither this token nor that other were previously exhibited. There was nothing to indicate the approach of unusual danger. The men breathed

the usual atmosphere, and manifested their wonted energy of arm and limb. The machinery of the pit revolved in its usual course—horses alike performing their allotted work. If anything was wanting to confirm them in the belief that “all was right,” it was supplied in the arrival of the “back shift men,” to whom the “fore shift men” were just giving up their places. But in this moment of supposed peace, sudden destruction was coming—coming upon those who had only been in the pit eight minutes, as well as those who had been eight hours. Stimulated by awakened apprehensions and consciousness of peril, they doubtless hasten to the mouth of the single shaft. Imagine, if you can, their immediate agitation and wild confusion on finding it completely blocked up. The only possible means of communication between the surface above and the abyss below, consisted of what is termed “jowling.” As, however, the difficulties and dangers of clearing the shaft were great, consuming days and nights, this dumb language ceased; for by the following Saturday the men had succumbed to the fatal “carbonic oxide” and “choke-damp.” After seven days of heroic and weary labours the dead bodies were reached. The cry heard through the land of Egypt when the first-born in every house lay dead, might furnish some of the cries which were heard through the families of Hartley Colliery. In the latter case the coffins numbered in one family were seven. In many three, four, and five, respectively, were counted.

One poor woman who had lost her husband and four sons, *all she had*, is reported to have said in reply to some words of condolence from the Bishop of Durham, “I wouldn’t have cared if only one of them had been left, but they’re all gone, sir.” That was a touching utterance of the resident viewer, Mr. Joseph Humble, who, after recovering from a visit to the dead in the poisonous mine, exclaimed, “O my canny men! O my canny men! I hope they are all happy. They would have done aught for me.” Was it not also enough to touch the tenderest cord of the heart, to be told of sons clinging with fond embraces to the necks of their fathers; and how the Scotch and Irish respectively linked to each other by the only ties and sympathies of nationality, were found in groups by themselves. And though not one of that human congregation survived to tell us of the visitations of conscience, relentings of heart, of the tears, and prayers, and pleadings which marked their last moments, as the balances of the sanctuary were trembling with their immortal destinies; it is fraught with relieving comfort to us that they had meetings for prayer, and we may reasonably hope that many of them were strengthened by the consolations and hopes of the “unsuffering kingdom” in the near view of eternity.

Let me now refer to the teachings of this sad event. Before, however, I do so, I beg to remind you of one relieving circumstance it has called forth. I refer to that large amount of welcome and benevolent sympathy which has been manifested, ranging from our beloved widowed



Sovereign down to the humblest sons of toil. By this time, we believe, that nearly £30,000 have been subscribed for the bereaved. Sincerely do we trust that such exertions will not stop short of the establishment of a similar fund for all those families left to suffer bereavement and poverty by the smaller accidents constantly occurring. In the Northern coal field alone, the inspectors' reports show more than 1,000 deaths for the last seven years exclusive of such accidents as Burradon, Hetton, and Hartley.

One of the thoughts suggested by the accident finds expression in the language of the psalmist, "Thy judgments, O God, are a great deep." The extreme limitation of our understandings on the one hand, and the depth of God's designs on the other, indicate the difficulty of getting possession of all the circumstances, relations, and influences of an event, and in the absence of such a full understanding, we are likely to think improperly and judge inaccurately of it. Only part of God's ways are known to us, many of which are unfathomable. They give us matter for serious thought and reflection. We are often sorely put to it in interpretations and readings of events. And no wonder. We are of yesterday, and know nothing (comparatively). By wisdom we cannot find out God to perfection. It is one of the revealed characteristics of Jehovah that "He is fearful in praises, doing wonders." David describes him "terrible out of His holy place." In creation, providence, and grace, alike He sometimes envelopes Himself in dark clouds and mighty waters. Moses was puzzled, and did not know how to reconcile the divine conduct with the divine purpose. Hear his hasty expostulations with God on one of those painful occasions. "Wherefore," says he "hast thou so evil entreated this people? Why is it that thou hast sent me to them? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all." Moses needed more faith in the wisdom and goodness of his covenant-keeping God. Herein, too, must we seek for comfort and repose, and not from the discovering of the designs of each event. "Such knowledge is too wonderful for us; it is high, we cannot attain unto it." It was said if the brattice, which blocked up the shaft of the pit, had fallen three fathoms lower the men would have been safe. It did not do so; but, where it fell, excluded the possibility of rescuing them alive. We may draw this, that, and the other conclusion in our reasoning on the matter; but evidently the web is too complicated for us to unravel. The reconciling thought is "The Judge of all the earth will do right. And "what we know not now we shall know hereafter," and exclaim with the illuminated multitude above, "Just and true are all thy ways, O thou King of saints."

We may, however, remark that there is much in our lot quite beyond our reach of comprehension, and requiring obedient faith, we are not to infer that man has not the power of preserving or throwing away

life, because, like other gifts of God, it is exposed to man's abuse. As many, by their wickedness, live not half their days, so others, by carelessness and selfishness, subject it to unnecessary and unrighteous risks. Indeed, no one can read the sickening details of accidents and deaths without feeling that some men, who have the lives of their fellows committed to them, are destitute of the very essentials of human nature, and impregnable as rocks of adamant to the sacred obligations of justice and humanity. Is it not a dreadful thing that nothing short of such a tragedy as we have witnessed is sufficient to suggest the adoption of precautions so essential to the life of man? Are we to be careful of the health and lives of brutes, and leave those with the same origin and destination as ourselves to chance or the charities of selfishness? The verdict of the jury goes to say that not only must there be double shafts in all working collieries, but that if Hartley had been walled instead of "bratticed," the men would have been reached sooner.

It is no small comfort to the Christian, that God is at the helm of the universe, regulating and controlling its events for His own glory and the happiness of all who love him, so that, whatever be their cast, they can have nothing in them destructive either to his principles or his happiness. Hence, he sees order where others only see confusion and general good springing out of partial evil. In his view, second causes and natural agencies are presided over by the Deity,—the first great Cause. In the abiding confidence that his "righteousness stands out like the great mountains," he bears up bravely under the perplexities of life, committing himself absolutely to the Divine guidance, as the God of his salvation, and the sure anchor of his soul.

As Christians are not warranted to apply to themselves the temporal promises of the Old Testament, where the favour of God towards individuals was expressed in their freedom from great calamities, so we are forbidden to infer that men are great sinners, because they are great sufferers.

But if instructed to be moderate in our censures, candid in our judgments, and careful in our interpretation of events, we are to remember, "when God's judgments are abroad, the people will learn righteousness." Sometimes God warns one man by striking down another. His punishment is our example. "If the cedar falls, let the fig-tree tremble." If Nero sings while Rome burns, what is that to us? Let the calamities of others admonish, instruct, and save us. When the cisterns of others are dashed to pieces, and their comfort poured upon the ground, it is that we may be driven to the fountain. How often have these words been personally applicable,—*"In the way of Thy judgments, O God, have we waited for thee. In trouble have we visited thee. We poured out a prayer when Thy chastening rod was upon us?"*

In conclusion, let the event be regarded by none of us with carelessness. We have all an interest in it, and a close connection with it. We shall not only all die, but may die under circumstances as totally unexpected as the men at Hartley. Any one may see the world is not the place in which to lead a life at random. Are, then, the good feelings produced by this striking event to come to nought? Shall we not know the time of our visitation? Shall we refuse to be saved, unless by force or violence? Let the mercy which spares you when others are taken lead you to repentance, and do not harden your hearts in sin. "To day," says the scripture, "if ye will hear his voice, harden not your hearts." "Turn you at my reproof, behold I will pour out my Spirit upon you. I will make known my words unto you. If ye will not hear, in the latter day ye shall consider."

Suppose the summons were to come to night! It is not impossible. It has happened in many cases, and will happen in many more. Among those we may be included. Are you willing? are you waiting? are you ready? Have you repented of sin, and believed unto justification of life? Watch and pray.

I cannot conclude with a more appropriate precept than the Saviour's. "Watch ye, therefore, for ye know neither the day nor the hour when the Son of man cometh, and what I say unto you, I say unto all,—Watch."

## PROVIDENCE DEPARTMENT.

### DIVINE PROVIDENCE ILLUSTRATED.

THE following extracts from the "Sunday at Home," on Divine Providence, are so thoroughly in accordance with our views, that we cheerfully transfer them to our pages, praying that they may be made a great blessing to our numerous readers:—

A party of friends assembled together on a Sabbath evening, entered into conversation on the use of such words as "chance" and "accident." Mr. Hutton being appealed to, said that there was no objection to the use of these and similar expressions, provided they were only understood as signifying our ignorance of the immediate causes of events. "The word chance may be found in a dictionary,

but does not belong to the affairs of life. To me it appears only another word for man's ignorance: those events which come to pass men know not how—men are prone to ascribe to chance. I like to ascribe them to God's overruling providence. There is true philosophy in the lines of the poet—

"All Nature is but art unknown to thee,  
All Chance direction which thou canst  
not see."

"Would you, sir," I asked, "ascribe matters small as well as great directly to Providence? Some things seem too trivial."

"Yet trivial events often lead to wonderful consequences, and therefore I attribute all events to Providence, for with God

nothing can be small, and nothing can be great. With Him it is easy to fill half the world with light as it is to fill this little chamber. With Him it is as easy to create the sun as it is to create the insect that dances in the sun's beam; the insect and the sun alike require Almighty power. I start with this belief, 'The earth is the Lord's, and the fulness thereof;' and men, while eagerly following their own ways, and seeking their own interest, are only carrying out some part of God's providence. You hear men sometimes say in defence of a wrong action, 'Oh! it was only a trifle.' I maintain that nothing is trifling. Some years ago, tens of thousands and scores of thousands of pounds were spent in works of charity: and what was the cause? a youth had a corkscrew in his pocket. Let me show you how it occurred.

"An old gentleman of very large property, but of penurious habits, was accustomed, when friends called upon him and expected some hospitality, to apologize and express regret that he could not offer his guests a glass of wine, for unfortunately the butler had mislaid the corkscrew. On one occasion, this youth called to see his uncle, and appearing fatigued, the butler produced a bottle of wine, with the usual apology for its not being drawn. But the youth, turning to the butler, said, 'O, I have a corkscrew,' and produced one from his pocket, and of course the wine was given; but the youth had no sooner left his uncle's presence, than the old gentleman was heard walking to and fro, and saying, murmuring and offended, 'Corkscrew! corkscrew! indeed; what business has he with a corkscrew? He shall not screw me out of my money, I know, for I'll alter my will directly.' He sent for his solicitor, and revoked his former

will, which was in favour of this youth, and left his property to a gentleman whom he had only known a few months. A short time after this, finding himself ill, he sent for this stranger, and said to him, 'I wish to speak to you about my property. God has given me a talent, but I have never had grace to use it. I have left all my property to you, and I entreat you to employ it for pious and benevolent purposes. I charge you to attend to this request—that you may use the money better than I have done.' A few days later, this wealthy, but penurious old man died, having left to his new acquaintance considerably above the third of a million of money. The young man who thus offended his uncle, will never regard the possession of a corkscrew as a trifling matter to him.

"Some of the most important events in the world have arisen from the most insignificant causes. A jest led to a war between two great nations. The presence of a comma in a deed, lost to the owner of an estate one thousand pounds a month for eight months. The battle of Corunna, in 1809, is said to have been fought, and the life of that noble officer, Sir John Moore, sacrificed, through a dragoon stopping to drink while bearing despatches. A man lighting a fire on the sea shore led to the Rev. John Newton's honoured labours and life of usefulness. If I select my proofs from the Bible, I find that a sleepless night passed by an Eastern monarch, elevated a poor, despised, and persecuted man to the highest honours in the kingdom, and saved the Jewish nation from destruction.

"I quote these instances to show the wonderful events that arise out of small beginnings. A stone placed at the mouth of a spring will change the course of a mighty river; and

the stream that rolls thousands of miles, and casts its flood of mighty waters into the ocean—at the outset is only a small brook, over which a little child may pass. One word hastily spoken has embittered life; one falsehood has led to ruin. A servant closing too quickly the steps of a carriage, caused a young lady to become an invalid, reclining on a couch, for nearly sixty years. Therefore, we must be able to follow a word or an action through all its results, before we are competent to speak of it as a matter of no importance. The instances at which I have briefly glanced are taken from books; but I will narrate, at greater length, some illustrations from my own experience.

"I formerly," continued Mr. Hutton, "resided in a distant part of the country, and some family affairs brought me to town. I was obliged to hasten on my business, as I was pressed for time. When preparing to return home, I met an old acquaintance, who asked me if I had, during my stay in town, visited a lady well known to my family in former years, but who had recently experienced a sad reverse of fortune, and was also suffering severely from ill health. I expressed my regret to hear this, and informed him that I had not seen the lady, and did not even know where she resided. He instantly wrote down the address, and urged me, as an act of Christian kindness, to visit this sufferer. His earnestness made me regard the request as a call of duty. I therefore changed my plans, and postponed my return; and although to pay this visit of mercy involved a very long walk, I started the moment my friend left me. The lady was residing in the outskirts of London, in clean, but humble apartments, indicative of poverty. I found her reclining on a sofa, in a feeble condition, though able to converse. She welcomed

me with much earnestness. I, therefore, availing myself of the privilege of a former acquaintance, and her pleasure in seeing me, spoke to her without reserve, and soon discovered that her views on religious subjects were not only defective, but they were erroneous. Her opinions on the great doctrines of Scripture were not such as the sacred writings inculcate. Her views were unsound respecting her own condition as a sinner in the sight of God; also in reference to the plan of redemption, and the Divine nature of our blessed Lord. I had, therefore, to contend against these false opinions before I could hope to be useful. After a long and most animated conversation, I appeared to succeed, and then spoke to this effect: "My dear lady, God works by means, and one person is often, by God's goodness, made a blessing to another. I met a friend who urged me to visit you—may not this be Divine providence, as it were, saying to me, 'I have comforted thee in days past: go thou and comfort others. I have blessed thee: go and tell to another wherein blessedness consists. Go to yonder house; there dwells one who does not honour me; but I have not forsaken her; for I have taken away her wealth, I have withdrawn her strength, and I have withheld from her many of her long-enjoyed comforts. Go, speak to her faithfully; I send thee, and I will be with thee; thou shalt deliver my message, and I will bless it. Go, send her to her knees in prayer, and in penitence, and tell her I will meet her there; and that I am ready to forgive her, and to say unto her, Thou art mine, from henceforth I will bless thee.' Believing that God thus works by His providence, I offer you this day, in the name of Jesus Christ, God over all, every needful blessing for both worlds, if you will accept it as a

sinner renouncing all idea of your own goodness, and relying upon the atonement of Christ, and looking for the sacred influence of the Holy Spirit. Upon this view of Divine truth I found all my hope for time and for eternity. I have often tried its consoling power in the days of affliction, and bear my humble testimony to its sustaining influence.'

"God enabled me to speak with great tenderness, and yet with great fervour, and this afflicted lady perceived by my tone and earnestness how deeply I felt for her situation, the more so as I was led to hope that my message of life and peace would not be in vain. On taking my leave, the thought darted into my mind, now that I have finished speaking, the devil will begin, he will suggest to her that this gentleman was very earnest, he urged upon you many things, but you know it is his profession; therefore, I thought to myself, to defeat the adversary's designs, I will do what I can for her temporal wants. I therefore folded up a sum of money, and as I was leaving the room, I deposited it on the mantle piece; my poor friend conjectured the nature of my friendly act, and burst into tears, but not a word was spoken. As I hurried down the stairs, these were my reflections. I have given what I cannot afford, but I have done it to do honour to my Master's message. I lend the money to God, and if I have sought from right motives to serve His cause, He will repay me. With a heart full of gratitude to God for the peace of mind I experienced, I left the house, feeling also thankful that I had yielded to the entreaty of my friend.

"The time occupied by the visit, and the distance, compelled me to defer my return until the next day. Having a few hours to spare the next morning, I took a walk, and

accidentally, as it appeared to me, a city merchant met me, whom I had not seen for a considerable time. After some friendly expressions, he added, 'I am glad to meet you, for I am in your debt.'

"'How so?' I exclaimed.

"'Do you not remember,' he replied, 'that I gave you a commission long ago, which you were kind enough to attend to, and you paid something on my account?'

"'Yes, I do; but pray say nothing about so small a matter.'

"'No, no,' he cried out; 'what is right ought to be done—little or not little—and I thank you.'

"'Well, friend, I must say you are grateful for slight services.'

"'Do me the favour,' said the merchant, 'to walk with me to my counting-house.'

"I complied; he left me for a few moments, and returned with a paper in his hand, saying:

"'I have no doubt, my friend, your charity purse is often heavily taxed, and perhaps far more than it can bear. Do me, therefore, the favour, to accept of this as a mark of my regard;' and so saying, he placed in my hands a cheque upon his banker for just five times the amount I had lent to God, and given to the poor lady.

"Whilst this generous man was performing this act of benevolence, he knew not that at that moment I regarded him as a messenger from God, to confirm the faith of his servant, and to send that servant on his way rejoicing. Nor did he know that by an act which he possibly the next hour would forget, he was producing a feeling so powerful, that while life continues, it can never, never be effaced. While gratifying his own kind heart, he was carrying out the mysterious plans of God's providence, and giving an answer to prayer. Must I not feel that nothing is lost which is spent in God's service?

"Can I, my friends, call this chance? No. And the good effects end not here.

"Some years after my journey to London, my wife came to town, and during her stay, paid a visit to her old friend. The conversation of the lady was remarkably devout, scriptural, and edifying; so much so, as to lead to the remark, 'I am delighted to hear your opinions, and to listen also to your Christian

experience; but it was not always so. What has produced this happy change in your sentiments?"

"The reply was: 'I attribute it under Providence to a visit paid me, some years ago, by your husband.'

"When I recal this circumstance to mind, I spurn the idea of 'chance,' and adore God for His providence."

## JUNIOR PREACHERS' DEPARTMENT.

### PLAIN PREACHING.

It is astonishing how "touchy" many people are about plain practical preaching. It is well enough, so long as you preach the doctrines of the Bible, but when you come to preach its duties, many are offended. They have a very plausible way of speaking—they say they want to hear the Gospel preached. They don't want a man to be harping to them about personal, and especially, family duties. These things, with them, are no part of the Gospel. Ezekiel strikingly describes such hearers: "Also, thou son of man, the children of thy people," often a man's own congregation, "still are talking against thee, by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord." Very good; such people generally are! "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness." How graphically this describes many of

the hearers of the Gospel in our day; they hear God's words, but they will not do them. "And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument, for they hear thy words, but they do them not." They are often greater admirers of "the pleasant voice" of the preacher, than of the pungent truths he may utter.

Isaiah also well describes them: "This people drew me near with their mouths, and with their lips do honor me, but have removed their heart from me, and their fear toward me is taught by the precepts of me." This sentiment is quoted approvingly by the Saviour Matthew xv. 7—9: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain do they worship me,—teaching for doctrines the commandments of men."

They are also admirably described by the Psalmist: "Nevertheless they did flatter him with their mouth, and they lied

unto him with their tongues—For their heart was not right with him, neither were they steadfast in his commandments.”

Let us look a little now at the warrant the minister of the Gospel has for this “plain preaching.”—Ezekiel is also very pointed on this—hear him: “Son of man, go, get thee unto the house of Israel, and speak my words unto them. For thou art not sent to a people of a strange speech, and of a hard language, whose words thou canst not understand; surely, had I sent thee to them, they would have hearkened.” It would appear from this that the heathen are more likely to receive the Gospel, than many sinners in Christian lands, nay, than nominal professors. “But the house of Israel will not hearken unto thee, for they will not hearken unto me; for all the house of Israel are impudent and hard-hearted.” This is a grave charge. “Behold I have made thy face strong against their foreheads. As an adamant, harder than flint, have I made thy forehead; fear them not, neither be dismayed at their looks, though they be a rebellious house. All my words that I shall speak unto thee receive into thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of my people, and speak unto them, and tell them, Thus saith the Lord God, whether they will hear, or whether they will forbear.” “Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.” The business of the minister is to deliver the message which God has given him as a watchman. This is strikingly brought forward in Jonah. And the word of the Lord came to Jonah the second time, saying, Arise, go unto Nineveh that great city, and preach unto it the preach-

ing that I bid thee.”—No choice in the matter. “And thou son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.” We have much of the same in Isaiah. “Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.” The special business of the minister is with the Church.—“Begin at my sanctuary.” “I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or night: ye that make mention of the Lord keep not silence.” This is a description of the faithful watchman; in another place in these prophecies we have a description of the “hireling.” “His watchmen are blind; they are all ignorant, they are all dumb dogs, which can never have enough; and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter.” How beautifully this describes many of the “watchmen and shepherds” of the present day. See Ezekiel iii, 18—21. and xxxiii. 1—20.

Jeremiah also speaks distinctly on this point. But the Lord said unto me, Say, not, I am a child; for thou shalt go to all that I send thee, and whatsoever I command thee, thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord. Behold, I have put my words in thy mouth, thou, therefore, gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them.”

In conclusion hear Paul's charge to Timothy.—“Preach the word; be instant in season, out of season;



reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine," (this "time" has come already in some places,) "but shall heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall

be turned unto fables. But watch thou in all things,—endure afflictions, do the work of an evangelist,—make full proof of thy ministry." Also to Titus: "Wherefore, rebuke them sharply, that they may be sound in the faith. These things speak, and exhort, and rebuke with all authority."

## SUNDAY-SCHOOL DEPARTMENT.

### THE RAGGED BOY—THE RICH MERCHANT.

"Let us not be weary in well doing; for in due season we shall reap, if we faint not."

WHILE preparing for the ministry, it was the custom of a student to seek out poor children for the Sabbath-school. In one of his rambles, he found a little boy in the street, poorly clad, with his little bare feet in the cold snow, no hat, and in the most wretched condition. He called him, and proposed the following questions:—

"What is your name, my little fellow?"

"My name is George S——."

"Where do you live?"

"In the woods, by the old mill?"

"What is your father's name?"

"I have no father," he said, and burst into tears; "my father was brought home dead about a year ago. He was found frozen to death on the road to our house."

"And your mother—is she living?"

"Yes; but she is poor, and goes out to work."

"Have you any brothers and sisters?"

"Yes; one brother and one sister."

"Are they at home?"

"Yes, sir; they are little ones and cannot go out now."

"Well, my little fellow, you want a pair of shoes, and some clothes."

"Yes, sir, I do; but I want to get something for mother to eat first."

This told the story. He asked no more questions; but at once set about the work to be done. George was soon seated in a waggon, with food enough for his mother's present necessities. On reaching their cottage, the student found a lonely woman with her two little ones, and nothing to eat. George jumped out of the waggon, and ran into the house, saying, "O, mother, mother! you will not cry any more;—the gentleman has got us enough to eat for a whole month." The student found, on inquiry, that the father had been a drunkard, and died in a drunken fit, and left the poor widow to struggle on alone. George was then about ten years of age, and a good boy he was to his poor mother. Next day, the student sent a good woman to clothe them, and get George to attend school the next Sabbath. For one year, George was a scholar in that student's class, when his kind friend and teacher had to leave the neighbourhood. Fourteen long years rolled away. The student became an eminent minister of the Gospel; and, one day, while sitting at dinner in a friend's house in the city of New York, a servant handed him a note, that moment left at the door by some unknown person, which was as follows:—

"Dear Sir,—Having seen your

name announced as one of the speakers at the Sunday-school meeting, it would give me great pleasure to see you at No. —, Pearl-street, this afternoon at three o'clock. Do not disappoint me. Your friend,  
 GEORGE S——."

At the appointed time, the minister found himself at the number mentioned in the note. He inquired of the clerk for the name, and, to his surprise, was introduced to the proprietor of a large wholesale dry goods store, one of the first establishments in the city.

"Sir," said the merchant, "I believe I am not mistaken, this is Mr. M——, the poor student of Mr. W——, once my teacher in the Sabbath-school at W——."

"I was a poor student and teacher in the school you mention, about fourteen years ago; but this cannot be little George S——, the white-haired boy I owned as my scholar?"

"The same," answered the merchant, grasping the minister's hand with the greatest joy, while a tear trickled down his cheek. "The same, only grown to manhood. You will pardon my hasty note and this abrupt meeting; but, Sir, I thought that we should never, never meet again, and learning that you were in the city, I was anxious to offer you the hospitalities of my home during your stay. Please order your luggage to be taken to my house. My house is yours while you remain. I cannot be denied."

With joy the minister complied with his generous offer, and while staying at his house, learnt the following:—

Soon after he left the place, little George was fortunate enough to meet a man from New York, who loved Sabbath-schools, and being pleased with the boy, the mother consented, and George left home with many tears for a place in the gentleman's store. By good con-

duct, he gained the affections of all who knew him. At the age of eighteen, he was advanced to the station of clerk, and from a clerk to a partner with his employer. When he was twenty-one years of age, his partner died, and, having no children or relations, he gave to poor George all the interest in the concern, and at once made him the owner of some thousands of pounds. And there the minister found himself seated with his old scholar in a fine house and a happy family.

George himself was then the superintendent of a large school of poor boys, picked up from the streets of the city, and taught in a room hired by himself for that purpose. He was a member of a Christian Church, a friend to the poor and afflicted, and greatly beloved.

"And where is your dear mother, George?" said the minister, as he sat there so happy, rejoicing in the goodness of God.

"Oh, sir, she went home to heaven from my arms in this very room a few months since; and, just before she died, she gave me strict charge to find you out, and to tell you that her dying breath went up to God for a blessing on your head.

"Your sister, what has become of her; and baby brother?"

"Oh, sir, my brother has grown up to be a young man, and is now first book-keeper in my store, and he, too, has a large class in the Sabbath-school. My dear sister is far away, the companion of a devoted missionary in the west."

Here we must leave the history of this devoted family. Now for the lesson it teaches:—

1. See how God confers his blessings on those dear children who love their parents. Little George was the humble instrument in the conversion of his mother and sister. The mother, in the glorious prospect of heaven, breathes out her

last in the arms of her noble boy. The sister becomes a missionary's wife, and the brother a zealous Christian.

2. What encouragement for ministers and Sabbath-school teachers to labour for the conversion of the young, even the poorest we can pick up in the streets.

3. The benefits of Sabbath-school instruction are not confined to time only ; they reach into eternity, and roll a wave of glory up to the very throne of God. Teachers,—“ Be not weary in well-doing, for in due season you shall reap if you faint not.”

J. VAUGHAN.

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## FAMILY DEPARTMENT.

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### THE PIOUS SON, A BLESSING TO HIS UNGODLY FAMILY.

“I ONCE knew,” writes Pastor Harena, “a man who was a perfect specimen of a good, upright man of honour ; but he did not know the Lord Jesus. Among his fellow-men, he stood in universal, well-merited esteem, for he was friendly and amiable in social intercourse, and had something naturally noble in his whole manner. Prayer was never heard in his house, neither grace before meals, nor morning and evening family worship. But parents and children, master and servants, lived in love and peace ; and any dishonourable conduct was never endured. In other respects, all went on in that household according to the ways of this world : cards were played ; there was dancing occasionally : if passion was excited, swearing (though rarely) might be heard ; but that worldly merriment should be carried beyond moderation the man would not allow. The Bible was never read, yet that man had a Bible which he had inherited from his pious mother : high in honour, it had the best place in his book-case, but it was never used, only taken down now and then to be dusted.

“The man had a great many children, and a wife, bound to him by the most devoted love. His circumstances were tolerably good ; he worked diligently, and got on by degrees. Church and commu-

nion were not regularly attended, but still not scorned.

“This man had a peculiar hatred against the pious, of whom he had known a few in his life. These so-called pious people of his acquaintance could not have been of the right sort, for by them he had arrived at the conviction that all pious persons, without any exception, were hypocrites. He often related that he had known a pious man who read much in the Bible and religious books, and held prayer-meetings in his house, but was, at the same time, a niggardly miser and usurer. Another he knew who outwardly was equally pious, but was so often possessed by such violent anger, and by such an ungovernable temper, that several times he had nearly committed murder. So he considered all pious persons hypocrites.

“This man was a lawyer, and was already advanced in years, when one of his sons, whom, on account of his superior talents, he particularly loved, and who was then studying the law, learned at the university to know and trust in the Saviour, and turned to Him with his whole heart. A faithful preacher, whose services he constantly attended, and with whom he afterwards became very intimate, was the instrument of his conversion. And now when the heart of

this son was filled with such fervent love to his Saviour, nothing was more natural than that he should ardently desire that his tenderly-loved parents, brothers and sisters might also learn to know his Lord; and he poured out his whole heart to them in his letters, and told them, without reserve, what had taken place in himself, and how happy he now was in the assurance of the forgiveness of his sins, and in the certain hope of everlasting life. 'Oh that all men were as happy as I.' said he in one of his letters.

"For a long time he remained without any answer to his letters. At last there came one from his father, which ran thus:—'My son,—Formerly, your letters were a comfort and a joy to me. Your present letters, on the contrary, are an affliction and bitter sorrow to me. I perceive that you are on the high road to become like one of those hypocrites of whom I have so often told you. I must request you either to write as you did before, or to give up writing altogether.'

"The son replied:—'Father,—You have always admonished me to tell the truth; you have impressed upon me that there are no more despicable and cowardly beings than liars, for they have not even the courage to speak the truth: and now will you oblige me to tell a lie? I must either write to you what is in my heart—for I cannot, and will not lie, neither will I be a hypocrite—or indeed I must do as you say, and write no more.'

"This greatly amazed his father, for he had often told his friends, 'That boy will never tell a lie: he would rather have his head cut off:' so he was honest enough to write in answer to his son:—'Well, write as you like: you are no hypocrite, you are an enthusiast; but you shall not tell a lie. You were right, and I was wrong.'

"Soon after came the vacation, and the son journeyed home to spend it with his parents. When he entered the house, his mother received him with tears, and looked at him very thoughtfully, as if she feared he was not quite right in his head; but he fell upon her neck, kissed her, and pressed her tenderly to him, whispering, 'Mother, do not make such a serious face; I still have all my five senses.' Next he went to his father in his study, and was going to embrace him too, but he refused. Then the good son asked him, 'You are still my dear kind father, and will always remain so; am I no longer your son? Why not? What have I done wrong? Is there anything wicked in praying and reading the Bible?'

"Then his father kissed him, and said, 'I must always honour the truth: you have done nothing wicked, my son.' Then they talked for a little while about the professors at the university, and about the lectures which the youth had heard there.

"In the meantime, the mother had got supper ready, and they sat down to table. The son stood up, clasped his hands, and prayed. The father suddenly thrust back his chair with violence, and he ran out of the room, and the mother after him, full of grief. But the young man did not move, and after he had fervently prayed for his father and mother, sat down and ate his supper with tears. As his parents did not return, he sought his chamber, and poured out his heart to his faithful God and Saviour, and then slept quietly till the morning.

"When he arose next day, he prayed faithfully and fervently; and after he had read a chapter in his beloved Bible, he went down as usual to the sitting-room. The father sat in his arm-chair, and looked first pale, then red. The

son shook him warmly by the hand, wishing him and his mother, 'Good morning.'

"My son," demanded the father, 'are you the master of this house, or am I?'

"Who else but you can be, father?" replied the son.

"Why, then, will you introduce prayer before meals, when you know that it has never been the custom here?"

"Father, have I ever said that you and my mother were to pray? I prayed purposely, 'Come, Lord Jesus, be my guest;'" for generally we pray be *our* guest. I know very well that you do not pray, so that it would have been a falsehood had I prayed *our* guest."

"But why do you not leave off praying altogether? You know very well that it is not the rule here."

"Not for you, father, but for me it is the rule; and if I should eat without praying, I should be a liar to God; and I am sure you do not wish that I should be a liar to God, for you abhor lying to men."

"No," said his father, 'you shall not tell a lie; and for my part, you may pray, but only when we are alone, not when strangers are here, or we shall appear ridiculous.'

"Father, I could not, even for the sake of you, my own dear father, be a liar to God. How could I turn for the sake of strangers? I am not ashamed of my God and my Saviour before any man, neither before strangers, nor before kings; and I will remain true and faithful to my God. If you will not allow it when strangers are here, then do not call me to table."

"Boy, from whence have you such courage?" exclaimed his father.

"I love the Lord," replied his son. 'He who has redeemed me—for Him I would die a thousand times.'

"Boy," said his father, 'you are no hypocrite; so for my part you may be as pious you like, if you are only not a hypocrite.'

"From that time the ice was broken, and I have seen with my own eyes how father and mother and son read the Bible, prayed and sang together, and how the brothers and sisters, one after another, were converted to the Lord. Seldom have I known a dwelling in which the Lord Jesus Christ was so fearlessly confessed as in that house."

## MISCELLANIES.

### 1. GRASPING THE PROMISES: OR, THE TWO PRAYING WILLYS.

(Continued from page 161.)

For about a week I was privileged to visit Willy daily, and we had much happy conversation together about the Saviour. He enjoyed committing to memory passages of Scripture and hymns which I selected for him. His strength gradually declined, as his father's

recovered. Reynolds seemed increasingly hardened against the truth, and most unwillingly listened to his child's pleadings that he would come to Jesus. Yet his heart was softened at the near prospect of parting with the boy, as he said, "for ever" and he

tended his child with affectionate solicitude. Still he positively refused to accede to the earnest request that he would read to him, even although Willy's hands had grown too feeble to hold the book.

On a Saturday forenoon, Willy said to me, "I've been praying hard for something: you'll think it such a strange prayer."

"Shall I? What was it?"—

"That God would make my father very ill again; for you see, ma'am he's almost well. The doctor has just been round, and told him he may leave on Monday. And you know his heart is desperately hard, and if he goes up to the front, there's little chance of his ever coming back; and it's not likely he'll get any one there to tell him of Jesus."

"O Willy, you must not feel so. All means of working are in God's hands. When your father was a child, his heart was no harder than yours and mine; and the same Holy Spirit that converted us, is able to do all things for him.

"Please, ma'am, will you give me your hand? Now I want you to promise me one thing; will you?"—"I must hear what you want first."

"You remember, ma'am, the day I came in here, how you kept on telling me about the promise to those that pray?"—"Yes, Willy; and God did answer my longing prayer, and gave you your sight."

"Yes, and ever since I felt you had got what you wanted, I've thought I'd do the same; and I've been praying night and day for my father. I feel God will hear the prayers of those who love him; and now that I'm going where there's no prayer, I want you to promise you'll never pass a night or morning without asking God to convert my father; and I'm sure I'll meet him some day in heaven.

He'll soon have no one but you to pray for him. Will you promise me you'll pray hard as you did for me?"

"Yes, Willy, I will; but I feel God is more willing to save than we to pray."—"Never mind, ma'am, he says we are to pray; and you must just lay hold of the promises. Now, remember you've promised to a dying boy."

The next morning, Willy said, "Do you know I'm dying?"—"Yes, I knew you must die, when I first saw you; but you are much worse than when I saw you yesterday."

"Yes, the doctor says I can't live out the day. Will you put your ear close down to me? I want to whisper something to you. Do you know, my father bribed one of the men last night to get him some drink; and he was so bad and wild all night. The doctor has found it out and is very angry. Oh, you don't know how it pains me to see my father go on so the last night his child is spending on earth;" and the poor boy wept passionately. I soothed him with some of the precious promises of God's word, and cheered him by uniting with him in prayer for his father.

"Do you know what I've been thinking of all the morning?"

"Of how soon you will see Jesus?"—"Yes, I've been thinking that I began this Sunday a poor sick boy in the hospital, surrounded by wicked men and sinful talk; and I think I shall be at home before night. I think I've begun a Sunday that will never end. I don't think I shall ever have another week day."

At his request I read him Ephesians ii. and iii., 2 Cor. v., and the story of Bartimeus, and then proposed prayer.

"You will come again to see

me?"—"I do not think, Willy, I should find you here if I came."

"But I want you to hold my hand as I pass through the dark valley."—"O Willy, it will not be dark, I think; for Jesus will hold your hand, and pass with you right over to the other side."

"Oh but I want to hear your voice telling me his words; it would be so dreadful only to hear bad language as I pass through."

"But Willy, there is a dying man in another room who wants a friend."

"Please don't say, no; I do so want you to come and see me again."—"But I cannot come till just before evening church; and before then I think you will have left earth."

"Well, if you don't find my poor body here, you will be very happy."—"I shall think of you as one dear child of God safe at home, Willy; but I shall miss you."

"Will you cry?"—"I don't know, dear boy; I dare say I shall, but it will be sweet to look forward to meeting again."

"If you cry for me, you will be the only one to do so. It's nice to think one will miss me. Father won't care; his feelings are all hardened. I've no pain now; my leg seems quite asleep. I told the doctor so, and said how glad I was to have it better; but he shook his head, and said it was a bad sign for life. But you know," he added, with flushed cheek and beaming eye, "he was wrong; it is a good sign, for I shall soon be away, really living in Jesus. Here I've only been wanting to be like Jesus, there I shall be like him." Before I went, he made me promise that I would come again in the evening.

In the evening I found him lying with his eyes closed, sinking rapidly, but calmly. Stooping over him, I whispered, "Yea, though I walk through the valley

of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." "Dear Willy, is Jesus with you?"—"Oh yes."

"Have you any fear?"—"No, none; I have been wondering why they call it a dark valley. I have found the light growing brighter every day since I first believed; and now it's so bright I must shut my eyes." I repeated Isaiah lx. and 2 Corinthians v. to him.

"Now please say my favourite hymn which you taught me last Sunday." I repeated to him some beautiful lines on Psalm cvii. 30. beginning—

"Yes, billow after billow—see they come  
Faster and rougher as yon little boat  
Nears evermore the haven."

The dying boy continued the lines in broken accents, yet with a depth of feeling that showed he realized their meaning.

"I felt so weary last night with the pain," he said; "but I thought He would not let the waves be too rough, and you see they seem to have brought me on all the faster for being rough."

"Shall I pray with you oncemore Willy?"—"Oh yes, please. I have been beseeching the Lord a great deal to change my poor father's heart; and I know I shall see him some day in heaven. I don't now so much mind leaving him unconverted, for I know I have been heard." After praying, he said, "That is my last prayer; now it shall be only praise for ever and ever." His breath began to fail him, and we had to prop him up with pillows. As I repeated passages of Scripture he occasionally joined. Presently he turned round, and calling me by name, most touchingly assured me of his gratitude for my having told him of the Saviour, and having striven to lead him to His feet.

"There's a sweet text I'll give

you to think of sometimes, ma'am. Jesus says, (and he repeated the substance of John xvi. 33) 'In this world ye shall have sorrow; but be of good cheer, in me ye have peace.' I've found it all peace since I believed, for he just wiped out all my sin. Now please tell me about——"

"About what, Willy?"—"About—— I forget—my memory seems strayed, like—about many ——"

"About our Father's house with many mansions?"—"Oh yes." After repeating part of John xiv. he said, "You don't know how I love that word, 'And yet there is room.' I'm sure Jesus has prepared a seat in heaven for my father, and I don't believe it will be left empty." I then repeated with him 1 John iii. 1, 2. "Oh, it's such a dear word, that, and quite, quite true. I see him now. He's calling me; I must go. Just think how soon I'll be 'like Him.' I am so glad to go. Just hold—my—hand. I can't—catch—my—breath."

"Are you alone, Willy?"—"No, no; thou art with me, Jesus, our Immanuel; it's all washed—clean."

"What is washed?"—"My soul. Oh, won't it be glorious—to—join the multitude who are safe?"

"Yes, dear boy; thus heaven is gathering, one by one, all the members of its family."

"Yes, yes—soon I'll be with—those—in glory—and you left here. But we'll still be of one heart, and

"Oh! who can tell the rapture when the circle is complete,

And all the children, sundered now, around our Father meet;

One fold, one Shepherd, one employ, one everlasting home:

Lo! I come quickly—even so—Amen! Lord Jesus, come!"

— The poor boy commenced these lines; but, his breath failing, I

finished them, he joining me as he was able. Then for some minutes spasms came on; the death-rattle told his hour was come; and solemn indeed it was to feel the tightening grasp of the hand already cold and heavy, and breathe into his ear the last sounds of earth he would ever hear. Suddenly he opened his eyes, and fixing them on me, said, "Good-by—remem—ber—your—pro—mise. We shall—be—for—ever—with—Jesus; safe—in our happy home. O; it's all great joy." Then he seemed exhausted: the coolie and I, for the last time, tried to put the spoonful of wine between the teeth, but he could no longer take it. I breathed a word of earnest entreaty that the way might all be smooth. The church bells began to chime for evening service. "Yes, yes," he said, "I'm all ready; as they stop—I'll be—mounting—up to glory." I rose to go. "Good-by, dear Willy; we'll meet to part no more soon." With still closed eyes, the lips seemed to move. I stooped to catch the words—"like Him." He never spoke again.

I saw, on coming into the ward next morning, that a stranger lay on the boy's charpoy. Reynolds was just ready to start.

"I was just a waiting to see you, ma'am; for I didn't see as how I could go till I had thanked you for cheering up my child."

"Ah, Reynolds, where is the boy?"—"Indeed, no one could mistake where he is; if ever any one went to heaven he did. He died about a quarter of an hour after you left. He never moved again."

"Well, Reynolds, and will you join him where he is?"—"No, ma'am, no, I'm no hypocrite; I love my own ways too well yet. Won't I have a swing of them when I get away?" Yet with unwonted patience he allowed me to



tell him once more of that redeeming love, which waits to be gracious. "Please, ma'am," said he, "may I have the Bible as you gave Willy?" — "Surely, Reynolds; and you will read it?"

"Nay then, I didn't say that, for

I won't. But I'll tell you what, I won't let it be ill treated; it shan't be torn up for lighting the pipes; I'll keep it for Willy's sake."

"Do, my friend, and may your Willy's Saviour be soon all in all to you."

*(To be continued.)*

## 2. THE VICTORIAN EXPLORING EXPEDITION.

*(Continued from page 163.)*

DESPATCHES were received in Melbourne late on Saturday, 2nd Nov., 1861, from Mr. Howitt, the leader of the Victorian Contingent Exploration Party, containing the disastrous intelligence that after successfully crossing the Australian continent, Messrs. Burke and Wills had died of starvation in the neighbourhood of Cooper's Creek, and Gray a short time before Cooper's Creek was reached, King being the only member of the party who survived, and who was rescued by the contingent party.

MR. HOWITT'S DISPATCH.

Poria Creek, Oct. 10, 1861.

SIR,—I have the honour to report my arrival here with the Contingent Exploring Party, on my return journey, having on September 15, in lat. 27 deg 44 min., and long. 140 deg. 40 min., found John King, the only survivor of Mr. Burke's party, living with the Cooper's Creek natives. Mr. Burke and Mr. Wills had died some time previous to my arrival, from hunger and exhaustion, and Gray died before reaching Cooper's Creek, on their return journey from the Gulf. King was in a very weak, exhausted state when found, but I am happy to say, has recovered wonderfully since, and Mr. Wheeler has just reported him to me as being out of his hands. The full particulars will be found in my diary, which, with King's narrative, is enclosed. I may state re-

garding my diary, that I have only transcribed that portion subsequent to our reaching this place on our outward journey, as up to that time we had followed the Expedition track, and nothing of interest had occurred. It may suffice for me to state, that from leaving Menindie, we had travelled without meeting with any particular hindrances, finding splendid feed almost the whole way, and sufficient water for our use, with the exception of three nights, when our horses were without. The rain had been very partial, and in places we only found sufficient for our immediate use. Torowoto and Carriapundy swamps and the mud plains were perfectly dry, and no water that could long be relied on, without subsequent rain, from Nuntherunga back to this place, a distance of about 180 miles. I had intended leaving the Expedition track at Carriapundy, but was deterred from doing so by the very dry appearance of the country: and, therefore, followed the track to this creek, which is permanent. I am happy to be able to state, that the party are and have been in perfect health, and that the horses are in excellent working order. The camels are, on the whole, in as good condition as when they left Menindie, and may be pronounced cured of the scab, which I cannot help attributing in a great measure to the bad management of the sepoys. So far I have met with

no loss or accident of any kind, and the natives, wherever I have seen them have been friendly. I expect to be down at Menindie in three weeks, and may probably spend two or three days at Torowoto to endeavour to find permanent water, as I know of none there that can be relied on. I forward these despatches by Mr. Brahe and Weston Phillips, with four of our best horses. I consider that they will have no particular difficulties in going down, excepting as regards water, which would not be lessened by a larger party, and I cannot well spare more men, from the number of camels and pack-horses to look after. Should there be horses at Menindie fit for the journey down, I have instructed Mr. Brahe to proceed at once to town, taking with him the documents and field books belonging to Mr. Burke and Mr. Wills, and relating to the journey to and from the Gulf. King I shall send down on my arrival at the Darling.

I beg to urge on the committee the necessity of sending me immediate instructions to Menindie respecting the further disposal of the party and equipment. I have the honour to be, Sir, your most obedient servant, A. W. HOWITT,

Leader of the Contingent Exploring Party.

To the Hon. John Macadam, M.D.,  
Hon. Secretary the Exploration  
Committee, Melbourne.

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JOHN KING'S NARRATIVE.

Mr. Burke, Mr. Wills, and I reached the depot at Cooper's Creek on April 21st, about half-past seven in the evening, with two camels—all that remained of the six Mr. Burke took with him. All the provisions we then had consisted of a pound and a half of dried meat. We found the party had gone the same day, and looking about for any mark they might have left, found the tree with DIG, April 21.

Mr. Wills said the party had left for the Darling. We dug, and found the plant of stores. Mr. Burke took the papers out of the bottle, and then asked each of us whether we were able to proceed up the creek in pursuit of the party? We said not, and he then said that he thought it his duty to ask us, but that he himself was unable to do so, but that he had decided upon trying to make Mount Hopeless, as he had been assured by the committee in Melbourne, that there was a cattle station within 150 miles of Cooper's Creek. Mr. Wills was not inclined to follow this plan, but wished to go down our old track, but at last gave in to Mr. Burke's wishes; I, also, wished to go down by our old track. We remained four or five days to recruit, and make preparations to go down the creek by stages of four to five miles a day, and Mr. Burke placed a paper in the plant, stating what were our plans. Travelling down the creek, we got some fish from the natives, and, some distance down, one of the camels (Landa) got bogged, and although we remained there that day and part of the next trying to dig him out, we found our strength insufficient to do so. The evening of the second day we shot him as he lay, and having cut off as much meat as we could, we lived on it while we stayed to dry the remainder. Throwing all the least necessary things away, we made one load for the remaining camel (Rajah), and each of us carried a swag of about 25lb. We were then tracing down the branches of the creek running S., but found that they ran out into earthy plains. We had understood that the creek along Gregory's track was continuous; and finding that all these creeks ran out into plains, Mr. Burke returned, our camel being completely knocked up. We then intended to give the

camel a spell for a few days, and to make a new attempt to push on forty or fifty miles to the south, in the hope of striking the creek. During the time that the camel was being rested, Mr. Burke and Mr. Wills went in search of the natives, to endeavour to find out how the nardoo grew. Having found their camp, they obtained as much nardoo cake and fish as they could eat, but could not explain that they wished to be shown how to find the seed themselves. They returned on the third day, bringing some fish and nardoo cake with them. On the following day, the camel Rajah seemed very ill, and I told Mr. Burke I thought he could not linger out more than four days; and as on the same evening the poor brute was on the point of dying, Mr. Burke ordered him to be shot. I did so, and we cut him up with two broken knives and a lancet. We cured the meat and planted it; and Mr. Burke then made another attempt to find the nardoo, taking me with him. We went down the creek, expecting to find the natives at the camp where they had been last seen, but found that they had left; and not knowing whether they had gone up or down the creek, we slept in their gunyahs that night, and on the following morning returned to Mr. Wills. The next day Mr. Burke and I started up the creek, but could see nothing of them, and were three days away when we returned, and remained three days in our camp with Mr. Wills. We then made a plant of all the articles we could not carry with us, leaving 5 lb. of rice and a quantity of meat, and then followed up the creek, where there were some good native huts. We remained at that place a few days, and finding our provisions were beginning to run short, Mr. Burke said that we ought to do something, and that if we did not

find the nardoo we should starve, and that he intended to save a little dried meat and rice to carry us to Mount Hopeless. The three of us then came to the conclusion that it would be better to make a second attempt to reach Mount Hopeless, as we were then as strong as we were likely to be, our daily allowance being then reduced. Mr. Burke asked each of us whether we were willing to make another attempt to reach the South Australian settlements, and we decided on going. We took with us what remained of the provisions we had planted—two-and-a-half pounds of oatmeal, a small quantity of flour, and the dried meat—this, with powder and shot, and other small articles, made up our swags to 30 lb. each, and Mr. Burke carried one billy of water, and I another. We had not gone far before we came on a flat, where I saw a plant growing which I took to be clover, and, on looking closer, saw the seed, and called out that I had found the nardoo. They were very glad when I had found it. We travelled three days, and struck a water course coming south from Cooper's Creek. We traced this as it branched out and re-formed on the plains until we at last lost it in flat country. Sandhills were in front of us, for which we made, and travelled all day, but found no water. We were all greatly fatigued, as our rations now consisted of only one small johnny cake and three sticks of dried meat daily. We camped that evening about four o'clock, intending to push next day until two o'clock, P.M., and then should we not find water, to return. We travelled, and found no water, and the three of us sat down and rested for an hour, and then turned back. We all felt satisfied that, had there been a few days' rain, we could have got through. We were then, according to Mr. Wills's

calculation, forty-five miles from the creek. We travelled on the day we turned back very late, and the following evening reached the nearest water at the creek. We gathered some nardoo, and boiled the seeds, as we were unable to pound them. The following day we reached the main creek; and knowing where there was a fine water-hole and native gunyahs, we went there, intending to save what remained of our flour and dried meat, for the purpose of making another attempt to reach Mount Hopeless. On the following day, Mr. Wills and I went out to gather nardoo, of which we obtained a supply sufficient for three days; and finding a pounding-stone at the gunyahs, Mr. Wills and I pounded the seed, which was such slow work, that we were compelled

to use half flour and half nardoo. Mr. Burke and Mr. Wills then went down the creek for the remainder of the dried meat which we had planted, and we had now all our things with us, gathering nardoo, and living the best way we could. Mr. Burke requested Mr. Wills to go up the creek as far as the depot, and to place a note in the plant there, stating that we were then living on the creek, the former note having stated that we were on our road to South Australia. He was also to bury there the field-books of the journey to the Gulf. Before starting, he got 3 lb. of flour and 3 lb. of pounded nardoo, and about a pound of meat, as he expected to be absent about eight days. During his absence, I gathered nardoo and pounded it, as Mr. Burke wished to lay in a supply in case of rain.

(To be Continued.)

## NOTICES OF PUBLICATIONS.

1. *The Works of Thos. Goodwin, D.D., sometime President of Magdalen College, Oxford; with General Preface.* By JOHN C. MILLER, D.D., Lincoln College, Honorary Canon of Worcester; Rector of St. Martin's Birmingham; and Memoir by Robert Halley, D.D., Principal of the Independent New College, London. Vol. 1, containing an Exposition of the first chapter of the epistle to the Ephesians. Edinburgh: James Nichol. London: James Nisbet and Co. Dublin: W. Robertson.

WE glorify the Great Author of our Being for the manifold favours with which he crowns his Church and the world. At a time when the wildest notions, the most subversive doctrines are being promulgated from the pulpit and the press, how delightful to find men of enterprize, and of position in life, exerting themselves, and risking their capital by being at immenso expense in publishing, for popular use, at a small cost, works which from their original magnitude and high prices, have been limited in their circulation, but which by the present reduced prices, are placed within the reach of people of limited

means, and the effect of which must, by the blessing of God, be the promotion and extension of the best interests of mankind. Dr. Thomas Goodwin has long been esteemed as a tower of strength in the Church of Christ; and we rejoice that Mr. Nichols, the spirited publisher of Edinburgh, is now bringing before the world the works of this celebrated divine.

Of course our readers who know the theological sentiments held by the author of the "Exposition," will be prepared to admit, and their candour will allow of diversity of creed on the doctrines of election and predestination. However close and cogent the Doctor's reasonings on these doctrines, he and ourselves are at issue; but apart from these and other little matters, we know of no exposition of this part of God's word so copious, more sound and healthy in its general theology than the work before us, which is indeed, an "exposition of the first chapter of the epistle to the Ephesians," to which the "General Preface" by Dr. Miller is a valuable addition. With Dr. M. we concur to a large extent, who closes his preface in the following words:—"While

it is never to be forgotten that neither Father, nor Reformer, nor Puritan, is to share, much less to usurp, that homage which is due to the Scriptures of truth alone, we believe that when the student and the preacher descend to the study of those uninspired but gifted men, who, in successive ages, have been raised up as exponents of those Scriptures, and witnesses of that truth, none (few) are more calculated, under the Divine blessing, to elevate and to deepen the tone of our theology, to preserve us from the deadly perils of old errors now revived, and to give distinctness, substance, unction, and experimental richness to our preaching, than the Puritan divines." We add such preaching is much needed, and we fervently pray that the Church and the world may be more abundantly favoured therewith, and that the universal reign of the Redemer may speedily bless, and gloriously elevate the whole human race.

## 2. *The Battle of Armageddon, and its Results.*

An Exposition of the Sixth and Seventh Vials of the Apocalypse; and also an Enquiry regarding the Commencement and Termination of the 1260 Symbolical Days. By JAMES MEIKLE, D.D., Beith, author of "The Edenic Dispensation," "The Nature and Administration of the Mediatorial Dispensation," &c. London: Ward and Co., Paternoster Row. Edinburgh: William Oliphant and Co., Andrew Elliot, Glasgow: David Robertson. 1862.

"To students of the Apocalypse, this volume is respectfully inscribed by the author," who deserves their candour and their thanks for the labour he has put forth, for the research which he has evinced, and for the exegetical clearness with which he has executed his work.

The author of this volume says in his preface, "These two vials, as I understand them, contain predictions which have been either recently fulfilled, or are being fulfilled in the present day." Hence, with the above sentiments, as centres in his mind, the author commences the solution of difficulties, the illustration of sentiments warmly cherished, and, in many instances, well sustained, by striking historic facts. We tremble, not unfrequently for the truth, when some men presume to philologize on Divine prophecy; but from this painful sensation we have been greatly relieved while perusing Dr. Meikle on this critical subject; and, although we cannot subscribe to everything that is assumed, we can recommend the work, as a whole, to those who are, or wish to become students of the Apocalypse.

## 3. *Pentecost, and the Founding of the Church.* By Frederick W. Briggs. London: Published by JOHN MASON, City Road. Sold at 66, Paternoster Row, 1861.

AMID much that is absurd in sentiment and heterodoxical in doctrine, it is pleasing to contemplate the very large number of works on theology, now teeming from the press; works which are not only of a superior class generally, but which, philologically and exegetically furnish especial aid to pious students of the sacred scriptures, whether profoundly classic in their educational attainments, or much more limited in scholastic acquisitions, who if they be diligent students of God's word, may not only attain to respectable biblical knowledge, but may, by the Divine blessing, if they possess that aptness to teach which is so important in the preaching of God's word, become able ministers of the New Testament, scribes well instructed in things pertaining to the kingdom of God.

The work before us is among the recent valuable acquisitions to the large supply of excellent works with which the Church has been recently favoured. The author of *Pentecost* divides his book into ten chapters on the following subjects:—1. The Evangelical Revelation perfected through the descent of the Holy Ghost. 2. The Holy Spirit's Mission. 3. Impressions without. 4. The Sermon. 5. The Awakening. 6. Counsel and Encouragement. 7. Incorporation of the Three Thousand Converts. 8. The Disciples in Religious Association. 9. The Disciples in Social Life. 10. The Daily Growth of the Body. These chapters are followed by valuable supplementary notes, and many foot notes, some of which are deeply interesting. The research which is manifested, the modesty and prudence which are evinced, the candour which is conspicuous, together with the purity of the style, and the soundness of the doctrines which pervade the work, are highly commendable, as a whole, while, the 4th chapter especially, with several other portions of the volume, are really valuable. If we can find space, we hope to give a few extracts in a future issue.

## 4. *The Philosophy of the Divine Operation in the Redemption of Man. Being volume Second of the "Philosophy of the Plan of salvation, by an American Citizen."* By James B. Walker, lecturer on the Harmony between Science and Revealed Religion, &c., with notes philosophical and explanatory. London: Ward and Co., 27, Paternoster Row, 1862.

We rejoice in the extension of scientific

research, and in the development of facts, especially when sound philosophy is applied to the search after, and the elucidation of those imperishable truths that so profusely enrich the pages of the Holy Scriptures. While we as thoroughly deprecate that presumptuousness of the philosophaster whose paltry dabbings in the sciences have heightened his self-confidence, and on subjects not a few, even on those of the most importance, have led him to assume that Divine revelation must be subject to his dictum, and that the inspired writers must be believed, or discredited, according to the conclusion, to which he and men of his class have arrived, but we have not so learned Christ. The work before us is the very opposite in every respect to the productions arrogantly put forth by the authors of the "oppositions of science, falsely so called." With a profound reverence for revealed truths, with a mind thoroughly disciplined to close thinking, and with a peculiar aptness to reduce metaphysical difficulties to subjects of easy comprehension, and so to simplify matters of deep philosophical research, as to make them plain to ordinary minds, uniting withal the soundest philology, the work is one of no ordinary character; which to pious biblical scholars, will prove a valuable auxiliary in their study of holy writ. We have much pleasure in very highly recommending this excellent work.

5. *The Light of Life; or Assured Salvation for Doubting Christians, and How to Attain it.* By Thomas Mills. London: Sold for the Author, at 21, Warwick Lane, Paternoster Row; R. Davies, Sutton Street.

WE are glad to meet Mr. Mills in the fields of literature, and having previously profited by the productions of his pen, we anticipated real pleasure in the perusal of the work before us, and in this, our anticipations have been fully realised. "The Light of Life" is especially designed for a class of Christians for whom we feel a profound sympathy. In many instances, persons constitutionally timid are subjected to uncharitable reflections, and very unwarrantable reprovings and censures from parties of robust health, vulgar habits, and coarse sensibilities, who would be much more in their place if they were humbly learning the rudiments of the religion of Christ, than in assuming the office of censors of persons, who in many respects, are much superior to themselves. Mr. Mills, however, is blest with a large measure of religious sympathy; and had he been in the region of doubt, nurtured and educated under the supervision of nervous affection, and

had he, in his ministerial life and pursuits, been making the duty of weeping with the sorrowful, and rejoicing with those on whom the unclouded smile of an approving God constantly rested, he could scarcely have painted with greater accuracy the features of "Doubting Christians," or more clearly and forcibly have guided their anxious minds to the source of deliverance from their manifold perplexities and fears. The work has our best wishes for its success in carrying out the designs of its pious author.

6. *Ralph Saunders, or the School-boy Friends.* London: Published by KNIGHT and SON, Clerkenwell Close.

THIS is one of a class of books that when once the reading of them has been begun, it can scarcely be relinquished. The effects of drunkenness are graphically portrayed at the commencement of the work, and the benefits of virtue and religion are very pleasingly delineated. The narrative form, adopted instead of the didactic, may in the estimation of some people, be deemed a satisfactory reason for the course pursued in writing tales of a religious cast, but we retain our views on this subject, that in the training of youth, as well as in promoting the best interests of other people, truth is, for many reasons, to be preferred to fiction. With the exception of the volume being too much of a novel in its character, we think very well of it, and feel assured it will be a great favourite with many readers.

7. *The Mouth of the Pit; or the Hartley Colliery Calamity. A Sermon and a Narrative, by Rev. B. S. Hollis, of Islington, London.* London: KNIGHT and SON, Clerkenwell Close. Price Sixpence. Also a cheaper edition at Threepence.

THIS is a plain, practical, useful sermon, calculated to illustrate several passages of the sacred scriptures, and promote intelligent piety. The narrative is of a thrilling character, which can scarcely be read without profit even by the volatile and the gay, while it will deepen the impression made on many hearts. "It is better to go to the house of mourning than to the house of feasting."

8. *The Liberator: A monthly Journal of the Society for the Liberation of Religion from State Patronage and control.*

WHILE we aspire to no niche in the temple dedicated to what some call "Political Dissenters," we nevertheless are happy to be found among those who religiously dissent from "State Religion."

To bring about the liberation of religion from state patronage and control, is the great design pursued by this humble, but very effective journal, and while its conductors "walk by the same rule," we wish it success.

9. *One Lord: The Deity of the Lord Jesus Christ: An Essay*, by a member of the

Christian Church, London: William Tweedie, 337, Strand. Huddersfield: Joseph Wild, John William Street.

In this Essay, we find some things to commend; but it also contains some grave errors in theology and logic: for these we were prepared, when we found that the author esteemed Deity "the comprehensible Being."

## HOME RELIGIOUS INTELLIGENCE.

### WORK OF GOD.

1. MANGOTSFIELD, BRISTOL CIRCUIT.—Dear Brother Harland,—On Monday, Jan. 20th, 1862, we commenced protracted meetings. The services were conducted by Rev. A. Bound, who began by a course of visiting in the afternoon, and he preached in the evening, after which a prayer-meeting was held. In this manner the services went on for a fortnight, we had good congregations every night, and a blessed influence; some who were growing cold got quickened; and between fifty and sixty persons professed to find pardon. Praise the Lord. It was most gratifying to behold husband and wife kneeling together, and together crying for mercy. Many acknowledged that they had been the worst of characters in the village. On the Sabbath, the chapel was crowded. At the lovefeast, fifty-eight persons spoke their experience in an hour and a half, many of them being young converts. The local brethren laboured well from the beginning to the end. We are thankful that the good work is still going on, souls are being converted, and God's name glorified. May the power of the most High ever rest on us. Amen.

WILLIAM NEWMAN.  
A. BOUND.

2. ULVERSTONE AND AMBLESIDE MISSION.—Dear Brother Harland,

—Many of your readers, it may be presumed, are collectors for the mission fund, and most of them, no doubt, are subscribers thereto. To all these, accounts of the extension of our Zion will be interesting, while to others, they are calculated to be profitable and stimulating. I seldom read your pages without feeling better, and I determine to be more zealous in the cause of the Saviour. May all your readers, we young preachers especially, be more extensively baptized with the Holy Spirit, that we may neither be afraid nor ashamed to lift up our voices in the streets, and say to the people of England, and the world, "Behold your God."

I was sent by the General Missionary Committee in July, 1861, to open a mission at Ambleside, and in the neighbourhood. In September I was instructed to extend my labours to Ulverstone, and the villages around. I left Kendal on the morning of Sunday, July 21, and arrived at Ambleside in the afternoon. At five o'clock, I took a position at the cross, and began to sing,

"Weary souls that wander wide," &c.

While I was singing, a number of people came to within a short distance of me, to whom I preached of Christ dying for our sins according to the Scriptures. Soon after eight, I took my stand in a different part of the little town,

and again set forth Jesus, to a greater number of people. Before I ceased speaking, the lightnings began to play around me most vividly, and there was every appearance of a coming storm. In a short time, the whole heavens were covered with thick darkness. Six or eight weeks of almost uninterrupted rain and wind followed, so that preaching in the open air could seldom be attempted. I was permitted, however, to hold several open-air services at the head of Windermere Lake, and I frequently preached in a room rented by a few Independents, who could not supply it with preaching.

After a few weeks' labour, a class was formed, the members of which continue to trust in God.

*Hartsop*.—I went to this place during the first week of my sojourn at Ambleside. It is a small hamlet in the midst of some of the large mountains of Westmoreland. From Ambleside, the way is up to a house, which is said by some to be at an elevation which exceeds that of any other house in England, and down through the Kirkstone pass. The first time I went, I could walk only a few steps at a time. I was amazed at my own position. A rugged, jagged, precipitous mountain on either hand was towering far up towards the heavens. While near the summits, torrents were issuing from their sources, and as they rushed, plunged, leaped over loose stones, and firm rocks, they made the wildest music I ever heard. All around, and in the wildest profusion, were lying rocks, "black, craggy, and vast," that had in past days left their fellows, and rolled down hither with fearful velocity. Amidst all that was wild and romantic, I was very happy. I was following in my Master's steps, to seek and save that which was lost, and I sang aloud, "Grace crowns the Christian's lot," &c.

When I found Hartsop, I was told that no religious meetings were held there; but I soon got a house, called the people together, and began to preach to them Jesus. The inhabitants manifested great readiness to hear. I have never yet disappointed them. Neither drenching rains, driving winds, falling snows, have prevented my going. The mountaineers have felt the power of God, and some who never attended "sitch places" are now seldom absent. A class has been formed, which I hope will go on and prosper.

*Ulverstone*.—I commenced my labours here, October 7th, 1861, by preaching twice in the open air, and twice in a room. Mr. M'Vea preached in the afternoon, so we had five services the first day. I preached several times at the cross afterwards. Our congregations are moderate, and we are trying to increase them. May the Lord bless our efforts. A class has been formed at this place.

*Dalton*.—Mr. M'Vea and I went to this place, October 7th, 1861, and took the very position occupied by Mr. Jersey, who was cruelly persecuted\* in 1823, and from which he was sent to Lancaster gaol. We began to sing, "Weary souls that wander wide," &c.

And in a short time we were surrounded by a multitude of people, including riflemen, policemen, and clergymen. All, excepting the last named, listened attentively. Mr. M'Vea preached first; I followed. We then sang,

"Just as I am without one plea," &c. till almost every person in the vast assembly had a smattering of the words and tune. That was a good service. From that night, the people were much disposed to favour us. I have often preached there since, and never wanted a congregation. The last service I

\* See "History of the Connexion," page 156.



held was on the 18th of November. A thick snow was on the ground, but the people stood as still almost as if it had been Midsummer. We now hold our services in a house, congregations always good. A class has been formed; may it multiply speedily.

*Urswick.*—At this place, Mr. M'Vea had got a house, and gathered a congregation before I arrived. We have had some very profitable services at this village. The Lord has been with us to wound and to heal. A class has been formed here also.

*Barrow.*—I went to this place on November 7th, and preached in the open air by candle-light to a few people, shivering with cold. I went again the following week, and preached to a large congregation, by moonlight. At the close of the service, a woman offered me her house for the holding of our services, which are held on the week days only. For want of assistance, we cannot attend on Sundays.

In addition to the above towns, &c., I have preached several times in the open air at Bowness, Hawkshead, Lindal, and once at Martin. This place seems to be left in undisputed possession of the enemy, as no religious services are held thereat.

I went on Sunday morning, after preaching at Dalton; four friends accompanied me. When we arrived, we found a number of men with bruised, bloated faces, sitting on the ground, in their red pit clothes. At the sound of

"Jesus, the name high over all," &c., almost all the people in the village came from their houses. With the exception of a few, all were quiet, while I spoke of God so loving the world as to give his only begotten Son to die for it. I have much regretted not being able to visit Martin regularly.

The winter is past; spring has

arrived; we shall (D.V.) lift up our voices in the streets. May the power of the Lord rest on us, that we may go forth to glorious war and certain victory. Amen.

ELI ILLINGWORTH.

3. EDINBURGH MISSION.—Dear Mr. Harland,—You and your numerous readers will be pleased to hear that we are making a little headway on this station. The writer and his wife came to this city in November last, just a week previous to the dreadful catastrophe caused by the falling of a house in High-street. The Sunday after the accident, I preached by gas-light in High-street, after which we processioned to our place of worship. This is a large hall, for the use of which we pay £20 per year. The singing attracted a considerable number of persons, so that our congregation was nearly doubled. Finding street exercises to answer well, we have (notwithstanding the cold weather) held short services in the open air several times since. But, I having taken a severe cold, and being advised by Professor Miller to desist from preaching out-doors during the cold weather, the street preaching has been abandoned for a short time. However, our services have been made well known. We are happy to say our congregations have greatly increased, and eight precious souls have been brought to a knowledge of the truth and added to the society. On Sunday, February 2nd, 1862, the writer took part in a religious service in the Free Assembly Hall. The congregation numbered nearly 3,000. The Rev. William Reid, M.A., editor of the "British Herald," and I preached twenty minutes each. At the close of the service, a prayer-meeting was held, when a woman, who had been a member of our society thirty years ago,

begged me to pray for her, a poor backslider. She has since joined the society, and is still struggling for the "one thing needful." As we were leaving the hall, a young woman fell prostrate on the stone steps between the passage and the hall, and continued crying aloud for mercy. She obtained peace of mind while on her way home in company with a pious friend. While I was conducting a religious service at Portobello a short time since, an ungodly man dropped upon his knees and cried aloud for mercy. He was soon made happy, and began to pray with all his might for his poor wife and child. He may now be seen plodding his way nearly every Wednesday night from Portobello to Edinburgh, a distance of three miles, to hear the word of God. Alleluiah to the Lamb! May the Lord baptize the whole Connexion with fire from heaven, and may He send a flood of converting glory over all the land. Amen. J. VAUGHAN.

4. GRIMSBY CIRCUIT.—Mr. Editor,—Good news from a distance, communicated through your monthly serial, is refreshing to many of your devout readers; hence we are happy to inform them that, through God's blessing, our circuit is prosperous. During the last few weeks, several souls have been gathered to our ranks, and we are projecting still further aggressive movements. The improvement is pretty general; but several places have been visited with showers of blessings; viz., Grimsby, especially the Bethel congregation, Humbersstone, Waltham, Brigsly, Wold-Newton, and Tetney. The last-mentioned place is celebrated for Primitive Methodism, and latterly considerable additions have been made to our church at that place. This work has been accomplished by the circuit's own ministers and

office bearers, and by labourers connexionally sanctioned, except in one instance, in which a small society erred undesignedly, we believe. After a revival, there is too often reaction, which, in the absence of the utmost caution in reporting the numbers sometimes gives to stations an apparently unsteady character.

We shall, I trust, seek to prevent this. We are not without hope that the temporal pressure which many of our dear friends experience (saying nothing of the appalling calamities which have smitten others), will be overruled by Providence for good, and that this will be a marked year in our Zion's history, and in the history of God's cause generally. May the church speedily experience more largely the baptism of the Divine Spirit.

C. KENDALL.

5. TOLL END, WEST BROMWICH CIRCUIT.—Mr. Editor,—I have great pleasure in being able to send you an account of the progress of the work of God at Toll End. Some twenty years ago, Primitive Methodism was in a low state at this place, our people not having a place in which to worship except a dwelling-house. But, in 1843, we were enabled to erect a chapel, which has been our home ever since. The population near our sanctuary has increased very much recently, and the chapel was too small. When Messrs. Jukes and Moss were stationed for West Bromwich, Mr. Moss came to reside at Toll End. During the station of these brethren, we were favoured with a mighty revival; souls were converted to God throughout the circuit, and at Toll End, many were added to the church. We then, in connection with friend Moss, began to talk about putting a gallery into the chapel. Plans were drawn, and

estimates were brought in; but the work was subsequently abandoned, and the matter stood over again till Messrs. James Arnold and William Evans came among us. Mr. Evans succeeded Mr. Moss. He called the friends together, and laid down plans how we might accomplish our object. Having got the sanction of the proper authorities, the work was commenced, and, I am happy to say, it was completed, including an orchestra,

at a cost of £150, nearly all of which is paid. Since putting in the gallery, we have had the chapel thoroughly cleaned, painted, and ventilated; we have also put a clock in the front of the gallery. The cost of the whole was £40, which sum has been fully realized and paid. May heaven bless our friends, and may we all meet in heaven. Amen.

JOSEPH DUFFELL.

### MISSIONARY SERVICES.

1. GRASSINGTON MISSION.—Dear Brother Harland,—We have recently held missionary meetings on this mission. Sermons were preached on the 26th of January, 1862, and public meetings were held during the week. We were assisted by the Revds. J. Jobling, of Burnley; and T. Smith, of Pateley Bridge. We had a very comfortable influence, and notwithstanding the low state of things in the neighbourhood, we are able to report an increase in the proceeds of this anniversary, when compared with the income of last year, of £1 3s. The following are the sums raised:—Grassington, £2 1s. 3½d.; Hebden, £1 6s. 7½d.; Starbottle, 7s. 2d.; Kettlewell, £1 0s. 3d.; Barden, £3 14s. 4½d.; total, £8 9s. 8½d. J. A. CARISS.

[The amount is small, but we hope more attention will be paid to the extension of the missionary work for the future. We are glad that there is an increase on the receipts of last year, and we hope every succeeding year will be better than its predecessor. Honour the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. (Proverbs iii. 9, 10).—EDITOR.]

2. LOUTH CIRCUIT.—Anniversary services, in aid of our missions, were held in this Circuit in the following order, viz.:—On Sabbath, Feb. 16th, 1862, the Rev. H. Woodcock preached at Louth in the morning, and the Rev. T. Newsome, in the afternoon and evening. Sermons were also preached at Theddlethorpe, North Somercotes, and Grainthorpe. Public meetings were held at Theddlethorpe, Monday; North Somercotes, Tuesday; and Grainthorpe, Wednesday.

On Thursday, Feb. 20th, a missionary breakfast was provided in the girls' schoolroom, Louth, at nine o'clock in the morning. The gratuitous tables, furnished by our esteemed friends, Messrs. Byron, Maltby, Ellerby, North, Allison, Simpson, and Scales, showed that they had spared neither labour nor expense, and that they had entered heartily into the work. A larger number sat down to the good things provided than on any former occasion. After breakfast, a public meeting was held, presided over by the writer, which was addressed by the Revds. H. Woodcock, W. Sanderson, J. Maltby, Esq., and one minister from each Dissenting denomination in the town. The schoolroom was crowded, and the speakers had great liberty in their

addresses. Mr. Sanderson preached in the afternoon, with his usual energy, to a large and respectable assemblage. The annual public meeting was held in the evening, presided over by Wm. Byron, Esq., of Stewton House. The report was read by the Rev. R. Cheeseman, and powerful appeals in support of the missionary cause were made by the above-named ministers, and Mr. Robson, of Hull. The proceeds of the anniversary amounted to £88 13s. 9d., being almost £10 in advance of last year. Our indefatigable friends, the ladies of the sewing society, presented £20 6s. Mesdames Maltby and Blanshard collected £15 4s. Wm. Byron, Esq., presented £10 as a donation. J. Maltby, Esq., £2, £3 as the produce of the missionary box, and £3 2s. 5d. from Mrs. Maltby's house box.

Much prayer had been offered to God for His blessing on these services, and He heard us, and sent us help from His holy hill. O that our Connexion may arise and shake itself, put on its strength, and more than ever go forth to seek the salvation of our perishing race.

R. CHEESEMAN.

3. BRANDON CIRCUIT. — Dear Editor,—We have recently closed two very interesting courses of missionary services in this Circuit. The first commenced January 12th, 1862, and was continued the four following evenings, at which Brother T. Lowe, of Lynn, rendered us efficient aid. At Brandon, we realized £1 6s. 9d.; Feltwell, £1 16s. 11d.; Methwold, £6 7s. 5d.; Northwold, £2 10s. 9d.; total, £12 1s. 10d.

The second course commenced on February 2nd, and it was continued during the week. We were favoured with much of the presence and blessing of the Lord, while aiming to promote His glory in the

salvation of mankind at home and abroad. Visible good was the result in a spiritual sense, and financially we were ahead of any previous year in the history of this station. Brother John Winkfield was our deputation, and he was welcomed by, and made a blessing to, many. Our Saham friends brought to the missionary altar, £7 6s. 6½d.; Ashill, £2 2s. Little Cressingham (which is only a very small village, and where we are under the necessity of worshipping in a cottage, but where we have a noble band of collectors), £10 1s.; Walton, £4 10s. 11d.; Thompson, £1 15s. 5½d.; total, £25 15s. 11d.

In addition to the above, we have many signs of Divine approval in several places; such as the powerful manifestations of Jehovah's presence in answer to prayer; the unction of the Holy Spirit attending the preached word, and occasionally the salvation of enthralled souls. That this work may increase among us, through the whole of our Israel, and the entire world a thousand fold, is the prayer of

WILLIAM H. MEADOWS.

4. PENZANCE CIRCUIT. — My Dear Editor,—On Sunday, Feb. 16th, 1862, preparatory sermons were preached in this circuit by the Revs. R. Parks, of Lincoln, and J. Best, of Redruth. The deputation served the cause well, and large congregations were profited by the glorious Gospel they heard. The missionary meetings were addressed by the above-named ministers, J. Hawkins, J. Watson, T. Allen, J. Wiltshire, R. Killingrey, and the writer. These meetings were powerful, and the sum of £48 15s. 5d. was realized, being £2 16s. 8d. more than was raised at the same place last year. Thanks to all collectors and donors, and praise be for ever ascribed to

the great Head of the Church for His blessings manifested to us.

C. T. HARRIS.

5. **DONCASTER CIRCUIT.**—Dear Editor,—On Sunday, Feb. 23rd, 1862, missionary sermons were preached at Doncaster, Mexbro, Bentley, and Stainforth by Messrs. J. North, W. Whitby, W. R. Monkman, and the writer. During the week, a missionary meeting was held at each place, and addresses were delivered by the above-named preachers to large and attentive congregations. The deputation did us good service, and the meetings were of an interesting character. The missionary operations, and progress of the Connexion were referred to by the speakers, and their statements were well received by the people. The four places raised £34 3s. 2d., being £6 6s. 4d. more than was realized at the same places last year. Our kind collectors have done well. For the financial improvement we are glad; but more so for the salvation of souls. The Gospel preached has been attended with power, and sinners have been brought to Christ, and made happy. That greater prosperity may attend the operations of the Connexion, is the prayer of yours in Christ,

T. KENDALL.

6. **ST. IVES, CORNWALL.**—On February 23rd, and four following days, we held a course of missionary services, at which we were favoured with the labours of the Rev. R. Parks, of Lincoln, the Rev. J. Shephard, of St. Austell; the Rev. B. Browne, Wesleyan, also gave us a sermon, and assisted at St. Ives public meeting; the Rev. J. Smedley occupied the chair, and brothers R. Killingrey and W. Harvey took part in the proceedings. Our congregations were large, the chapels were crowded, the Divine

influence was richly vouchsafed, and the collections, &c., in the aggregate were £3 1s. 6½d., in advance of those of last year.

St. Ives missionary Steam Ship had made a prosperous voyage, in a fortnight, her friends obtained £12 0s. 2d.. This, with public collections, boxes, and donations amounted to the sum of £32 7s. 3d., being £2 10s. 3d. in advance of last year. Lelant raised £6 5s. 5d., Nancledera, £5 0s. 7d., and Trevalgan, £5 8s. 7d. Total, at the four places, £49 1s. 10d. Each place produced a little more than was raised on the previous year; and, what is more encouraging, Trevalgan society has been doubled within the last six months. At each of the other places, the "Lord has made bare His holy arm," and sinners have recently been brought to God. All praise to Jesus. WILLIAM HARVEY.

7. **GRIMSBY CIRCUIT.**—Mr. Editor,—On the 27th of Feb., 1862, we closed an interesting course of missionary anniversaries. On Sunday, 23rd, sermons were preached at Grimsby, Thorsby, Laceby, and Keelby, and public meetings were held on the four following days. The Revs. D. Kendall, T. Greenbury, and J. Wood attended as our deputation, and rendered the cause of Christ good service. Our monetary progress, considering the times, was very encouraging. The amount raised at Grimsby was a little less, owing to the absence of the proceeds of a small tea meeting, which seemed unavoidable, from the tea meetings, we have had in connection with our new chapel, apart from the tea, the proceeds were in advance. The following sums were raised:—Grimsby, £28 15s. 10d.; Thoresby, £10 14s. 10d.; Laceby, £16 3s. 4d.; Keelby, £15 11s., being, in the aggregate, several

pounds in advance of the previous year. Our missionary collectors had, with few exceptions, been truly diligent, and some additional donations were received. To all

who have helped, we return sincere thanks, and we pray that they may enjoy every spiritual blessing.

C. KENDALL.

### CHAPEL OPENINGS.

1. IDLE.—The opening services of our new chapel at Idle, Shipley Branch, were commenced on New Year's-day, 1862, when two sermons were preached by the Rev. G. Lamb, of London. The services were continued on Sunday, January 5th, when the Rev. W. Jackson and Charles Rhodes, Esq., of Bradford, preached. Also, on Sunday, January 12th, sermons were delivered by the Rev. J. Maylard, Rev. S. Dyson, Independent minister, of Idle, and Mr. W. Peel, of Bradford. All the services were well attended, and gave great satisfaction. The collections amounted to £48. We have now a neat, substantial, and commodious chapel, 48 feet by 36, galleried all round, and two vestries are attached. Also, a spacious school under the chapel floor, well lighted, and two cooking rooms. The whole cost is about £800. We have received from voluntary contributions, collections, &c., about £300. But, as there was an old debt on the premises of £150, we must beg £50 more, so as to leave not more than £600 debt on the premises. The trustees and local building committee are thankful to all who have assisted them in the undertaking. May God vouchsafe his blessing, and reveal his glory in this new house of prayer. Amen.

JOHN MAYLARD.

2. EPWORTH CIRCUIT.—West-woodside is a large village in Epworth circuit, into which the devoted pioneers of our beloved Connexion entered in 1819. The

word preached by them took effect. Sinners were brought to God, a society was formed, and a small chapel was erected in 1822. Subsequently a larger was needed, and a second was built in 1835. Last year, about this time, we deemed it to be our duty to make an effort for one still larger, and, by the blessing of God, we have exceeded beyond our expectations. The opening services, which were of an interesting nature, took place Jan. 5th and 12th, 1862. Mr. J. Ratcliffe and Mrs. Moody officiated; the congregations were good, and the collections satisfactory. The chapel stands about the centre of the society, and not far from the centre of the village, and where there is the advantage of a junction of four roads leading east, west, north, and south. The walls are kiln-burnt bricks, the front is tuck-jointed, the chapel is covered with the best countess slates, and blue Staffordshire ridging. It is 36 feet by 27 feet 6 inches, and is 15 feet from the floor to the ceiling, the floor being nine inches above the surface, and the site being much higher than the street, it imparts to the building a commanding appearance. The entrance is by folding doors, with circular head. Over the fan-light is placed a beautifully wrought stone, bearing the following inscription: "Primitive Methodist Chapel, 1861." On each side of the doors, and also at the west end, is placed a large circular-headed double-hung window, and one of the same dimensions, except the circular-head, on the north side. At a proper distance therefrom

two plumb jamb walls, over which is turned a substantial arch, where sliding doors are to open into the school-room, which is about to be built on the east end of the chapel. We have two circular-headed windows of a smaller size, to throw additional light on the platform, the workmanship of which, with the whole of the interior, not only presents an air of neatness, but does great credit to the contractor. In front of the platform, we have a singers' pew, on each side of which are two comfortable family pews. The west end is elevated. Altogether we have twenty-two pews, which will accommodate more than one hundred persons, with about seventy free sittings. The plastering, including the cornice, and highly-wrought centre-pieces, is done in a superior style, and, we may also add, the chapel is well ventilated. Behind the chapel,

we have sufficient land on which to build a school-room, &c.. The materials of the old chapel will be employed for building the school, except they be previously disposed of. The cost of the new chapel, including the land, which is freehold, the making of the deeds, which are enrolled in her Majesty's High Court of Chancery, eight paraffin lamps, carting the materials, &c., is about £196, towards which we have realised £88. On both the chapels we have borrowed £100, at four-and-a-half per cent., and £40 at five per cent., and we are thankful to say that nearly all the sittings are let. We wish to record our grateful acknowledgments to the Almighty, to the circuit quarterly meeting, for a grant of £30 from Crowle Wharfe great meeting fund, and to all who have assisted us in this undertaking.

THOMAS RATOLIFFE.

### CHAPEL RE-OPENINGS.

1. BARROW—BARTON CIRCUIT. —Dear Editor,—The services in connection with the re-opening of the above chapel were commenced on Sunday, January 26th, 1862, after erecting a gallery in it, and making other alterations for our improving Sabbath school and congregation, at an outlay of £80. Two sermons were preached by the Rev. G. Stansfield, of Manchester, to crowded congregations.

On Monday afternoon, January 27th, 1862, the Rev. J. Petty, of Hull, preached an impressive sermon, and many felt it good to be there. At five o'clock, about 300 people sat down to a social tea, gratuitously provided in the Temperance Hall, which place we were allowed to occupy free of charge.

After tea, the hall was re-arranged for the public meeting, was quickly crowded, and many were not able to gain admittance. In

the absence of the ex-Mayor of Hull, who was expected to preside, the chair was taken by R. Bristow, Esq. The speakers were the Revds. J. Petty, G. Stansfield, R. T. Brown (Independent), D. Ingham, and the writer. The meeting was of an interesting character. £60 have been obtained by donations, collections, and the tea, and we expect that the remaining £20 will be raised; so that, though important improvements have been made to the trust property, it is intended that there shall be nothing added to the debt. Several applications have been made already for additional sittings. That the great Head of the Church may prosper his work is the earnest prayer of

B. STANFIELD.

2. LEEK.—Dear Editor,—The year 1861 will be memorable to the friends of Primitive Methodism

in this locality, as the period when our chapel underwent important alterations for the better accommodation of our increasing congregations, society, and Sabbath school. For many years the cause of God has been low at this place, and circumstances have concurred to make Zion languish. But amidst all the trials which the cause has had to pass through, some warm-hearted friends have stood by it, and sought to promote its well-being. These friends have frequently contemplated the alteration of our chapel, but they never could see their way clear to commence till about twelve months since, when a gracious revival took place.

The good work continued to progress, and our congregations increasing rapidly, every impediment to the alteration was soon removed, and proper steps were taken for the accomplishment of the object. The entire cost of the alteration, including painting, graining, and varnishing, is about £208, towards which, we have realized, in donations from the trustees, Messrs. Astles, Salt, and Vernon,

£10 each; Messrs. Joshua, Brough and J. Dakin, £5 each; Mr. H. Johnson, £2; Mr. W. Lovatt, 2 guineas; A number of kind friends have given £1 each, and others have given less sums, the whole amounting to £78.

We held our re-opening services Nov. 17th, and Dec. 1st, 1861, when sermons were preached by Messrs. Walker, G. Bullen, and J. Broad, the Rev. R. Pattinson, of Macclesfield, and the Rev. S. Hooly (Wesleyan). The services were very impressive and powerful, and the congregations large and attentive. The collections amounted to £12 17s. 5d. The total of money raised is £90 17s. 5d. We tender our thanks to the Giver of all good, and to our many friends for their aid. We have put a gallery into our chapel, and boarded the floor, which now forms a good schoolroom. Our sanctuary is 43ft by 35ft. inside, and will seat about 700 people. That it may be the birth-place of many souls is the earnest prayer of the writer.

JOSEPH SUTCLIFFE.

### SPECIAL EFFORTS.

1. NORTHAMPTON CIRCUIT.—Dear Brother Harland, — For some time our friends have been struggling with outstanding debts connected with their chapel in this town. Upwards of two years ago, a cottage connected with the chapel premises was transformed into a school-room, and other improvements made, which involved a considerable outlay. An effort was made at the time, but still unsettled bills, and interest thereon, to the amount of £39 10s. 3½d., remained up to July last, when the writer entered this station. We are happy to be able to inform you that the above amount has been paid, and that during the year we have not only settled all

accounts for the interest of 1861, but other liabilities have been paid for back interest to the amount of £5 18s., and we have not only commenced this year free of debt, but we have £10 which we have received from the General Chapel Fund, towards reducing the principal. The following sums have been raised, begged by P. Coates, accompanied by different brethren: £19 6s. 4½d.; part profits of a bazaar £17 3s. 10½d.; the other was received from the proceeds of a tea-meeting and collections. In addition to this special effort we are making arrangements to reduce the chapel debt £100 during the next six years, and by united efforts,



and the blessing of the Lord, we think it can be accomplished. We beg to tender our thanks to all who have helped us in this matter.

P. COATES.

[Under the circumstances Mr. Coates and the friends at Northampton have done well, but the case is highly suggestive of a lack of previous effort on behalf of the chapel, else why all these arrears? As soon as a chapel's expenses exceed its income, *immediate efforts* ought to be put forth to aid the cause of God by helping the sanctuary, and so far maintain the honour of the Connexion. "Owe no man anything."—St. Paul.—Ed.]

2. TOLL END, WEST BROMWICH CIRCUIT.—Mr. Editor,—Three special sermons were preached on behalf of the Trust Fund in our chapel at Toll End, on Sunday, February 2nd, 1862; the Rev. S. Sanders preached in the morning and evening, and Mrs. Sanders in the afternoon. The services were well attended, and the collections amounted to £10 13s. 8½d. To God be all the praise.

JOSEPH DUFFELL.

3. HALIFAX CIRCUIT.—EBENEZER (PRIMITIVE METHODIST) CHAPEL.—On Monday evening, the members of the church and congregation worshipping in this chapel, took tea together in the school-room. After tea, a meeting was held in the chapel, when E. M. Wavell, Esq., was called to the chair, and explained the object of the meeting, viz., the entire removal of the heavy debt upon the chapel. After making some interesting remarks on the subject, he called upon the Rev. A. Worsnop to read the report. The report stated that Ebenezer Chapel was built in 1822, and cost £1,460, towards which £138 were raised, leaving a debt

of £1,322. With this heavy debt the Society struggled hard for several years, and were afraid at one time of losing the chapel, but God raised up friends to help them. Since then various efforts had been made to reduce the debt; but, having had several alterations and improvements to make, at a considerable cost, besides meeting the interest and other expenses, the principal could only be reduced by small sums. Up to April 13th, 1860, there still remained a debt, of £800 upon the chapel, when the Rev. Mr. Worsnop named the case to Joseph Crossley, Esq. As this gentleman had, for several years, liberally supported the Primitive Methodists in this town, and as he had before named the chapel debt, it was deemed not imprudent to suggest the case to him. He proposed that if the society would raise one-third of the entire debt, he would raise two-thirds. Thus encouraged, they set to work, and obtained promises to the amount of about £100. At a second meeting, held November 26th, 1861, when John Crossley, Esq., presided, the sums promised reached to £252 17s. 2d. The case having been stated, the chairman called upon the following ministers and friends to address the meeting:—Revs. W. Sanderson, of Kirton Lindsey; H. Knowles, of Retford; W. Gledhill, late missionary in Canada; J. Jobling, of Burnley; T. Smith, of Pately Bridge; W. Birks, of Halifax; S. Laycock, of Bank Top; and Messrs. W. Smith, J. Claybrough, G. Garfit, and J. Sutcliffe. The two first ministers preached on Sunday, when collections were made in behalf of the chapel. During the past year the people have been contributing by instalments, and by such efforts the sum of £253 15s. 2½d. has been raised, which, with other sums, enables the trustees and friends

virtually to state the chapel is free of debt.—*Halifax Guardian*, Dec. 7th, 1861.

Dear Editor,—Since the above was published, other sums have been received, which has enabled the trustees to pay £266 13s. 4d. (the one-third of the chapel debt) into the hands of the solicitor for the mortgagee. The two-thirds

have been paid by Joseph Crossley, Esq., and the whole of the debt was properly discharged, February 12th, 1862. We thank God that He has raised us up friends who have enabled us to clear off the chapel debt. May the salvation of God be their inheritance for ever.

A. WORSNOP.

### JUBILEE SERVICE.

POOLE CIRCUIT.—On Sunday, January 26th, 1862, we commenced interesting Jubilee services; Mr. Warner, preached at Poole, and in the prayer-meeting after the evening sermon, three persons obtained the salvation of their souls.

During the following week we held platform meetings at Poole, Winterbourne, Spettisbury and Durweston. Mr. Warner (the Deputation) brought the objects of the Jubilee Fund before the people in a satisfactory manner, and we obtained by collections and promises the following sums; Poole,

£13, Winterbourne, £3, Spettisbury, £4, and Dunweston, £5 10s., and at other places 17s., making a total of £26 7s., which sum we hope to pay into the hands of the district treasurer in June next. The congregations were good, and the people felt much interested. We were favoured with the assistance of G. Wells Coward, Esq., and Messrs. Hodges and Mate, at Poole. Our steward, Mr. Hunt, presided over the Spettisbury meeting. We hope the confessional arrangement will be carried out by the stations throughout our beloved connexion. E. RAWLINGS.

### OBITUARY.

1. MRS. JANE LUND, of Hesketh, Preston Circuit, took her flight from this world to a better, June 29th, 1861, aged eighty-five years. Her parents, James and Ann Blundell, were decent, moral people, and brought up their family to perform all the rites, ceremonies, and duties devolving on them as members of the established church. When Sister Lund got married she followed the example of her parents, bringing her family up in the same manner, till the Primitive Methodists missioned Hesketh in 1827, at which time she was laid on a bed of affliction. The travelling preacher visited her, prayed with her, and pointed her to Christ. When she recovered, she attended the ministry of our preachers, and soon became convinced of her lost condition as a sinner. She was led to seek earnestly for that salvation which was preached, as being free for all mankind. She looked to Christ, beheld his love, believed in his

willingness to save, and he gave her the Holy Spirit to witness with her spirit that she was a child of God; peace and joy then filled her soul. She found that religion was indeed the one thing needful to make the soul happy, that it was a pearl of inestimable worth, and that that which brought such unspeakable joy to her soul would bring the same to every one that believeth. She therefore joined the society, and was ever regular at the means of grace. She was particularly attentive to her closet duties, she read much in her Bible and other good books. In these exercises she found the streams of comfort and consolation to flow into her soul; yea, she experienced that by meditating in the law of her God day and night, her spirit was refreshed. She prayed and laboured much for the conversion of sinners, and he who has said, "Ask and ye shall receive," gave her her request; many souls were converted to God in answer to

her prayers, and she had the happiness of seeing her daughters converted to God. Others of her children and many of her grandchildren can set their seal to the truth, "That God has power on earth to forgive sins." May the Lord save them every one! Amen. Mrs. Lund was ever ready to encourage and advise those Christians with whom she met, to duty and devotedness to God. Many of us will long remember her kind and affectionate advice to us. The affliction which terminated her mortal career was rather protracted. I visited her when she was on her death-bed. I found her happy in the love of God, her confidence firmly fixed on the atoning blood of Christ. We knelt and prayed, and found we were at the gate of heaven. Glory filled the room. She often declared, "The Lord is with me;" "Bless the Lord, I shall soon be at home." In her last moments she warned sinners to flee from the wrath to come, and also urged believers to be faithful to the end. She fell asleep in the arms of him who had been the Shepherd and Bishop of her soul during the thirty-three years of her Christian pilgrimage.

MOSES JACKSON.

2. NATHAN SADLER was removed from this vale of tears to the land of everlasting rest, June 13th 1861, at Eryholme, Darlington Circuit. He was brought to God in October, 1858, at Harworth Chapel, while Brother J. Spoor was preaching, and he lived in the enjoyment of Gospel liberty to the day of his death. About half a year after his conversion, he was afflicted; he suffered much and was confined to his bed a long time, but he could say, "Good is the will of the Lord." His leader, Brother Nicholson, says, "about ten days before his death his soul was so filled with joy in Christ he could not rest till he sent for me that he might tell what Jesus was doing for him. I was with him a short time before he departed, he had lost the power of speech, but he lifted his arm and waved it in token of victory through the blood of Christ."

J. SPOOR.

3. ELIZABETH, the beloved wife of William CHAPMAN, Primitive Methodist local preacher, Grassington, was born at Hebden, Yorkshire, May, 1826. Her parents were industrious and moral people, so that she was restrained from many of the follies of youth. Nevertheless she lived without salvation until 1848, when she was converted to God under the ministry of Mr. J. Ashworth. Her course was steady, she loved the means of grace, and made the ministers of the Gospel welcome to her home: she

exemplified the grace of God in her earnest desire for the salvation of sinners. She laboured without ostentatious display to serve the church until January, 1860, when she was partly laid aside through affliction. Means were tried for her restoration which seemed for a time to succeed, but the most sanguine hopes of her friends were disappointed, consumption renewed its attack, and laid her on the bed of death. The writer visited her and always found her clinging to the cross, submissive to the will of the Lord. The day before her death the children were weeping, when she was heard to say, "It's hard to bear, but the Lord is my helper;" "Thank the Lord I have not to seek religion now;" "I am safe." Gradually the bands were loosened, and in full triumph the spirit entered into rest, on the 30th day of July, 1861. The bereft husband has lost one of the most industrious and affectionate of wives, the children a tender mother, a member of the church militant has been removed to the church triumphant.

THOMAS S. CARISS.

4. Died at Hull, on Sunday evening August 25th, 1861, Mrs. JANE COOPER, aged fifty-four years. She was born in this town, and in early life became a scholar in the Methodist New Connexion Sabbath School, and never forgot the instruction she received there. She was not, however, brought to God till about eighteen years ago, when she found peace in believing while praying by her bedside during the silent hours of night. She then praised God aloud, and rejoiced in Him with exceeding joy. Her conversion excited considerable attention in the neighbourhood, as her zeal induced her to recommend the Saviour to those around her. And the flame of holy zeal then kindled within her breast, continued to burn with steady and unabating ardour during the remainder of her life.

Near sixteen years ago she became a teacher in West Street Sabbath School, and manifested a deep interest in the welfare of the institution, whose benefit she sought to promote in every practicable way. Her regular and punctual attendance were worthy of imitation. For some time she resided about two miles distant, but she nevertheless attended to her duties as a teacher; and when she found that her declining strength would no longer permit it, sooner than relinquish her beloved employment, she and her husband removed to Anlaby Road, a convenient distance from West Street, by which means she was able to attend to the school till confined to her house by affliction. She was a diligent collector for its funds

whenever necessary, a kind and successful visitor of the sick and absent scholars, gave prudent counsel in teacher's meetings, and in various ways rendered very efficient service to the institution.

She was also a valuable member of the Sick Visitor's Association. She both freely contributed to its funds and diligently sought the contributions of others. She was frequently engaged in conversation and prayer with the afflicted and needy, and largely ministered to their instruction and comfort.

She was a useful and highly esteemed member of Brother Sissons' week night class, and rendered good service by visiting the sick and the absentees whenever necessary and practicable.

Mrs. Cooper was twice married, and after her second marriage she had the delicate and responsible duties of a step-mother to perform; duties which she was enabled to discharge in such a manner as to win the approval, gratitude, and esteem of all concerned. Her own children, and her husband's children rose up to call her blessed.

Mrs. Cooper. was a consistent and an active Christian, and it was hoped that many years of usefulness yet awaited her; but cancer in the breast defeated the skill of the physician and the power of medicine, and ultimately carried her to the tomb.

For seven weeks she was confined to her dwelling, and suffered considerably; but she endured her affliction with patience and resignation. It was my privilege to visit her several times, and I always found her in a very satisfactory state of mind. She finished her course in peace, with a blooming hope of immortality beyond the grave. JOHN PETTY.

5. ISABELLA DOWELL, Spenny Moor, Durham Circuit, expired in peace, August 10th, 1861, aged sixty-eight years. For the greater part of her life she had been a devoted follower of Jesus Christ and a member of the Primitive Methodist church. The attachment of our deceased sister to the social and public means of grace, the reading of the Holy Scriptures, the visiting of the sick and dying, was truly great and very commendable. She reminded me of those worthies of old "who departed not from the temple, but served God with fastings and prayers night and day," and "who delighted in the law of the Lord, and in His law meditated continually." In foul or fair weather, cloudy or sunshiny days, ebbings or flowings, scarcity or plenty, health or sickness, things Divine constantly occupied her mind, animated her life, influenced her actions, and sustained her in the most

desponding times. She saw no lion in the way of either duty or privilege, because it was her meat and drink to do the will of her heavenly Father.

Her end was brought about by repeated strokes of paralysis. Her soul, however, "was strong in the Lord, and in the power of His might." She departed, after repeating three times these sweet words, "Precious Jesus." N. BRABAN.

6. Died July 31st, 1861, at Roby Mill, Chorley Circuit, Lancashire, JOHN ASCROFT, aged twenty-three years. We regret to say that our deceased brother was not favoured with pious parents, and had not others cared for his soul, he might have continued in sin, and been finally lost. But at an early age he became a scholar in the Primitive Methodist Sabbath-school at Roby Mill, which instrumentality, through the blessing of heaven, proved effectual in turning his feet into the path of purity and peace. When he was nineteen years of age, he became deeply concerned for the salvation of his soul, this was in 1857. About that time a revival of religion took place among the Primitive Methodists at the above-named place, when about fifty persons professed to find peace through believing on the Lord Jesus Christ, of whom our departed brother was one, and he continued with us until he died, and was a consistent and useful member of society, seeking at all times the peace and prosperity of Zion. He was a man of few words, warm temperament, kind disposition, and industrious habits, and was esteemed by many in the village where he resided. His chief place of pious labour was in the Sabbath-school, and he did not labour in vain; he also took an active part in prayer-meetings. The society has lost a useful member, and the school a laborious teacher. His death, which was sudden and unexpected, was occasioned by the fall of a stone in the quarry where he worked.

"He sigh'd but a moment, and then all was o'er,  
For his spirit had passed away,"  
we believe to the regions of immortality and light. The night before his death he attended the chapel; the writer preached, and John's more than usual earnestness, on that occasion, was noticed by several of the friends, particularly in the singing. The concluding hymn was the 826th, and while singing the last verse his happy soul did in spirit and in truth offer up the prayer embodied therein.

"At death receive me, Lord, to thee,  
I long to flee away,  
That where thou art, I too may be,  
In realms of endless day."

The next morning early his spirit passed to those bright realms to be for ever with the Lord. He has left a widow and child.

That they may meet him in the bright home of sinless spirits is the sincere prayer of the writer.

R. B. HOWCROFT.

77. Died at Sedge Fen, Brandon Circuit, August 16th, 1861, WILLIAM GATHERCOLE, in the twenty-eighth year of his age. His first religious impressions were received in our Sabbath-school. These continued so to increase, that he was induced to attend the prayer-meetings and other means of grace that were being held, and about eight years ago he gave his heart to God, and united with the society. Since then he has been a steady and consistent member. His great aim has been to glorify God, and to be a blessing to his perishing fellow-creatures. Five years ago he became the superintendent of the Sedge Fen Sabbath-school, which office he filled with credit to himself and profit to others, till within a short period of his death. His end was brought on by consumption. His sun went down while it was yet day, but it set without a cloud. The writer visited him several times during his affliction, and always found him happy in mind and fully resigned to the will of his heavenly Father. His sufferings sometimes were very intense, but patience had its perfect work. He was satisfied that all was working for his good. This confidence made him courageous and cheerful. Sometimes his cup of joy was brimful, and he adored the riches of Divine grace with a grateful heart, in joyous strains, amid flowing tears. On one occasion, I, with Brother Meadows, visited him, and while praying by his bed-side, the Lord came so near that he, with ourselves, seemed covered with the cloud of the excellent glory. Truly it was the verge of heaven, the privileged place where the good man meets his fate, when breathing out his soul to God. Shortly after, with a brightened countenance, he exclaimed, "Happy! happy!" These were his last words on earth. His widowed mother, while watching the last moments of her affectionate and only son, saw and felt so much of God, that she was constrained to praise Him aloud. Thus lived and died one of "the precious sons of Zion." That we may meet him in our Father's house above, is the prayer of

JOHN ADDISON.

8. JENIMA BALDWIN, wife of William Baldwin, of Otley, Yorkshire, was born at Leven, near Beverley, January 19th, 1819. When a girl she was circumspect in her moral character; she regularly attended the services of the Established Church; but neither saw nor felt her need of experimental godliness

When about eighteen years of age, through the ministry of the Wesleyans, she was awakened to a sense of her sinfulness; penitently she approached the Lord in the exercise of faith, and she was instantly "born of God." She exemplified the principles of the new birth in her subsequent deportment. Her disposition, conversation, and conduct were amiable.

She was deeply concerned about the impenitency of the youth around. She, in union with other pious Wesleyans, commenced a Sabbath School in her native village; she laboured assiduously to impress the minds of her youthful charge with the importance of personal religion.

In 1844, she became the wife of him who now deplores her loss; and they came to reside at Otley. A short time after her removal, she and her husband felt it to be their duty to unite themselves with our people, and from that time to her death she was an ornament to our cause. For two years prior to her decease she was afflicted with a cancer, which, during the last seven weeks of her mortal sojourn confined her to her room; the disease, in its last stage, deprived her of the use of some of her limbs, sight, and hearing, occasionally her sufferings were alarming for some of her family to witness. But in the severest paroxysms of pain, she was perfectly calm, never repining. When these dreadful attacks were abating, she would serenely say, —

"What are all my sufferings here,  
If, Lord, Thou count me meet  
With that enraptured host t' appear,  
And worship at Thy feet?"

On the morning of July 31st, she heaved her last sigh, and died in the full assurance of hope, leaving a husband, and four little children.

HENRY CHABTREE.

9. Mrs. ANN ROBINSON, the beloved wife of Mr. W. Robinson, was a native of Etton, Beverley, Yorkshire. She began the journey of life, May 19th, 1802, and finished her course at Withernwick, August 12th, 1861, aged fifty-nine years.

My dear mother was not blessed with pious parents, still she was naturally of a serious, thoughtful disposition; but, though of a good moral character, she remained without saving grace until 1842. At that time her eldest son, John, was, under the preaching of the Rev. W. Luddington, savingly converted to God, and, though but eleven years of age, the change was strikingly evident. My mother saw it and wondered what one so young could know and say of religion, for to use her own words, "I knew nothing, nor could I say anything of it." Accordingly, with an infant in her arms, she hastened to the house (for at that

time we had no chapel at Witherwick) where "they that feared the Lord" were met to relate what God had done for their souls. Fearing to enter, she stood without. But words, like arrows, reached her heart and affected her soul. O! what a moment was that! what feelings thrilled her soul and revolved in her mind! But the grand crisis was come. She entered the house, gave her name to the class-leader, her hand to the Church, and her whole to God, and thenceforward to the time of her departure she remained an honourable member of her Primitive Methodist Church. Thus commenced her ever-brightening pathway of life and godliness.

My mother's religion was seen and felt in the family. She had an ever-deepening concern for their spiritual well-being. Hence, family worship was regularly conducted, and daily did she retire to her closet, where, "with strong cryings and tears," she implored heaven on their behalf. She also frequently read good books to them, especially the Bible and our monthly magazines. For some time her efforts appeared fruitless,—her family grew up wild and reckless. But my mother had learned to "sow beside all waters," to "labour and wait." She knew the power of prayer, and continued therein. Nor was she mistaken, for she lived to see her prayers answered, and died with a good hope of meeting her husband and nine children in heaven. Praise the Lord!

But my mother's religion was not confined to the narrow circle of her own household. She looked abroad on the masses, and over their misery and wickedness she wept and prayed. Never had she greater pleasure than when she was, in any way, helping on the world's salvation.

My mother was no bigot. She loved all who loved God, and was ever ready to give them a helping hand. But she was specially attached to the people of her choice. I never knew her leave her own service for another. She looked first to home. In all the ordinances of Divine worship, she had peculiar delight. The house of God was to her a miniature heaven, the means of grace were streams of blessing, and nothing, really avoidable, kept her from them. Often have I heard her say, "I must be at my post." She was also greatly attached to all the servants of God, and until declining health and a large family rendered it inconvenient, she delighted to make them a comfortable home. Equally desirous was she to help in financial matters. Her class moneys were regularly paid, and while able, she delighted to collect for the mission funds.

In a letter to the writer, the Rev. J. Gibson says,—*"I have known your dear departed mother for many years, and my confirmed opinion is that she was an exemplary Christian, diligent in her attendance at the house of God, very anxious for the prosperity of God's cause; and I always thought her a thorough Primitive Methodist."*

I had hoped she would be long spared, but the great Disposer of events, who "seeth not as man seeth," thought good to blast our hopes, and take away the desire of our eyes. For many years my mother suffered from palpitation at the heart. During the last three or four years, she has gradually failed. But as her body weakened, her soul was strengthened and prepared for its approaching exit. The fires of affliction seemed to elevate and refine. Never was the writer more deeply impressed with the fact of his mother's approaching dissolution than when at home in July last; but never had he seen her so raised above the world, so familiar with eternal things, and so like Jesus in spirit and life. What she then said to him relative to his high calling, has made an ineffaceable impression. About that time she had a slight stroke, which was followed by another on August 7th. To her eldest daughter she then said, "I am going, I would like to stay, but the Lord's will be done." Her sufferings were great, but she bore them with Christ-like patience. Her speech was affected, but at times she said and sung, "Could I but climb," &c., "Grace is flowing," &c., "I love Jesus," &c. To her husband and those of her family at home she said, "Meet me in heaven, and tell William to meet me in heaven." On Monday, August 12th, life's final moment came, but all was ready. Speech had failed, but my mother had given so many testimonies in life, that none were needed in death. But there was the uplifted hand, telling of victory won, and then the ransomed spirit fled, and was "safe at home."

In my mother's death, her husband has lost a good wife, her children a tender and indulgent mother, the Church a zealous and consistent member, but heaven has gained another trophy of redeeming grace.

May the husband and children meet her in heaven,—Amen. W. ROBINSON.

10. FRANCES ELIZABETH MOORE was born in London, in 1812, her parents were members of the Church of England, and endeavoured to bring up their children in the fear of the Lord, but the deceased did not make any profession of religion till after her marriage, about which time

she was awakened to a sense of her danger and joined the Primitive Methodist society, at Fornsett St. Mary, Norfolk. Her fellowship with heaven was sweet, she possessed in a high degree the ornament of a meek and quiet spirit, and she was a consistent member of society for upwards of twenty-one years. Her Christianity was severely tested by a long, and wasting affliction, but her foundation was the Rock of Ages, and the storms of life assailed it in vain, she was at times much harassed by temptation, but was enabled to exclaim under its pressure, "Great is my reward in heaven, I feel as if I could look up and see all those who have got safe thither," but added, "I hope I shall not have many more nights like the present, nevertheless, not my will, but the will of the Lord be done; I long to be where Jesus is."—On the 29th of June, she said "the storm is almost over,

"O glorious hope, O blest abode,  
I shall be near and like my God."

On another occasion her brother, who was also her leader, remarked to her, "You will soon be there," she replied, "O my dear Saviour do come and take me." When very near Jordan's verge, she suddenly called her husband, and grasping his hand, said, "Glorious! glorious! glorious!" He replied, "The valley is lit up now," and she cheerfully responded, "Yes," and she entered into rest, on Lord's-day morning, the 14th of July, 1861, in the forty-ninth year of her age.

THOMAS KNAPTON.

11. DIED, at Downhead, Frome Circuit, August 17th, 1861, WILLIAM HUNTLY, aged forty-six. Our departed brother was brought to God many years ago, but unhappily fell from grace, and remained out of the way of peace till about ten years since, when in a revival, with which God was pleased to visit this neighbourhood, he obtained peace, and went on his way rejoicing. He adorned his profession, and "obtained a good report from without." The affliction which terminated his mortal course, was very severe, yet he bore it with Christian fortitude, and resignation. And though a beloved wife and five children surrounded him, he was enabled to give them into the care of Him who "will be a father to the fatherless, and a husband to the widow." I had the pleasure of visiting him once, after arriving in this circuit, and I found him suffering acutely, but rejoicing in hope. He could not hear the lowest whisper without suffering the most acute pain in his head, and some times his sufferings were such as to make it almost unbearable for those he loved the most to remain

near him. But he rejoiced, and when a little relieved, he sang,

"With thee conversing we forget  
All time, and toil, and care," &c.

His eldest daughter furnished me with the following, and when I received it, and read it aloud in the family, each of the little children said, "That is not half that father said." Just before my dear father died, he said, "Come, Lord Jesus, come quickly." He asked mother if she could see heaven's gates open, and if she could see the golden chain hanging down from heaven. He said he could hear sweet music, but he could not play it yet. He said he could see the golden streets, and the angels walking there with bright crowns on their heads. He told us all to have faith in God, and continue to believe. He asked grandmother when she came in, if she could see heaven's gates opened for him. His last words were, "While I live and have my breath, I will praise my Lord." May his sorrowing widow and children meet him above.

E. POWELL.

12. ELIZABETH, the wife of Robert WRIGHT, of Kirkless Hall, was born at Busty Bank, near Burness Field, in the county of Durham, February 20th, 1820, and died at Kirkless Hall, Chorley Circuit, in the county of Lancaster, August 23rd, 1861, aged thirty-two years. Our departed sister from an early age, was the subject of divine impressions, but lived without the enjoyment of true religion until her twentieth year, when she and her widowed mother removed to Colliery Dykes, and she became acquainted with some of our people at that place, who, through the blessing of God, were made instrumental in her conversion. She joined the society, and remained with us until she died; she was a consistent and useful member of society, seeking at all times to promote the interests of, and rejoicing in the welfare of Zion. Her mind was above the common order. She possessed many excellent gifts, and her piety was deep and fervent; but being of retiring habits she did not say much; either in public or private, relative to her personal enjoyments. Yet she held intimate and constant intercourse with heaven, and walked worthy of her high and holy calling. As a wife she was affectionate and faithful, as a mother kind and gentle, and manifested a deep concern for the spiritual welfare of her family, being ever mindful in her lessons of instruction to give force to the same, by combining example with precept. For two years before her death she was the subject of affliction, the greater part of which time she was confined to her home, and though like David she often longed

for the courts of the Lord's house, yet she did not murmur at being denied the privilege of attending the same, but patiently submitted to the will of her Heavenly Father. On the 25th of June last she took her bed, and her medical adviser was called in, who pronounced her case hopeless; every attention was paid her, but she gradually sank, yet her soul grew strong in the Lord. The writer of this sketch visited her in the chamber where she met her fate, and with many others felt it good to be there. A short time before she died, her husband asked if she felt Jesus to be precious, when with emphasis she replied, "O yes! bless Him I never saw and felt Him like this before." Soon after she called her family and sister to her bedside to take her farewell of them, and exhorted them to meet her in heaven; and on August 20th, a little before ten in the morning, she sweetly fell asleep in Jesus.

#### R. B. HORSCHROFT.

13. DIED, at Tealby, Market Rasen Circuit, August 22nd, 1861, WINFRED DRAKES, aged thirty-two years. She lived a stranger to the saving grace of God, until the spring of 1857, when she was converted to God, during the services of a protracted meeting held in our chapel, at the above-named place; she at once joined our society, and continued a consistent member thereof to the time of her death. She was an ardent lover and liberal supporter of the cause of God: she was also very kind and charitable to the poor and the suffering around her, and often supplied their needs. As a wife she was affectionate and industrious, so that "the heart of her husband safely trusted in her;" she was a loving mother, and a faithful friend.

Miss Bemrose, who had formed an intimate acquaintance with our departed sister, says, "I have been at many places, but have never met with her equal." On one occasion, when writing to the above-named friend, she said:—

"Tis all my hope, and all my plea,  
For me the Saviour died."

At another time she wrote, "My dear sister, it is my

"Sole concern, my single care,  
To watch and tremble and prepare,  
Against that fatal day."

On the 14th of August, she was delivered of two fine children, and a short time after she was taken alarmingly ill, and despite medical aid, she gradually sank. A few days before she died, she said to her niece, "I thought I should have died yesterday;" her niece said, "Would you like to die?" to which she calmly replied,

"I should not mind, for I am ready." When very near her end, she was at times unconscious, but still she continued to whisper, "Jesus, Jesus," and to name the names of some of her Christian friends, until her happy spirit took its flight to the realms of endless bliss.

T. ELSTONE.

14. TABITHA HUDSON, of Whitehough, in the Bradwell circuit, was born Feb-1st, 1838. About four years ago she was led to Christ, and joined our people, and ever after showed a strong attachment to them. Blessed, with a pious father, and latterly a sister and brother, she was more favoured than some in her journey heavenward. For the last few months of her life she was the subject of heavy affliction, during which reason failed her much at times, then again she was quite calm and collected. When I last saw her she said, "Oh, how glad I am to see you, and how I long to get to chapel, the time seems so long since I was there, I shall be so glad to go when I get better, I so like to be among our people." Seeing but little hope of her recovery, I said, "If you don't join with God's people on earth again, you will join the general assembly, and church of the first-born." She quickly added, "Yes." On the Wednesday before her death, she said to her sister,

"Tis religion that can give,  
Sweetest pleasures while we live,  
Tis religion must supply,  
Solid comfort when we die," &c.

"Thou must not fret, we shall meet again, if not on earth we shall meet in heaven. Don't fret, heaven is a glorious place." Three more days and the young pilgrim's journey ended, August 24th, 1861. May her husband, two little children, father, brothers, and sisters, meet her with the general assembly and church of the first-born.—Amen.

D. DODD.

15. WILLIAM WRIGHT, of Whitehough, in the Bradwell circuit, was born at Castleton, Derbyshire, in 1785. He was enlightened by the Holy Spirit and brought to Christ in early life, joined the Wesleyan Methodists, with whom he remained for years, and married a pious member of the same community. After many changes of residence, while striving to "provide things honest in the sight of all men," they settled at Whitehough, and cast in their lot with our people about twenty years ago, she died in the Lord some years since. During the latter part of his life he had a variety of painful family trials, a long course of affliction and deep poverty, but "he endured, as



seeing him who is invisible." I visited him several times in his last affliction. When severely tempted, he was sustained by his faithful Lord, whose free Spirit applied to his mind that sweet promise, "Fear not, worm Jacob, for I am with thee," then all his fears were chased away. Although a man of warm temperament which was sometimes a trouble to him, those who knew him best believed he was a sincere Christian. He left a state of extreme helplessness and suffering for the "better world," August 31st, 1861.

T. DOODY.

16. DIED, July 11th, 1861, at Hetton-le-Hole, Sunderland Circuit, MATTHEW RAJABECK, aged forty-one years. He obtained religion in his youth, and devoted his early life to God. He united with our Connexion in his fourteenth year. His life previous to his conversion was not defiled by gross sins, nor was his conversion marked as that of many; he says, "I was drawn by the cords of love, and cannot state the particular time when I received the pardoning love of God, but I did receive it." During the whole of his religious life, he was a humble, peaceable, kind, prayerful, and cheerful Christian. For a long period he was a consistent Sabbath-school teacher, he was also a diligent class-leader, and an active trustee of our chapel at Hetton-le-Hole. As an office-bearer in the church of Christ, he discharged his duties with punctuality and faithfulness.

His last affliction was protracted, but during the whole of it he was tranquil, and devout. His state of mind, as he drew near to his end, may be best learnt from a few of his own utterances. He said, "For the first five or six weeks of this affliction, I felt anxious to recover, I prayed much, as did my brethren also for this, but when I perceived the disease still made progress in spite of our prayers and the medical treatment to which I was being subjected, I concluded that it was probably not the will of God that I should be raised up again, and by grace I felt myself able to bow with resignation to the Divine will, and ever since that time I have felt great peace and happiness in the Lord, and now I feel calm and happy in the prospect of death." "I have not joy now as I had when I could labour in the good cause, and was stronger, but I have peace, love, and faith." "What a blessing that I have not religion to seek now, thank God I have laid up a capital, and I am now living on the interest." "What is there to harm my soul now? I have been kept for many years, by the grace of God, when I had much to exercise me, but now I have

nothing to do but to look onward to the end," and shortly before his death, he said, "I am just coming home," and the last word that he uttered was, "Hallelujah!"

R. F.

17. MRS. TAMER MOLE was born at Lanchester, Durham, in 1801, and died in peace, July 31st, 1861. Of her early life we know comparatively little; but when she had attained maturity she was convinced of sin, and sought and found the Saviour; and her subsequent conduct proved that she was a Christian of unaffected piety. The early part of her religious career was passed in connection with another denomination of people, but for certain reasons she and her husband withdrew, and joined the Primitive Methodists at Castleside, about 1843; and she continued an earnest, consistent member to the day of her death. Her kindness and hospitality to the numerous preachers and friends who visited Castleside was remarkable. She delighted to contribute to their comfort, and happiness; and amid all the changes that have taken place in the village she has remained faithful to God and His cause.

Her views of the plan of salvation were clear, and her soul expanded under the influence of the cross. I have often witnessed the pleasure it afforded her to hear of the salvation of souls in other places; but her chief delight was in the prosperity of the cause at home.

She loved the ordinances of God. Prayer meetings, class-meetings, and preaching services, were wells of salvation to her soul; hence her place in the house of God was never vacant, when health and circumstances permitted her to be there. Her last illness was brief, only continuing a few days; but her mind was tranquil, and she maintained a cheerful confidence in that Divine Saviour whom she had trusted for so many years. She died exclaiming, "Jesus is sweet."

Her removal from among us was sudden and unexpected, and by it our little society has lost a consistent and warm-hearted member, who always sought its prosperity, and the preachers have lost a friend. May her surviving relatives all meet her in glory.

RALPH SHIELDS.

18. Died, September, 1861, at East Holywell, North Shields Circuit, MARGARET, the beloved wife of Mr. John DIXON. Some years ago, she experienced a change of heart in a revival meeting, and immediately felt an earnest desire that her husband should possess like precious faith. She had the gratification of seeing this wish realized a few months

after her own conversion, and her bereaved husband is now an esteemed leader in our Earsdon society. Our departed sister had a strong attachment to the society and connexion generally. She entertained the ministers with a generous hospitality and loving heart, and not long before her departure, she subscribed a sovereign to the Jubilee Fund. As a wife and mother, she was a pattern of neatness, order, and cleanliness, and showed that her heart was at once the abode of domestic virtues and Christian graces.

Her health failed for some time, and her friends saw with deep regret that she was hastening to the house appointed for all living. She bore her affliction with calm resignation, being supported by the cheering hopes of a better world. She died in great peace and strong confidence. Her last words, repeatedly expressed, were, "Come, Lord Jesus." Her spirit departed without a struggle, leaving her distressed husband and two children to mourn their loss.

THOMAS SMITH.

19. STEPHEN DAY, of Ampney, in the Cirencester Circuit, was born in 1817. In the early part of his life, he was preserved from many evils to which numbers of young men are addicted; but he knew nothing of a change of heart until a little more than twenty years ago, when the Primitive Methodists visited Ampney. Through their instrumentality, he was awakened to a consciousness of his need of salvation, and was eventually led to rejoice in his acceptance with God. The change he experienced was evidenced in his close and constant walk with God, in his rejoicing in the prosperity of Zion, and in his being always willing to assist the cause which he had espoused. About eighteen years since, he became a local preacher, the duties of which office he discharged with commendable punctuality and fidelity, and, I doubt not, with much spiritual edification and profit to those who listened to his pointed and pathetic pulpit addresses; aiming, as he invariably did, to promote the salvation of his hearers. Towards the close of his active efforts, he laboured under the influence of great physical debility; he frequently attended his appointments, when, after the conclusion of the service, he has been scarcely able to return to his home. During fifteen years he sustained the duties of a class-leader. In that capacity he was punctual, earnest, and faithful; was much beloved by the members of his charge, and will long live in their warmest affections. For a considerable time he was the circuit steward. In 1859, he was delegate for the circuit to the district meeting, and was highly delighted with its

proceedings. He worked while it was day; but his toil on earth has closed. The affliction which terminated his earthly pilgrimage was a liver complaint, attended at times with the most severe pain, and accompanied with extreme bodily weakness; but he bore all his afflictions without murmuring, and he was fully resigned to the will of his heavenly Father. To inquiries made by brother Wellavine, the writer, and others, respecting his future prospects, he uniformly assured us that he was standing on the "Rock of Ages;" that his hope of heaven was well-founded, having Christ dwelling in his heart—the hope of glory. He felt a longing desire to depart and to be with Christ. On the 31st of August, 1861, that desire was realized; for he then died in the Lord. That his bereaved widow, and all to whom he ministered the word of life, may meet him in heaven, is the prayer of

J. FORD.

20. WILLIAM WORRALL, of Wrockwardine Wood, was born at Lilleshall, April 30th, 1825, and through a terrible catastrophe, ended his mortal career, September 7th, 1861. From a memorial written by himself, we find that he lived for twenty-three years in a profane and prodigal manner; but it pleased God to take from him suddenly a lovely child. This Divine visitation, for a time, alarmed him, which caused him to relinquish many of his pernicious practices, and induced him to attend more methodically the house and service of God. For the space of twelve years, he was strictly moral, but remained an entire stranger to experimental religion.

On October 17th, 1860, he was thoroughly convinced of sin, and of his need of a Saviour, from hearing a discourse delivered by the writer, and he continued to labour under the agonies of a smitten soul till December 9th, when he, for the first time, met in class, and through faith in Christ, he obtained pardon. Having tasted of the fruits of Christianity, he was anxious to diffuse those blessings among his fellow-men. Much has been done during the past summer to extend the borders of our circuit, and many miles did William travel with the ambassadors of Christ to assist them in spreading abroad the light of the Gospel. He regularly attended his class, and was solicitous for others to do the same. His Christian experience was clear and scriptural. The various means of grace were sweet to his soul. He was often in ecstasies of joy, and whilst his tears streamed, he would give vent to his joyful emotions in bursts of praise to his gracious Benefactor. In his dealings with

men, no mark of dishonesty was seen; in his general deportment he was upright; in prayer he was mighty with God, and within his family circle was manifested practical religion, economy, and decorum. His employment was in an iron stone mine; and one day, not long before his death, when enjoying a few minutes' cessation in which to eat his morsel, he took his food in one hand, and his Bible in the other, and read the eleventh in the epistle to the Hebrews; and as he read of the ancient worthies who departed in the faith, the enemy suggested to his mind that such could not be his end, for he was not converted. "Not converted," he said to himself, and he immediately laid aside his Bible and food, and began to wrestle with God in prayer. This he had not done long before the power of the Holy Spirit fell upon him; he then sprang from his knees, and sung—

"My God is reconciled," &c.

The last night he spent on earth, a band-meeting was held in his house, and with unusual energy he spoke of the goodness of God, and his determination through grace to abide faithful unto the end.

The following morning, before he left home, he bowed his knees, lifted his hands, and poured forth a pathetic prayer for himself, his wife, and children, and then went forth to resume his daily avocation.

He entered the mine, toiled hard till four o'clock, and then prepared to return to his family. He was, with four others, being drawn up the shaft, which was sixty-seven yards deep; but when they arrived within about three or four yards off the top, the chain snapped asunder, and with the doubles (the contrivance in which they sat), the piece of broken chain, and a large iron ball, they dropped with an indescribable velocity, and fell with an awful crash to the bottom. A man at a neighbouring pit heard the alarm, ran to the spot, and as soon as possible descended the pit by means of a rope; the five broken, mangled, and lifeless bodies he found, but their immortal spirits had entered the eternal world. Consternation was soon spread around, and the scene which followed was truly heart-rending.

Such was the end of our beloved brother. "Be ye therefore also ready." A loving widow and seven children are left to lament their loss. May the wife meet her husband, and the children their father, where pain and sorrow shall be no more. Amen.

JOHN BUTCHER.

Circuit, September 7th, 1861, aged thirty-six years. She experienced a change of heart about sixteen years ago. It pleased the Lord to visit Yaddlethorpe with a gracious revival, and Rebecca felt its influence, yielded to the strivings of the Spirit, gave her heart to God, and her hand to his people, and her future conduct was in accordance with her profession. As a daughter she was affectionate, and as a friend she was sincere, kind in disposition, always ready to weep with those who wept, and to rejoice with those who rejoiced. She was a missionary collector for many years, and walked many a mile for the good cause.

In the summer of 1861, she began gradually to sink, suffering very much from shortness of breath, and palpitation of the heart. When she was told that she must die, she was never moved. She said the Lord had been with her in health, and he would not leave her now.

The night before she died, she said, "What is this that steals upon my frame; is it death?" Her father said, "Yes, my love, it is death." She replied,

"If this be death, I soon shall be,  
From every sin and sorrow free."

And as she drew nearer eternity, she repeatedly said, "Heaven's my home."

She was fully resigned to the will of God, and died much lamented by her parents, relatives, and a large circle of friends; but our loss is her eternal gain.

GEORGE TODD.

22. Died August 23rd, 1861, at Levitt-Hagg, Doncaster Circuit, WILLIAM BRAMMER, aged fifty-three. He was a consistent member of the Primitive Methodist Society for eighteen years. Before his conversion, he was much addicted to drunkenness and Sabbath breaking. But one Sunday, while he and a younger brother were engaged in an unlawful pursuit, they saw a man approaching them, whom they took to be a preacher of the Gospel, and they were not mistaken, for it proved to be Mr. Featherstone, the superintendent of the Doncaster Circuit.

They made off as fast as possible, so that the man of God could not come at them; but he shouted after them, and what he said laid hold of them, and the result was they were brought to a saving knowledge of God.

William had a large family, but he found the grace of God to be sufficient for him. He was a constant attendant at the means of grace, and a sincere follower of the Saviour. The last Sabbath but one that he attended preaching, seeing his ungodly neighbours come in, he prayed, "Lord save them, the Lord save them all."

21. REBECCA, daughter of William and Sarah Cook, died at Yaddlethorpe, Scotter

He afterwards took to his bed, and the class was twice held in his room. He was very happy in God, and often said, "My work on earth is done."

A few days previous to his death, a brother who visited him asked him if ever the enemy assailed him. He replied, "No, except about my family." "Well," said he, "cannot you give them into God's hands? If your family will come to God, you believe he will save them, and take care of them;" and he said, "Yes, I believe it." A few days before he died, he asked his wife if she would cleave to

God, and put her trust in Him; and having received her assent, he shouted, "He will help thee, I believe he will."

The day previous to his departure, he suffered much, and he requested the friends not to speak to him, as he could not bear it.

After a severe struggle with the last enemy, his happy spirit took its flight to the paradise of God. He has left a widow and six children to lament their loss. May the Lord be their portion.

THOS. GILBERTHORPE.

## POETRY.

### LINES ON THE DEATH OF THE REV. W. CATHY.

"ALL, all is silent, peaceful and serene;  
The silver moon, retiring from the scene,  
Veils her pale face, and seeks the distant west,  
Recedes from sight, and calmly sinks to rest:  
Fit emblem of the good man when he dies,  
His end is peace, and peaceful where he lies.  
'Tis solemn midnight, near the hour of one,  
And vigils whisper, Carthy now is gone!  
And while we hear them gently, softly tread,  
They tell us weeping, yes, the man is dead.  
Touch'd with the feelings which my heart control,  
Which bid me hold sad converse with my soul;  
Nor would I here my mournful secret keep,  
Or e'er refuse to weep with them that weep,  
But rather live each sympathy to blend,  
And grieve to know the world hath lost a friend.  
Carthy! to thee this tribute I would pay!  
Thy night of death led on to light of day.  
Though death's dark vale thou hast in safety trod,  
The path which led thy soul from hence to God.  
Christ is the way, and He the Truth and Light,  
To guard and guide man's erring footsteps right.  
'To err is human, to forgive Divine;'  
To err is ours, forgive be yours and mine.  
And if in him some minor fault we ken,  
He was but man among the sons of men;  
Yet was withal compassionate and kind,  
And measured only by his mighty mind.  
True princely greatness, neither faint nor dim,  
In truth shone forth as fully formed in him.  
His own big heart and quick discerning eye,  
Could scan each virtue and each vice descry,  
Point out the right, protest against the wrong,  
In law or Gospel wisely use his tongue;  
Put the true meaning in its proper light,  
Arrest the wrong, and put the wrong to right.  
Here each enquirer found an able friend,  
Both sound advice and timely aid to lend;  
His noble soul to none would aid deny,  
Nor need you ask me here the reason why.  
Read you the man, and understand him well,  
Though he be dead his life alone shall tell.  
Yes, let the man your pensive minds engage,  
And here you find him one continued page;  
Retrace his steps, mark well the path he trod,  
'An honest man's the noblest work of God.'





Robert Ward.

*At the Plymouth, New Zealand*

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## THE

# Primitive Methodist Magazine.

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MAY, 1862.

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## BIOGRAPHY.

1. **THOMAS ARMSTRONG**, late class-leader at Perkin's Ville, Sunderland Circuit, was a person of high Christian character, simple and unassuming in his manners, unquestionable in his piety, unimpeachable in his morals, patient and persevering in his duties midst many discouragements, immovable in his attachment to the Primitive Methodist Connexion, and he is worthy of a record among "the excellent of the earth."

He was born April 5th, 1797, at New Lambton, a colliery village in the county of Durham, and being blessed with pious parents, who were devoted members of the Wesleyan Connexion, he was, with the whole family, trained in the nurture and admonition of the Lord. This mode of training led to the happiest results, and most of the family were brought to the enjoyment of saving religion, while those of them who have departed hence have experienced its preciousness in their last moments.

The Primitive Methodist missionaries, in some of their earliest labours in the north of England, were the agents employed in bringing Thomas to the Lord. He was living at that time at Kenton, near Newcastle-on-Tyne, where, attracted and affected by a singing procession, he was led to the house of God, sought and found salvation, and joined the Society. This is now nearly thirty-nine years ago, and he has been a steady member ever since. After his conversion he removed to Urpeth Colliery, near Chester-le-Street, and was appointed class-leader at the adjacent village of Ouston.

In that sphere of labour his faith and constancy were tried to the utmost, for several years. By strikes and evil influences the members at Ouston were scattered, and the colliery chapel they had occupied was lost. Still he held on his way, undismayed by repeated failures, travelling a considerable distance every Lord's-day to find a class-meeting; assisting the preachers in every possible way, when they visited the district, and frequently

saying that if he could find a man like-minded with himself, they would turn the "battle to the gate." His faith and prayer at length prevailed. Perkin's Ville, a new colliery village, was built in the immediate neighbourhood, which much augmented the population. Among the strangers thus collected were two local preachers, who Brother Armstrong found were disposed to co-operate with him, and by whose united energies his prayers were answered. A glorious revival of religion transpired, and a powerful society was formed, including now some efficient local preachers. Brother A. was appointed one of the leaders of this society, and was much beloved by its members, and respected by all classes of people.

Circumstances, however, required him to sever himself from them for some time, but, alas, never to see them more. Having in charge two young children belonging to a daughter and son-in-law, the latter of whom was engaged in mining operations in Turkey, he, with his wife and these children, embarked for that country on the 4th of July last. Shortly after their arrival at their destination, their daughter died. Five children were thus left motherless in a strange land, when Brother Armstrong finding himself surrounded with the delusions of Mahommedanism, and feeling for the destitute condition of these children, he, with his wife, determined at once to return to England with them; their father, who occupies an excellent situation, engaging to supply the requisite funds, both for the education of the children and the comfort of the grandparents in their declining years. Accordingly, with high anticipations of once more enjoying the sweets of Christian fellowship with their beloved friends in England, on the 6th of October, apparently in good health, they left Turkey on their homeward route. God, however, determined that these anticipations were not to be realised. While travelling by rail towards Magdeburg, in Germany, and before they arrived at that place, he was suddenly arrested by affliction. Delirium ensued, and progress was impossible, they were obliged to stop and take refuge in an inn. Under these trying circumstances in a strange land, and surrounded by people of a strange speech, and utterly helpless, with four young children hanging by his skirts, the Lord evinced His watchful care over His honoured servant.

An English gentleman residing in Magdeburg, a Mr. Golden (whose name is eminently worthy of record here for his Christian sympathy), hearing of the distressed condition of an English family, hastened to their relief, and procured for the poor sufferer admission into the hospital, with other requisites which his condition required. But all was unavailing. His Father in heaven called him to a better home than England could provide for him, and on the 21st of October, 1861, after acquiring consciousness sufficient to pat the children on the head and tell them to be good, he instantly expired. And thus, as his son Charles touchingly writes—



“ By foreign hands his dying eyes were closed,  
 By foreign hands his lifeless limbs composed,  
 By foreign hands his humble grave adorned,  
 By strangers honoured, and by strangers mourned.”

Let it also be recorded to the honour of the forenamed gentleman, that he procured for Brother Armstrong a respectable funeral, adorned his grave with a suitable headstone, and then provided for the melancholy journey home of the family, by giving special orders to the railway guard to look after them, and also by providing for them a friend at Hamburg, who, after kindly entertaining them, saw them embarked for England, where they safely arrived.

However valuable a death-bed testimony to the power and preciousness of religion may be, we can afford to dispense with it in the case of such a man as Thomas Armstrong ; it only need be added that he was a kind and affectionate husband and father. JOHN LIGHTFOOT.

2. JOSEPH BAXENDALE was born at Halifax, in the county of York, July 26th, 1807. In early life he attended the Sabbath-school connected with the old church at Halifax, and by his regular attendance and attainments he won the favour of the managers, who rewarded him for the same. But when he arrived at years of maturity, he chose rather to attend the Primitive Methodist Chapel where he could hear the Gospel preached in its simplicity, and which was frequently attended by the power of the Holy Ghost in the conversion of sinners to God. Under plain and piercing truths delivered by John Oxtoby, in Halifax Chapel, Brother Baxendale was awakened to a sense of his lost condition, and in the prayer-meeting held after the preaching service, he found peace with God through our Lord Jesus Christ. The reality of the change was evinced by a consistent life, and by the full consecration of himself to the service of God. His first employment in God's service was to give instruction to the children in the Sabbath-school. Some time after his conversion, his ability for usefulness was perceived by the officials of the church, who appointed him to preach that Gospel to others of which he had been made a happy partaker. His deep piety, original ideas, well digested matter, and pithy remarks, made him an acceptable preacher ; and as his discourses usually came from a heart warm with divine love, they reached the hearts of those who heard them. In this office I found him, a little more than twenty-nine years ago, the first time I was stationed for this circuit, and he sustained it to the end of his life. For many years he was also a class-leader, and he was deeply solicitous that his members should be diligent in their attendance at the means of grace, and that they should be filled with all the fulness of God.

During the latter part of his life he was unable to take any preaching

appointments at a distance, on account of the feeble state of his health ; indeed, he was almost incapable of attending to his daily employment.

On Saturday, September 14th, 1861, he left home, after dinner, and went to the chapel to prepare a funeral tea in the school-room. While there he fell to the floor, about four o'clock. He was, however, quite sensible of his state, and gave instructions to his daughter to get all ready for the tea ; shortly after which, he breathed his last about eight o'clock on the same evening.

It was his usual practice to pray three times a day with his family, besides attending to his closet duties. His last prayer with his family, ere he left home, was distinguished by extraordinary fervency. The Rev. H. Knowles, of Retford, says of him,—“When he found peace through believing, he joined the society, and was a very consistent member. We were appointed to labour together as exhorters, and I found him a most agreeable colleague ; very punctual, and also upright in all his dealings, so far as I ever saw and knew of him.” May his surviving widow and children realise divine support and comfort in their bereavement, and hereafter enjoy, with him, eternal life.

A. WORSNOP.

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3. Piety in a cottage is as pleasing to God as piety in a palace, and when it is exemplified in the every-day occurrences of life, it commends itself to the esteem of the right-minded portion of the community, whatever may be the temporal condition of its subjects. The character of departed saints may be studied with advantage, and to the imitation of their upright conduct, and to the attainment of the Christian graces which they exemplified, we are called, “Be ye followers of them who through faith and patience inherit the promises.” And, generally, we are most impressed by the piety and devotedness of those who are placed in circumstances similar to those in which ourselves are found. THOMAS DRIVER, the subject of this brief sketch, was the son of John and Sarah Driver, and was born at East Ardsley, near Wakefield, Yorkshire, in 1794. His parents moved in humble life, but were honest, industrious, and pious ; knowing the value of true religion themselves they strove both by their instructions and exemplary conduct, to place it before their children in all its loveliness. While Thomas was but a youth, the family removed from his native village to Morley, where he, along with the rest of the family, attended the Wesleyan chapel. He was frequently visited by the powerful strivings of the Holy Spirit. Nevertheless he continued to live in a state of estrangement from God until he was about twenty-seven years of age. His conversion took place after his marriage under the following circumstances. One Sunday evening he with his wife, paid a visit to his father, and when they began to prepare for returning home his father proposed family prayer, when a deep and lasting impression

was made on his mind, and he obtained through the enlightening Spirit of God, clear views of his perilous condition as a sinner, fled to the all-atonement sacrifice, and found peace with God through our Lord Jesus Christ. He joined the Wesleyan society, and continued a steady and consistent member thereof for twelve years. In 1834, when the Primitive Methodists visited this village, and formed a society, he threw in his lot with our people, and took a deep and lively interest in the erection of our chapel, and became one of its trustees. When health permitted, his attendance on religious ordinances was exemplary, he made the salvation of his soul his first concern, and his profiting appeared unto all. Those who met with him in class can bear testimony to his experience, which was, rich, deep, and clear. The writer has no wish to represent him as a perfect character; he had besetting sins, and temptations to forsake God, but if he at any time uttered a hasty word, which caused grief to his brethren, he could not rest until he sought their forgiveness. His displeasure was easily removed. He loved God and delighted to read the scriptures, he knew that they contained rich and golden ore, and, he therefore dug into the glorious and inexhaustible mine of truth; the word of Christ dwelt in him richly in all wisdom. Being distinguished by a remarkably sound judgment, his advice was listened to with attention, and thankfully received. He generally spoke with caution, and had a good reason for everything that he said. Among whomsoever he was found, he manifested a simplicity of character, and there proceeded from him an influence, which indicated that the righteous is more excellent than his neighbour, and although he possessed abilities of no ordinary limits he manifested no ostentation, but ever feeling his own insufficiency he invariably relied for strength on the Almighty. For many years before he commenced his labours as a local preacher, it was the opinion of his brethren in the church, that he ought to labour in that sphere, yet it was not until he had attained his fifty-third year, that he began to sustain the office of local preacher. He was encouraged by finding that in his attempts to preach, he was acceptable and useful; in the pulpit, it was his endeavour to expound and enforce the great truths of the gospel; he loved the Holy Scriptures and read them daily with great attention, and though he read other writings to a considerable extent, it was with a view to increase his acquaintance with the Bible. His discourses were sound, deep, scriptural, and full of illustrations. He had a retentive memory, and although some of his expressions were humorous and eccentric, at the same time they were pregnant with meaning, and produced a good effect on his hearers; in proof of this, the writer can give you a specimen. Once when he was preaching at a village called Farnley, he quoted the following passage, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." He made a pause and said, "I

will tell you, friends, spiritual sheaves are not like temporal ones ; they have corn at both ends, grace here and glory hereafter, the promise of this life, and in the world to come life everlasting." He attended to family prayer, and closet devotions, and lived in habitual intercourse with God. During his Christian pilgrimage he had to endure many adversities, but God was his refuge, and he remained steadfast, unmovable, always abounding in the work of the Lord. During the greater part of his life, he enjoyed good health, but for several years previous to his death, in consequence of declining health, he was rendered unable to take any preaching appointments, except one or two near home. And in the beginning of August last, he had a severe attack of affliction, which, ultimately terminated in death ; but he bore his affliction with patience and submission to the will of his heavenly Father ; he had a strong, unwavering faith in the all-sufficient grace of Christ his Saviour. He talked of death with the utmost composure of mind, and never was his soul so elated as when he was talking of the dissolution of his clay tenement, and his departure into another world, for he could stand on the brink of one world, and look into the other without amazement. Indeed, he had some very remarkable manifestations of the divine presence and love ; his soul was sometimes so filled with joy, that he would call on the raiment he wore and the materials in his dwelling, and everything surrounding him to praise the Lord. One powerful visitation of God's presence which he experienced, he related to his brother William, to whom he said he felt such an overwhelming sense of the presence of God, that it was almost too much for his frail tabernacle to sustain. It was a privilege of no common order to be allowed to visit him ; the triumph of divine grace over sin and death in him was glorious. The enemy of souls at times was permitted to annoy him, but on such occasions he usually said, "I am the Lord's servant." During his affliction, the class of which he was a member met at his house, and the members of his family who lived in the neighbourhood, shared in his devotions and witnessed the fervour of his prayers ; and so solicitous was he for their spiritual welfare, that only about a week before he died, he preached unto them a short sermon on the following scripture, "Sirs, what must I do to be saved ? and they said, believe on the Lord Jesus Christ, and thou shalt be saved." On Sunday, November 24th, 1861, his bodily strength was much reduced, and it became evident he was fast sinking under his affliction, but he continued calm and joyful in God. He remained sensible to the last. When asked by his wife if Christ was precious, he replied, "All's well, all's well." Having served God for a period of thirty-nine years, he sweetly fell a sleep in the arms of Jesus, November 25th, 1861, being the sixty-eighth year of his age.

"Hast thou not seen the setting sun,  
How mild his beams appear ?

Just so the Christian, who has run  
 His day of trial here.  
 He leans upon his Saviour's breast,  
 And enters his eternal rest."

JOSEPH WEBSTER.

4. WILLIAM MOON was born at Blackleach, Lancashire, in 1777, and died at Burnley, November 15th, 1861. Our departed brother was the son of a farmer who was a member of the Established Church, which he regularly attended. Brother Moon's first serious concern for the salvation of his soul seems to have been experienced by him when he was about eight years of age. His father and those with whom he associated frequently conversed on religious subjects; and, on one occasion, as he listened to them speaking about heaven and hell, his heart was so deeply affected that he began to pray, and had those first buddings of desire to live to God been encouraged, he might have been converted earlier than he was, but, being neglected, they partially died away.

Might not parents be made a greater blessing to their children than they generally are, by more frequently introducing religious subjects into their conversation?

When the subject of this sketch was about fifteen years of age, he was bereft of his father, and was apprenticed to be a shoemaker; but so cruelly did his master treat him, that he deserted him before his apprenticeship was completed, and he engaged himself to another master, with whom he remained till he had fulfilled his engagement. At that time he was greatly troubled on account of his spiritual state; he knew that he was guilty before God, and if he died in that state there would be nothing but hell for him; sometimes he was tempted to think he had committed the unpardonable sin; despair, like a dark cloud, for a time, seemed to settle down on his spirit, and, while in that state of mind he was tempted to commit suicide. Happily for him, the temptation was resisted, though it was when he was about to perform the fatal act. He had dreams of heaven, hell, the judgment day, and eternity, and he said, "I cannot tell one half of what a hell I had within myself."

In 1798, William came to Burnley, and in the following year he was married to a young woman whose name was Hannah Carter. Yet he was far from being happy, his mind was not entirely freed from the tormenting thought that he had sinned away his day of grace.

On Sunday, February 26th, 1801, he complied with an invitation to go to hear Miss Mary Barret preach in the Wesleyan chapel. She spoke from the following words,—“And now also the axe is laid unto the root of the trees; therefore, every tree which bringeth not forth good fruit is hewn down and cast into the fire.”—Matt. iii. 10. The word came home with power to his heart; he saw himself a poor, wretched sinner; at the same time a ray of hope beamed on his benighted soul,

and dispersed the darkness of despair that for some years had brooded over his spirit. He then resolved that he would no more deliberately sin against God. He returned from the chapel in deep distress of mind, and before he lay down to rest he fell upon his knees and earnestly prayed for mercy, but he did not obtain peace with God. Such was his mental anguish, according to his own statement, that for nine days and nights he could neither eat nor sleep, and people said he was going mad. By request, he attended a class-meeting, where the leader gave him instruction suited to his case; still, the burden of his guilt remained unremoved. He vowed he would say the Lord's Prayer thrice a day, which he did, yet still he found no relief for his troubled mind. One sin he had committed against an individual, for which he had not made compensation when it was in his power to do so, and this stared him in the face: it was defrauding his master. Many plans he laid, by which to repay what, in an evil hour, he had taken away, without his master knowing, yet he was as miserable as ever. Ultimately, he resolved to adopt the right course, and abide by the consequences. So, one day, when his master came into the shop, he told him he had defrauded him, and he wanted to make restitution; for a time the master looked him in the face, with his eyes suffused in tears, and then said to him, "I will freely forgive thee;" then he immediately found relief to his soul. God also forgave him all his sins, and his spirit, which had long been fettered, was set free, his sorrow was turned into joy, and he could praise the Lord for the great things He had done for him.

Brother Moon united with the Wesleyan Methodist Society, and, soon after he obtained a change of heart, he felt an intense desire for the conversion of his friends. His mother seems to have been the first to share in his efforts for her salvation; though she lived twenty-five miles from him, yet he went to her to tell her what the Lord had done for him, and to admonish her to seek religion, and he had good reason to believe that she soon got converted, and held fast the beginning of her confidence for twelve years, and then died happy in the Lord. Soon after he had been to see his mother, he visited his brother Robert in Cheshire, who was brought to a knowledge of the truth as it is in Jesus. Then he began to exhort sinners to flee from the wrath to come, and he had the happiness of seeing some converted. After he had been a member for some time he was appointed to lead a class. This he felt to be an important office, and before he engaged in it, he prayed much for Divine wisdom and help. He entered on his work, and soon the class showed signs of improvement. The old members were revived and new ones were added, and so abundantly did the Lord prosper it, that in a short time the class increased from nine to fifty-two members; and, subsequently, he was successful in raising a new class, so that he had two classes under his care.

By the official brethren with whom he was united, he was deemed a suitable person for public speaking, and after having been examined on doctrinal subjects, his name appeared on the circuit's plan. As a preacher, he was useful, and had the pleasure of seeing several souls brought to the Lord, which greatly encouraged him in his work.

With the Wesleyans he remained a consistent, devoted, useful member, for about twenty-eight years.

Brother Moon, in an account drawn up by himself, states, that the first Primitive Methodist missionary that visited Burnley was entertained at his house; and when our people had established a cause at the place, he united with them, and became a leader and local preacher.

It was about 1831 that Brother Moon joined our society. At that time we had no chapel in Burnley, but soon after the Lord opened the way, so that the infant society succeeded in building a chapel in which scores of sinners have been born for glory, and our departed brother lived to see the circuit increased to eight hundred members.

When William had arrived at seventy-four years of age, it pleased the allwise Disposer of events to take away his son William, which was a heavy stroke for him, for with him he had intended to spend the evening of his life; but under the bereavement he was sustained by the power of Divine grace, and comforted with a good hope that his son had died in the Lord.

On April 7th, 1853, he sustained an irreparable loss in the death of his wife, to whom he had been united fifty-three years. Shortly before she passed away, she said, "Come, Lord Jesus;" and after pausing for a few moments, she said, "He comes," and immediately expired.

William's health was declining, and he was unable to labour in the cause of God with that vigour which he had been wont to put forth, yet his heart was in the work, and it afforded him unspeakable joy when he saw sinners made happy in the love of Jesus.

In February, 1861, he spoke for a few minutes at our Jubilee Meeting at Burnley. He was glad that he was permitted to see the Jubilee of the Connexion. It was evident to those around him, that he who had gone out and in before God's people for many years would soon be called away from among us.

Though his health had for some years been declining, yet his death was sudden, and the tidings took most of his brethren by surprise. He walked out the day before he died. His removal from this world he had long anticipated, and lived prepared for it, so that when the summons came he was ready for it. Jesus Christ was his Saviour.

William Moon was human, and doubtless had his imperfections, but these were nearly eclipsed by the virtues which Divine grace implanted in his heart, and which shone in his life. During the sixty

years he made a profession of Christianity, I am not aware that he ever brought any di disgrace on the cause of God, or ever departed from the path of virtue.

As a preacher, according to the testimony of those who have frequently heard him, he was remarkably clear in his expositions of Divine truth, and generally acceptable to his audience; and his labours were also attended with a moderate share of success.

While he loved and frequently read the writings of the Revs. R. Baxter, J. Benson, and Dr. A. Clarke, the Bible was the book in which he most delighted. This he perused frequently, diligently, and prayerfully. He took his Bible into his closet, and there he read and meditated on its sacred pages. He believed he had read the New Testament through twelve times, on his knees, in his closet. Need we be surprised that the man who thus read the word of God, had clear views of its truths, having his heart deeply imbued with its spirit, and deriving great consolation therefrom.

That the reader and the writer may imitate him in all that is excellent, and finally meet him in heaven, is the earnest prayer of

JOHN JOBLING.

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5. On the morning of Thursday, December 12th, 1861, at Leighton Buzzard, aged forty-eight years, MARY ANN WILLIAMS, fell asleep in Jesus. In the death of sister Williams, Aylesbury Circuit has sustained a serious loss. She was a member sixteen, and a public speaker about fourteen years. Of her course of life previous to her coming to reside in this station I have no knowledge; nor am I able to state the circumstances which led to her conversion, but she must have embraced the Gospel with a strong conviction of its truth and importance. She had a firm conviction, at the commencement of her Christian course, that she enjoyed "redemption through the blood of Christ, even the forgiveness of all her sins." She then saw her way plainly to the enjoyment of all the privileges of the gospel. The character of her piety was formed by the views with which she embraced the gospel of Christ—that gospel she received "not in word only, but also in power, and in the Holy Ghost, and in much assurance."

To a mind so thoroughly enlightened, and so richly imbued with saving grace, poverty and affliction had lost their saddening and depressing influence. When involved in the greatest perplexities; she found at such times solace and support in obeying the divine injunction, "Who is among you that feareth the Lord, that obeyeth the voice of his servant that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."

The promises, which are exceedingly great and precious, supported her mind when every outward comfort was withdrawn. In the midst of



poverty and trials which would have overwhelmed some minds, her soul was kept in perfect peace. While she gave all diligence to secure her own salvation for time and eternity, she also laboured with untiring zeal to secure the salvation of all with whom she was associated. Her public services were highly acceptable to believers, and rendered beneficial to sinners.

But she was endowed with special power in prayer. Her fervent prayers often moved large congregations.

Her removal from us was sudden and unexpected. She had gone to visit a friend at Leighton, for whose salvation she had a deep interest. On the Monday previous to her death, she was not well, but her confidence in God was strong, and her future prospects were bright. On the following Thursday, she fell asleep in Jesus. "Blessed are the dead that die in the Lord." About 200 friends followed her mortal remains to their last resting place.

SAMUEL TURNER.

6. HENRY GRIMSDALL, of Turvell, Chinnor Circuit, exchanged mortality for life, December 20th, 1861, in the sixty-eighth year of his age. He enjoyed peace with God forty-five years, for the last twenty-five of which he was a local preacher. He was the means of introducing our people to Stokenchurch, where he was then residing, and they held Divine services in his house.

At that time persecution raged, and he suffered much. He had his windows smashed at twelve o'clock one night, but he stood with rock-like firmness. "He was mighty with God in prayer, and as a prince he prevailed." He loved to worship in the open air; and the Lord made him a blessing to many; he saw many souls saved; and at Stokenchurch we have now a good society. To God be all the glory.

Our departed brother was in the house of God the Sunday before he was attacked by that affliction which terminated in his death, fourteen days after its commencement. He was visited by Brothers D. and J. Bates, local preachers, with whom he laboured in the cause of God. They found him very happy, and while they prayed and afterwards sang "We are going home to glory," he said, "The crown is just before me," and added:

"There I shall bathe my weary soul," &c.

"Glory, glory to God!" Then he shouted, "I am going home to glory. He enquired for E. Pullin, R. Bartlet, and — Jermain, local preachers, with whom he had laboured in the vineyard of the Lord. His end was triumphant. May his sorrowing widow and friends meet him in heaven.

W. WILLIAMS.

7. My late dear husband, Mr. JAMES BARKER, of Nottingham, was born at Chesterfield, May 12th, 1793, and finished his course November 18th, 1861. He was the firstborn of Thomas and Dorothy Barker. At an early age he was brought to Nottingham, and under the care of his grandfather, with whom he was a great favourite, he received a respectable education. Unhappily, he had not the inestimable advantages of religious training, and being of a lively and cheerful disposition, he sought pleasure in the delusive path of worldly gratification. The theatre, that corrupter of youth and nursery of vice, became a favourite place of resort, and dancing with him was a favourite recreation.

But in the midst of his youthful folly, and at a most important crisis of his life, he was arrested by the hand of a gracious Providence, and led to think on his ways. With two other youths, he had gone into the country on horseback, on the Sabbath, and having indulged too freely in strong drink, on his return home he came in contact with a vehicle, and was thrown from his horse over the Trent bridge, by which he broke his thigh. This laid him aside from business for a while, during which time the Holy Spirit revealed to him the error of his way. He became thoughtful and anxious, and eventually, at a meeting held in a private house, he obtained peace with God. He was "a new creature; old things had passed away, and all things had become new." To use his own mode of expression,—“When I came out of the house, everything looked new and beautiful to me; so great was the change, that it appeared like a new world.” The portion of Scripture which seemed to be the instrument in his liberation was the following,—“O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and now thou comfortedst me.” This passage he often quoted afterwards, and with a full heart said, that he should have cause to thank God through eternity for the accident that befel him. At the time of his conversion his parents kept a public-house, and, on his arrival at home, he faithfully warned them, and the persons who were drinking in the house, at which his mother wept bitterly, and said the Methodists had driven her James mad, but with great emotion he said he had but just come to his senses. He united with the Methodist New Connexion; afterwards removing to Carlton where that community had no society, he united with the Wesleyans, but on his return to Nottingham, he cast in his lot with our people, to whom he felt an undying attachment, and in his own peculiar way used often to say, we were a fine people. His union with the Primitive Methodists took place February 3rd, 1829. A person of his abilities and disposition was not likely to be long overlooked by the Church. Work, hard work, being the order of the day at that time, Mr. Barker soon found an appropriate sphere for the exercise of the talents with which God had entrusted him. On January 15th, 1833, he was appointed to the office of class-leader. How much he loved the members

of his class, how ardently he desired their happiness, how deeply he sympathised with them, and how punctually he attended to them, and how zealously he laboured for their welfare, is known to all who had the privilege of being under his care. His class mourns his departure, and feels that it has indeed lost "a father in Israel." He sustained for many years several important offices in the Connexion. He was a trustee for Canaan Street Chapel and Schools, a member of the District Committee, superintendent of the school, secretary to the Benevolent Society, Penny Bank, &c., &c. Indeed, anything that promised to be of service to the people, and for the glory of God, could readily command his pen, his purse, his time, and his influence.

The Rev. J. Woodcock, who knew him for many years, has kindly furnished the following :—

"My dear Sister,—I deeply sympathise with you in the loss you have sustained, by the unexpected removal of your dear partner to his eternal rest; but you have many grounds of consolation. No doubt can be entertained of his safety. He could say,—‘To me to live is Christ, and to die is gain.’ Mr. B. was, I believe, a good man. The most remarkable features of his character were simplicity, honesty, gentleness, fidelity, openness, benevolence, sympathy, and a readiness to every good work. His life was a life of active service. To do good was a principle by which he was actuated in all things, and he has left behind him a memory of good deeds, and an example of holy living and of devotedness to God’s cause, which will secure for him a place in the affections of God’s people, and will exercise an influence for good on the Church to which he belonged. His piety was of a cheerful, earnest, and attractive character. It was not seen only on Sabbaths and public occasions, but it was constant, vigorous, active, and gave a pleasing tinge to his character and conduct. During the three years I spent in your circuit, I never saw anything in Mr. B. to lessen my esteem for him as a man of God, or my affection for him as a friend and brother. His genuine simplicity, his peaceable disposition, his affability and habitual cheerfulness, and his kind and courteous manners, threw a charm around his character, and endeared him to all who knew him. He was a most valuable officer in the Church. He was one of the few men who could be thoroughly depended upon. Whatever he was appointed to do, he did it. Instead of meeting one with a plausible apology for neglect of some duty assigned him, he met one with a report of the work done and the results realized. He was an earnest and indefatigable worker in the Church. He was not like those who can work only on great occasions, and when they are placed in the front ranks, and occupy a very conspicuous and commanding position. No; first or last, seen or unseen, in public or in private, Mr. B. was at his post. He was never ashamed of his religion. No matter where he was, nor in what company, if he felt

the power of God, he would shout in his own peculiarly rich and mellow way, "Glory, glory, glory!" and while you looked on his open, honest face, radiant with holy animation, and saw tears of joy streaming from his eyes, you could scarcely help joining him. In the Sabbath-night prayer-meetings, his services were very valuable. Often have I seen him weep and plead with God, on behalf of some poor, penitent prodigal, until all present have been bathed in tears; and, as soon as the penitent obtained liberty, Mr. B.'s shouts of "Glory, glory, glory!" changed the feelings of all present from sorrow to joy and triumph. In the school he was in his element, and both teachers and scholars felt that his tender considerateness, his ardent affection, and willing sympathy, bound their hearts to his. His name will be long held in affectionate remembrance, and, among the present teachers and scholars of Canaan Street School, will be familiar as a 'household word.' May you, my dear sister, and I, and all who knew your lamented husband, meet him again in the kingdom above,—Amen."

The affliction which terminated the earthly existence of one of the best of husbands and most indulgent of fathers, was fever, which was but of one week's duration. Sunday, November 10th he spent, as usual, in "his loved employ," at the school, and on returning home, after the evening service, he complained of indisposition, and became rapidly worse, and never rallied afterwards. A few nights previous to his death he asked me to pray, and after I had done so he said, "I am satisfied." I said to him, "God is love," and he replied:

"I know, I feel,  
Jesus weeps, and loves me still."

At another time he said, "I am not afraid," and again he broke out with those beautiful lines:

"Arise, my soul, arise,  
Shake off thy guilty fears,  
The bleeding Sacrifice  
In my behalf appears—"

When his voice failed, and I finished the verse for him. In consequence of hoarseness, he could say but little, but at times he tried to shout, "Glory, glory!" He said, "I think I shall go home," meaning his heavenly home, and then, after breathing very hard for several hours, he calmly fell asleep in Jesus. The following account of his funeral is copied from the Nottingham Daily Express:—

"The mortal remains of Mr. James Barker, Lace-dresser, Pierre-point Street, were interred, with rather more than the usual ceremony, at the General Cemetery, yesterday afternoon. The deceased was a consistent and faithful member of the Primitive Methodist Connexion in this town for more than thirty-one years, and during the whole of that time he took an active part in the business of the Connexion. He devoted his energies with praiseworthy assiduity to the educational efforts

of the denomination, but not to these alone, for he was a class-leader in the society more than twenty-eight years, and, during the same period, he officiated with much ability as superintendent of the adult school. During the whole period of his connection with Canaan Street Society he was ever ready both with his advice and pecuniary assistance to forward its interest and to promote the welfare of its members. His loss to the Connexion was felt to be great, and the members resolved to pay a last tribute to his memory by following his remains to the tomb. The funeral accordingly, was a public one, and about 150 persons, including several local preachers and class-leaders, and the scholars belonging to the Canaan Street Adult School attended it. A short service was held in Canaan Street Chapel, after which the mournful procession followed the hearse and the carriages containing the relatives of the deceased to the General Cemetery, where the funeral service was read, and an appropriate and affecting address delivered by the Rev. W. Rose. Crowds of people watched the mournful cavalcade as it moved slowly through the streets, and a large assemblage was congregated in the cemetery, to witness the obsequies of a deserving man, who worthily performed his part in life, and who carries with him the respect of those who were associated with him to the grave.'

MARY ANN BARKER.

8. ALICE BEMBRIDGE, of Brailsford, Belper Circuit, died in the Lord, December 13th, 1861, in the fifty-fifth year of her age. She was converted to God early in life, while she was in service, whither the influence of her mother's piety followed her. She was a consistent member of society nearly forty years, about thirty of which she was also a local preacher.

The genuineness of her religion was evidenced, not only by regular attendance at the means of grace, punctuality in fulfilling her appointments, and carefully abstaining from all appearance of evil, but also by her dutiful and assiduous attention to her parents in sickness and old age, and by respectably bringing up to womanhood, two daughters of a departed sister. These have both risen up to call her blessed, and to requite her kindness by unceasing attention during her long affliction.

In the early part of her sickness the enemy strongly assailed her; faith in the promises of God, however, gave her the victory, and opened heaven in a remarkable manner. In death as in life she ardently loved Zion; and with dying lips, and in the most solemn and affecting manner, desired her niece, who lived with her, to turn to God, and to continue the work of collecting for the missions, entertaining the preachers, and holding family prayer. The Lord help her to do it!

The last time she attended public worship was when the late Rev. J. Brownson preached anniversary sermons at Brailsford, in the autumn of 1860. She was then very ill, walked with two sticks, and had to

be assisted by friends. The word was greatly blessed to her soul: she wept all the time of the service. Mr. B. was quite well then, but died rather suddenly ten months afterwards; and now he and she, who started in the way together, and for some time met in the same class, have doubtless met together before the throne of God and the Lamb.

Her character, of course, was not complete in every point, for she was human. In youth she was troubled with irritability of temper, which sometimes manifested itself after conversion, and in mature life. On the whole, however, she was a good woman, feared and loved God, and tried to keep His commandments. She rested on the atonement made by Christ for salvation. Her life was useful, her death calm and very happy, and — but language is inadequate to tell the rest. Let us follow her to heaven, and then we shall feel and “know what it is to be there.”

JOHN BARFOOT.

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## D I V I N I T Y.

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### THE MORAL WORLD RENOVATED.

A SERMON, BY T. S. C.

“Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house, eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate, by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand, and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out towards the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from Engedi, even unto En-eglain; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.”—*Ezekiel*, xlvi. 1-12.

ACCORDING to Bible chronology, Ezekiel lived 595 years before Christ. The name means, “Whom God will strengthen,” or, “God will prevail.” He was the son of Buzi, a priest, and probably sustained the priestly

office himself previous to the captivity. His call to the prophetic office was in the fifth year from the date of his captivity (if he was carried away with Jehoiachim by Nebuchadnezzar), and he was also contemporary with Jeremiah and Daniel. Perhaps no period of Jewish history presents three such men as these; they were remarkable for the purity of their lives, true nobility of soul, and deep sympathy with their oppressed countrymen. One, by the grace of God, kept himself unspotted amid the corruptions of the Babylonish court; another wept bitterly over Zion's desolation; and Ezekiel prophesied when a captive by the river Chebar. As he sat in the alcove of a temporary peace, his eyes were opened to prophetic visions, and assisted by Divine light, he took a survey of the future revolutions of the temple, the city, and the world. Some of his visions are very mysterious; he speaks of wheels within wheels, with living creatures joined," &c.; others are very beautiful and significant, embracing both temporal blessings vouchsafed to the Jewish people, and foreshadowing the unparalleled achievements of the ever blessed Gospel. The text partakes of the character of the latter; here we have:—

#### I.—THE MORAL WORLD ILLUSTRATED.

In the beautiful allegory before us, the Dead Sea shadows forth the spiritual condition of the human family, and if we were to search the physical universe, we should find no other type of human depravity so striking—so significant.

Here we have barrenness and death. In the Dead Sea we have no points of contrast, no seasons of brighter aspect. Look at it! Think of it! "It lies thirteen hundred feet below the level of the sea, wrapt in its sulphureous grave, steaming up like a huge cauldron of smouldering bitumen and nauseous brimstone." Nothing but death reigns there; that is now his undisputed empire. No fishes sport in its waters, which are dark and murky. No flowers bloom on its banks. No trees spread their broad branches there, they have all withered and passed away. The once beautiful, fruitful plain now bears unmistakeable evidence of a withering curse brought on it by the sins of an impenitent people.

Fit emblem this of the ruin which has been wrought in man's inmost being—a lifelike portraiture of his spiritual desolation. The human heart is now corrupt, in this once beautiful citadel an inveterate spoiler has been at work, the wasting has been effected to the highest degree, every tower has been dismantled, and its beautiful walls razed to the ground. Where the singing of birds was heard, now the serpent hisses. Time was when every affection and faculty of man's soul beat to the tune of dutiful submission and holy reverence, but now all are bruised or broken. The curse covers every generation with its wasting hand;—like a corrupted fountain the human heart sends forth nothing but briny, poisonous streams. Sin, like the upas-tree, impregnates the very

atmosphere with the principles of death; here the roots of bitterness spread wide and strike deep in the unregenerated heart, so that it is fitly termed "a sink of iniquity," "a cage of unclean birds."

All the sorrows and pains which afflict man's being are traceable to one cause, which is sin; man loves evil and hates good. The derangement of the moral system was antecedent to that of his physical, and the former is more extensive than the latter. "When man fell from a state of holiness and happiness, he lost nothing of what constituted him a man." He still walks erect as a man, and not on all-fours as a beast, he still reasons with some degree of accuracy, calculates exactly, travels swiftly in the pathway of science, and the productions of his hands shew that he is yet invested with a good degree of intelligence and nerve. But what sort of a man is he? has he suffered any great loss? Yes, the smoke and fumes of sin darken his moral skies; the crown is gone from his brow; he has lost the brightest jewel from his heart; and he is now a miserable being; a subject of the bitterest tears of mental anguish, and exposed to the pains of eternal death. He has lost the rectitude of his moral nature, the principles of righteousness have been riven from his soul by sin; and now hostility to God, and opposition to His saints rule the unregenerated heart.

The body is subjective to the soul, and as such becomes partner and partaker in its pains and pleasures, joys and sorrows. But does the body ever act independent of the soul? We have known it the most willing of servants. The soul, or spirit, may foster evil passions, and revel in immorality unobserved by mortal eye, and without any physical operation, the intents of the heart stamp the character on deeds. The heart often meditates dishonesty before the hand reaches out to steal, and even commits murder before the feet are swift to shed blood. We only recognize deeds, the All-seeing One reads the intents of the soul.

In the present state of things the man of God may see enough of sin and death to pale his cheek and awaken his slumbering sympathies for those who are yet "bruised and mangled by the fall." But what would be his feelings if the veil were uplifted and he permitted to see the engines of evil as they play in the guilty soul! It is true we have, through Divine agency, some loving souls living around us, an oasis to relieve the wilderness waste; yet, lamps of holy lives are not so common as they ought to be, nor the fruits of righteousness so luxurious as they might have been. Notwithstanding the efforts put forth to save men, thousands strive to exclude God from their thoughts, while they throng the broad way which leadeth unto death.

Further, we have implied the inefficiency of merely human systems to change the aspect of the moral world.

The water of the Dead Sea is so intolerably bitter that no common



streams can dilute it. Although the "Jordan, the Arnon, and many other streams, have been pouring into it their contributions for many years, it continues as nauseous and deadly as ever." Neither the rain from the clouds, mountain torrents, nor Jordan's flood, nor all combined, can change its character, so it is in the moral world. All purely human appliances, however skilfully used, have failed to effect a change for the better. The pagan world, even in the days of its brightest glory and highest intellectual attainments, exhibits a picture the most disgusting and horrifying; there the slave is stricken most wantonly, virtue is derided, and vice gloried in with the most shameless profanity.

A sufficient time has been given for experiments, and the improvement of human inventions. Socrates and Cicero, Plato and Seneca, stretched their appliances to the utmost tension, but they came short of accomplishing the purpose. Modern inventions we have in abundance, but we presume they are incapable of producing a moral revolution. Give men picture-galleries on which to gaze, and parks to perambulate; throw open lecture-rooms and halls of philosophy; let modern Raphaels paint with the most artistic skill; let Mozarts or Handels perform with the greatest taste; and let your Sir Isaac Newtons discourse on the laws of gravitation; and the profoundest orator pour forth his fiery streams of eloquence; this will all fail to cause a ripple on the stagnant waters of moral death.

"Science and art, education and philosophy, legislation and superstition, may pour in their accumulated contributions for ever," and they will neither sweeten the bitterness nor lessen the malignity of the moral plague. Moral evil still exists a vital and active reality. This giant still presses on the worlds of matter and of mind, and from his horrid lair shakes pestilence and death. Sin is a plague-spot on the face of beauty, a canker-worm at the root of every vigorous project. Sin is a loathsome, deep sepulchre, in the midst of the garden of life, and a wasp-sting in the lip of human joy. This is the great antagonist of the good, and the untiring opponent of Jehovah. Men may theorize about a good time, and weave the web of airy speculation,—it will be split into fragments by the breeze of time; for nothing but the living streams of the Gospel can heal these waters, none but the Angel of the Lord can move them.

## II.—THE TRANSFORMING AGENT.

*Its source.* "Behold, waters issued out from under the threshold of the house," &c. In this beautiful poetic figure we have a reference to the redemptive scheme, and the Gospel machinery is clearly exhibited. The door or the gate is the regular outlet—the fountain head is farther back. This spring has a very high source, even the heart of Infinite love itself. For the origin of the living and life-imparting streams we

must come to the inner Temple—the Holy of Holies. Before mercy could flow out to man, it must first be connected with the altar. The victim must be slain, virtually or in fact, before pardon can form a part of the Divine administrations. Let Justice be satisfied by the sacrifice of the Immaculate Lamb, and then the streams of grace can flow out at the threshold to the sons of men. The atoning sacrifice does not originate the love of God to man: the vicarious sufferings and death of Christ are the product of an infinite compassion. “God so loved the world that He gave His only begotten Son,” &c.

Looking behind the altar, we see the wine-press trodden. There the great mystery is explained, “how God can be just, and yet the justifier of the ungodly when they come unto Him.” “Without shedding of blood there is no remission of sins.” But whose blood will be satisfactory? Man’s blood is polluted; it would be loathsome for use on that altar of unparalleled purity. Angels cannot bleed for man; they are not of the same nature. There appeared none to help; Justice begins to unsheathe his flaming sword; Mercy weeps, and cannot give the sinner up: when lo! a voice is heard from the eternal throne, saying, “Stop the execution, save man from going down to the pit, for I will be his Redeemer.” The Son of God descended from heaven, and took upon Him the nature of man, and suffered instead of sinners. And by pouring out His own blood He hath opened the channel which comes under the threshold of the temple. “He was wounded for our transgressions, He was bruised for our iniquities,” &c.

Here is love, melting, bleeding, dying love, unparalleled and immeasurable. This is sovereign grace. Its high origin is the throne of God. The streams are pure, free from creature compounds. These waters have the King’s seal—the Royal patent. “And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb.” (Rev. xxii. 1).

Further, *its undiminished existence*. “The waters were to the ankles; and again he measured a thousand [cubits], and brought me through the waters, and the waters were to the knees,” &c.

This was no fitful spring bubbling forth for a while, and then disappearing again. It was no artificial transient thing, to tantalize mankind; neither does its course vary. The streams burst forth, and roll on in winter and summer. The earth displays the beds of what were once mighty rivers, now dry and parched; not so with the streams of living waters—they cannot be diverted from the proper course. According to Divine purposes, the stream of mercy is ever more abundant. From Adam to Noah it was comparatively a rill; from the deluge to Moses it grew deeper; and it increased by every prophecy and promise until the Saviour came. Here we have the gradual development of the soul-saving scheme; a temporary system was formed, and it served for

a while, and then it was substituted by another more spiritual. Each succeeding leaf in the history of redemption brought into view more glorious characters, until the Master folded up the typical dispensation, and unfolded the gospel plan, in all its spirituality and soul-saving power.

And now we are blessed with the Gospel light, and with its transforming energy. As ages roll on it continues the same, nothing can put out its fire, weaken its power, or dilute its sweetness. It is the power of God unto the salvation of all those who believe. This luminary shines forth in its meridian splendour; this stream rolls forth in its majesty.

“Grace is flowing like a river,  
Millions there have been supplied,  
Yet it flows as fresh as ever  
From the Saviour’s wounded side.”

### III.—THE IMPORTANT CHANGE PREDICTED.

“And it shall come to pass that the fishers shall stand upon it from Engedi,” &c.

This implies *a successful Gospel*. When the Saviour called His first ambassadors, He gave them a token of success—the miraculous take of fishes was typical of the success they should have when they became fishers of men. Peter, mighty in the Spirit, preached on the Day of Pentecost, and three thousand were pierced by the Word. Wherever the apostles went the Word of the Lord was powerful, sinners were smitten by an unseen hand, and may it not be so again? Yes, the lover of Zion may rest on the Word of the Lord; His arm is not shortened that it cannot save. The time will come when the faithful prophet shall not have to say, “Who hath believed our report?” &c., for he shall see the work of the Lord prosper in his hands. The seed which the sorrowing sower scatters shall fall into good ground; he shall lift up his head with joy, and return loaded with sheaves.

The obstacles which have retarded the universal spread of the Gospel are falling before the sword of the Spirit, and the Conqueror, girt with matchless power, has mounted His chariot, to sway the nations by His righteous sceptre. There is a heaving among the people. To check the incredulity of the Church, the Lord has recently saved thousands from the four quarters of the earth, and that by feeble instrumentalities, as a proof that when the ambassadors have run to and fro, and planted the standard of the cross, there shall be a general outpouring of the Holy Spirit, and “the kingdoms of this world shall become the kingdoms of our God and of His Christ.” The husbandman’s toils shall be followed by the ingathering of an abundant harvest of redeemed spirits. The labourer in the vineyard may be painfully exercised when looking at the little fruit which appears. He must labour in faith, and

wait patiently. The Lord ruleth in the heavens, and notwithstanding the combination of His enemies, the horrid throne on which sits the evil one shall fall, and the empire of Satan shall be abolished. The arm of Omnipotence shall shake the nations, and their countless millions shall bow to the Prince of Peace. The thick veil of ignorance shall be removed from human hearts, and idolatry, with all its numerous temples, gorgeous idols, and crafty priests, shall be abolished for ever. Saint-worship and image-worship, or whatever interferes with the reign of Christ in the heart, shall be done away, and "the glory of the Lord shall cover the earth, as the waters cover the sea."

Further, *We have an intimation of the fruitfulness of the Church.* The purposes of Jehovah are ripening fast, "unfolding every hour." He will uproot the curse, and save His people. Perhaps the brightest visions of the Millennium will be more than realized in the spiritual reign of the Prince of Peace. The Lord God will dwell among His people, and favour Zion. The foaming waves of persecution will be hushed, sectarian jealousies and antipathies, which afflict the Church, shall be forgotten, and a brighter day shall dawn on our world. Instructed by Jesus, and filled with His Spirit, men will learn to be brothers again, and in their attention to the service of God they will have neither time nor inclination to weigh the merit of names. Then bigotry and intolerance will fall from their icy thrones. Jew and Gentile will drink together of the waters of life. The temple will be filled daily with spiritual worshippers; the wilderness will become a fruitful field; and the sandy desert will bloom as the garden of the Lord. In those days the lamps of holy lives will blaze forth from every dwelling, and we shall not have to say to our neighbour, "Know ye the Lord," for all shall know Him. Then the Bride, the Lamb's wife, shall put on her beautiful garments, and the Bridegroom shall come to take her to His side. The marriage-feast shall be filled with guests in white robes, and blessed shall those persons be who shall have their lamps trimmed, and oil in their vessels, when the Bridegroom cometh. They shall enter, and the door will be shut."

## JUNIOR PREACHERS' DEPARTMENT.

### "WORDS TO THE WINNERS OF SOULS."

CHIEFLY EXTRACTS, BY S. B.

<p>We take for granted, that the object of the Christian ministry is to convert sinners, and to edify the church of Christ. No faithful mi-</p>	<p>nister can possibly rest short of this. Applause, fame, popularity, honour, and wealth, are all vain, and if souls are not won, and saints ma-</p>
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tured, our ministry is vain too. The question, therefore, which each of us has to answer to his own conscience is, "Has it been the end of my ministry, has it been the desire of my heart, to save the lost, and guide the saved? Is this my aim in every sermon I preach, in every visit I pay? Is it for this I toil, and fast, and weep? Is it for this I spend and am spent, counting it next to my own salvation, my chiefest joy, to be the instrument of saving others? Is it for this I exist, and to accomplish it, would I gladly die? Have I seen the pleasure of the Lord prospering in my hand? Have I seen souls converted under my ministry? Have God's people found refreshment from my lips, and gone on their way rejoicing? Or have I seen no fruit of my labour, and yet am I content to remain unblest? Am I satisfied to preach, and yet not know of one saving impression, one soul saved? Can I go contentedly through the routine of ministerial labour, and never think of asking how God is prospering the work of my hands, and the words of my lips?

If a deathless soul is worth anything it is worth everything; and if its salvation calls for any measure of zeal and warmth, it will justify the utmost degree of these, when used with prudence. It was said of Baxter, "when he spake of weighty soul concerns, *you might find his very spirit drenched therein*." No wonder that he was blessed with such amazing success. Men felt that in listening to him they were in contact with one who was dealing with realities, and these of infinite moment. How many souls have been left untouched, and remained cold, and hard hearted for want of earnestness, solemnity, and love in the preacher, even when the words were precious and true.

As nothing short of positive success can satisfy the soul-loving minister, his feeling harmonizes with that of the Apostle to the Gentiles, when he said, "My little children, of whom I travail in birth again until Christ be formed in you." And it is this feeling which makes him earnest, and which, by the blessing of God, makes him successful. The resolution that by the grace of God, he will not rest without success, will insure it. It is the man who has made up his mind to confront the difficulties, has counted the cost, and who, fixing his eye on the prize, has determined to fight his way to it. Such a man will conquer. The Spirit of God dwells in him, and from his heart and lips there goes an unction which overwhelms many, and which leads each to cry, "What must I do to be saved?"

But now comes the question—How can I become such a man? Bishop Hall said, "If my heart be early seasoned with his (God's) presence, it will savour of him all day after." Christ rose early, aye, before day, and went into a solitary place to pray, so we must keep up close communion with God. Study to be like him in all things, and keep a clear conscience through the blood of the Lamb. Let us seek communion with God, as manifested in a youth of about twenty. James Janeway thus writes of his brother John,—"*I once hid myself that I might take the more exact notice of the intercourse that I judged was kept up between him and God. But O what a spectacle did I see? Surely a man walking with God, conversing freely with his Maker, and maintaining a holy familiarity with the great Jehovah. Methought I saw one talking with God. Methought I saw a spiritual merchant in a heavenly exchange, driving a rich trade for the trea-*

tures of another world. O what a glorious sight it was! Methinks I see him still. O with what a lovely countenance did he walk up and down—his lips going, his body oft reaching up, as if he would have taken his flight to heaven. His looks, smiles, and every motion, spake him to be upon the very confines of glory. O had one but known what he was then feeding on! Surely he had meat to eat which the world knew not of." This is life indeed. Close and continuous communion with God will make us strong in the pulpit, and in our pastoral visits, &c. We shall prove ourselves to be men of power and unction.

Men who thus live in God take happiness with them wherever they go. They water the world's wilderness as they move along through it to their heavenly home.

Of such individuals it may be said, their lives are blessed, the examples they furnish are blessed; their ministry is blessed; their intercourse is blessed; their words are blessed; and the results are, sinners are converted, and souls, precious souls are saved from hell.

Strong in the Lord and in the power of his might, we may go forth bearing precious seed, and sow it all around, and God will assuredly give the increase. Let the love of Christ be our constant theme. Let the blessed gospel, with all its sweetness and fulness, be urged on the attention and the hearts of perishing sinners. Nothing else will meet their case. All things beside are quackery, this is a divine specific. This can soothe the feverish soul, quiet the throbbing heart, and heal the broken spirit. The Gospel reveals Christ, and it is Christ poor sinners need. Give them Christ, lead them to his peace-speaking blood. Tell of his dying love, and publish his power to save. Let us assure them that—

"Thousands His mercy have implored,  
And none have been denied;  
And if they venture on His blood,  
They shall be justified."

Doing this we shall do good, for some will listen, believe, and be saved through the blood of the Lamb. May the Holy Spirit sanctify these remarks to the soul of every reader. Amen and amen.

[Dear Brethren,—Carefully read this article, urge again and again its interrogations on your own hearts; especially attend to the subject of personal success in soul saving. If you do not succeed in this work humble yourselves before God, implore with increased frequency, with increased anxiety and ardour urge your prayers for more powerful manifestations of the Holy Spirit. Preach the Gospel faithfully, preach it in the spirit of Him whose servants you profess to be, and look for and expect success. Some people say, "Do your duty, and leave the result with the Lord." We say, do your duty, and then plead with the Most High for his blessing on the work of your hand. If you do not succeed in leading sinners to Christ, and in administering to the edification of saints, ought you not to make a prayerful and searching inquiry into the nature and circumstances of your call to the ministry, and if any of you do not find yourselves in possession of divine credentials, would it not be better for such persons to dig for their living, rather than remain in the ministry for "a morsel of bread?"

Our fervent prayer is that you may be much more efficient ministers of the New Testament, than we, who are your seniors, have ever been.

Let your one pursuit, your constant aim be, the salvation of souls. This must be your centre idea, and whatever your abilities, natural or acquired may be, make them all sub-

serve this great purpose, and cultivate them only as they may be sanctified to this end. If you thus live and labour in your high vocation, you will certainly witness the happy results of your efforts to bless mankind.

Having given yourselves fully to God, and his cause, we say to each of you, in the words of the Saviour, "Be thou faithful unto death," and then the Redeemer of the world himself will place on your immortal brows a diadem of life, which shall eternally testify to God's saving grace, and to your Christian fidelity.

While amidst the numberless myriads of redeemed souls, and surrounded by the shining ranks of spotless angels, you will be exalted to the right hand of Him that sitteth upon the throne, where you will be inconceivably honoured and unspeakably happy, for in Jehovah's presence is fulness of joy, and at his right hand there are pleasures for evermore. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."—Ed.]

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## FAMILY DEPARTMENT.

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### "IS THERE NOT A CAUSE?"

IMPETUOSITY is a striking feature in the character of some people. They rush to conclusions before they have listened to reasons; they pronounce a verdict without hearing the trial. They do not put in practice the command to "judge nothing before the time." They do not exemplify that lovely feature of the Christian character, "Charity hopeth all things." Such persons are occasionally made to blush for their own impatient judgment of others, and thus learn for the future to wait, and more meekly to enquire, "Is there not a cause?" The following true incident may serve as an illustration:—

A few years ago I was visiting in the family of a well-known clergyman, who certainly practised the apostolic injunction to "use hospitality without grudging." He had always a warm welcome for his friends, whether they came as invited or unexpected guests, and he was also "not forgetful to entertain strangers."

One fine summer's morning my friend was summoned from his

study to greet an old parishioner, who, with his wife, had just arrived from a distant part of the country, to visit some relatives in the great metropolis. Their visit was a pleasant surprise. They had been for many years members of my friend's congregation in a remote town, and were warmly attached to him. They therefore lost no time, after their arrival in London, in calling on their old pastor. He pressed them to remain and spend the day with his family. They had, however, some previous engagements, which prevented their doing so, but they promised to come the following week to an early dinner, and remain all night at his house. The day and hour being fixed, they took an affectionate farewell, full of the pleasing anticipation of a more lengthened opportunity for renewing their social intercourse.

The appointed day arrived, and everything had been prepared with kind and thoughtful consideration for the comfort of these old and valued friends. The clock had struck two, the hour fixed on for

dinner; everything was ready; but the expected guests did not arrive.

"Really, mamma," exclaimed a bright, lively girl of thirteen, "I wonder Mr. and Mrs. F—— do not come; papa always says that when people have made an appointment they ought to keep it."

"I'm sure it is a great shame to keep us all this time waiting for our dinner," said little James.

"Hush, hush! my dear children," said their mother, "you must learn to exercise a little more patience. Besides, it is wanting in politeness and respect to your parents' friends to make such remarks. You have only waited half an hour. I shall wait an hour longer, and then we will have dinner. You may wind these skeins of knitting-cotton for me, and that will help to make the time pass more pleasantly.

Notwithstanding this gentle reproof to her children, Mrs. R—— at length began to feel her own patience tried. She remarked to her husband that it certainly was very strange that Mr. and Mrs. F—— did not arrive. "I think," she said, "that they ought at least to have sent a note to explain the cause of their not keeping their engagement; they must know that we should wait dinner for them."

"Certainly, my dear, it does appear strange; but, no doubt, it will be satisfactorily explained. We will now take our dinner; very likely we shall receive a note by this evening's post to account for our disappointment. In the meantime, we may rest assured that it has not been occasioned through any carelessness on our friends' part, but that something very urgent and unexpected must have detained them."

"It is just like you to say so; you always try to find some good excuse for absent friends, when any one attempts to blame them. I wish I

could learn to be equally generous in my judgment of others, and equally patient under little disappointments. Why is it that one is often so much more inclined to be ruffled and annoyed by little vexations and disappointments than by great ones?"

"I think it is because we attempt to bear them ourselves. Our great troubles we feel we cannot bear, and therefore we take them at once to Him who so graciously and so lovingly invites us to 'cast our burden upon the Lord;' and we can both testify how faithful He is to His promise that 'He will sustain us.' We ought, however, to bear in mind that His gentle ear is attentive to every cry of His dear children. If, indeed, 'He hears the young ravens when they cry,' how much more will the least complaint of His own people meet with His sympathy? It is His own command,—'In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.' We shall never find any other resting-place, either under our little or great trials."

Many other profitable remarks were made by this servant of God, which made the evening pass away most pleasantly and happily. No letter, however, arrived, and we retired to rest somewhat anxiously, wondering what the cause could be.

While seated at the breakfast-table in the morning, the servant handed a number of letters to her master. Among them was one with a deep black border, directed by a stranger's hand. This letter Mr. R—— instantly opened, with an anxious expression of countenance. Alas! it did indeed convey sad tidings of their expected guests. It was written by their youngest son, who thus briefly stated the cause of his parents' absence on the preceding day.



Mr. and Mrs. F. were staying at the house of a married daughter, whose only child, a lovely boy, of eighteen months old, was very ill. Although under the care of a nurse whom the mother regarded as worthy of confidence, yet the kind-hearted grandmother could not sleep on account of her anxiety about this dear child. At two o'clock in the morning she quietly stole out of bed, and crept upstairs to the nursery, so gently that no one in the house was awake by it. Her object was to satisfy her own mind as to the care bestowed by the nurse upon the poor little patient, and also to ascertain if there were any amendment in his symptoms.

It appears, she had quietly opened the nursery-door, and entered the room, going towards the cot, which stood close beside the nurse's bed. The nurse was fast asleep. Mrs. F——, it is supposed, had bent over the cot, to ascertain whether the infant slept. What, then, must have been the shock to her loving heart to discover that the dear babe was dead? The effect was such that she instantly fell to the floor and expired. The nurse started up, and her loud scream of terror brought others speedily to the spot.

What a scene presented itself! There stood the mistress of the house, trembling violently with agitation, though as yet unconscious of the cause. A few moments, however, sufficed to shew her that by one stroke she was left both motherless and childless. It was, indeed, a solemn, awful thing to have the stillness of her midnight slumbers disturbed in such a way as this. O death, thou art indeed the king of terrors! How relent-

less is thy iron grasp, how unsparing thy demand! Art thou so greedy of thy prey that thou couldst spare neither the aged mother nor the lovely babe? Yet thou hast done thy worst, and what hast thou accomplished? Thou hast but sent, we trust, that aged Christian and that little one in the same chariot of glory to their heavenly Father's mansions. Though stern in thine aspect thou wast but the messenger to call them to their everlasting home.

"They looked—she was dead!

Her spirit had fled.

The soul undrest,

From her mortal vest,

Had stepped in her car of heavenly fire,

And proved how bright

Were the realms of light,

Bursting at once upon the sight!"

When Mr. R—— had finished reading the letter, there was a long deep pause. No one seemed disposed to speak; the tears rolled down Mrs. R——'s face; she evidently felt some degree of self-reproach at the recollection of having supposed, even for one moment, that any blame attached to her friends. This melancholy occurrence had taken place the very night previous to the intended visit, so that, at the very time when they were looking out for their guests, one of those guests had bid farewell to earth, and taken up her abode in the realms of everlasting glory.

As for myself, I learned a lesson which I hope will never be forgotten. I shall certainly endeavour to imitate the example of my esteemed friend Mr. R——, and when disappointed by others, quietly wait before I condemn them, and enquire, "Is there not a cause?"

## SUNDAY-SCHOOL DEPARTMENT.

### THE BEST MEANS OF RETAINING THE ELDER SCHOLARS IN OUR SUNDAY-SCHOOLS.

A LECTURE DELIVERED AT THE REQUEST AND BEFORE THE LIVERPOOL  
AND BIRKENHEAD SUNDAY-SCHOOL UNION.

BY THE REV. R. M. WILLCOX.

THE Sunday-school institution is, as was said of a certain league, "a great fact;" and it is as good as it is great; and withal comely and useful; not a foul and hideous appendage like that so called "domestic institution" of another and transatlantic country,—slavery; which Wesley tersely and sternly described as "the execrable sum of all human villanies." Very far and honourably away from that is this institution. It is one of the fairest and finest signs of healthy progress and true development, in our ecclesiastical polity and arrangements; and a most pleasing page in the general history of the church of Christ. For no one would think of writing a continuation to Mosheim, or Milner and Haweis, without introducing some details as to the rise and spread of the Sunday-school system, as one great branch of the operations of the church.

"The immense advantage of early training is indisputable. For Character groweth day by day, and all things aid it in unfolding;  
And the bent unto good or evil may be given in the hours of infancy.  
Scratch the green rind of a sapling, or wantonly twist it in the soil,  
The scarred and crooked oak will tell of thee for centuries to come:  
Even so may'st thou guide the mind to good, or lead it to the marrings of evil.  
For disposition is builded up by the fashioning of first impressions;  
Wherefore, though the voice of instruction waiteth for the ear of reason.  
Yet with his mother's milk the young child drinketh education."

And, further, it is now a recognised principle that Sunday-schools should be carried on in avowed

connection with the church. It is a part and parcel of the efforts of godly men to spread religion. It has been well observed in a volume by the Rev. Mr. Stacey, on "the Church and the Age,"—a writer who tells us in the preface to his valuable essay, "he had the singular fortune both to succeed and to fail;" which may be explained thus: the adjudicators pronounced his essay the best, and therefore entitled to the prize; but then he had spun it out beyond the limited number of pages, and therefore, "in point of equity," it was held he could not be entitled to the sum promised. A warning this to lengthy brethren. May I be admonished lest I fail this evening, even though I succeed:—

But for the quotation proposed and promised:—"The Sabbath-school is not a sphere provided immediately by nature; nor is it an original institution of Christianity. It is, however, a very natural, as also a very beneficent, outgrowth of its spirit. It is, indeed, one of its mightiest outgrowths, whether the actual dimensions be considered, or the practical effects. No institution ever rose into such popular favour; and none, of merely human origin, ever produced so great an impression. We tread upon its roots everywhere; and like the vine brought out of Egypt, the hills are covered with the shadow of it, and the boughs thereof are as the goodly cedars. Its influence may be imagined, or rather cannot be imagined, from the fact that no small proportion of the members of the churches of this country,

and of America, have been taken from the Sabbath-school; and that an immensely larger proportion of the inhabitants of both countries have been taught therein. Its possibilities for the future may be conjectured, or rather all conjecture must fall short of the reality, from the circumstance that the Sabbath-schools of England and Wales alone contain considerably more than two millions of children; and that a large number of these, with many that precede and follow them in the same institution, will form the population of this land in the next generation, and will become the fathers and mothers of the generation succeeding. The facts are almost startling; and one hardly knows whether, in the contemplation of them, most to rejoice or to tremble. Rejoice we must, when we consider the facts alone; but tremble we ought, when we remember the kind and extent of service they devolve upon the church. Rejoice we may well, when we think of them, as marking so broadly the difference, in all that forms the crown and pride of a nation, between heathen and Christian lands; but tremble we should, when we connect with this thought the tremendous responsibility which the difference inevitably creates. But whether joy or fear predominate, the same fact must be kept vividly before the eye,—that to the churches of this kingdom the religious well-being of the next generation is, to a large degree, committed." (pp. 184—5.)

Hence it becomes a serious and large question, how can the legitimate results of Sunday-schools be secured; how are the fruits cultured to full maturity to be gathered and garnered; or how can certain things which diminish the religious effect be obviated? among the rest, the premature removal from the Sunday-school; the re-

moval from it when its wise instructions and holy influences might be hoped to tell most powerfully and favourably. No new thing forms the subject of my theme. All thoughtful persons connected with Sunday-schools have had more or less the question pressed, sometimes by painful and mournful facts on their attention. I shall be happy if I can suggest only one idea, which may prove of practical and permanent utility, in securing so desirable a result as the retention of the elder scholars in our Sunday-schools. For it is one of the notorious and lamented facts in our Sunday-school annals, that just when it is so desirable to retain the scholars rising from juvenility into early manhood or womanhood, that at that very important period when the heart is susceptible of those formative influences which will sway disastrously or beneficially the long life-course, that then numbers are withdrawn: that when the preparatory and more secular part of the educational work is done, that they depart from the teachings and influences it is so important to prolong.

It may not be easy to account for the prevalent idea that the Sunday-school is only for children; but it is about as common a notion as that a person's education ceases when he leaves school. Whereas, if he stops short with the amount of knowledge acquired up to that time, he certainly will make no great figure in learning and literature. The mistake in both cases is somewhat similar, mistaking the means for the end. In both cases the parties are qualified for progress; not that they have reached perfection and have no more to learn. As the wide fields of knowledge are open for their free range, so they must walk forth, and pluck the ever-springing flowers and fruits, amid the glowing and re-

joining sunshine; or else they will pine away, and the light that is in them will become darkness, and

then how great will be that darkness!

(*To be continued.*)

## MISCELLANIES.

### 1. GRASPING THE PROMISES: OR, THE TWO PRAYING WILLYS.

(*Concluded from page 229.*)

For some weeks I heard no more of Reynolds. At length, one afternoon, a soldier came up to me in the hospital, and, saluting me, asked if I had been there in September. "Yes."—"Then you must be the lady I want;" mentioning my name. Answering him in the affirmative, he begged pardon for his boldness, but said he had been entrusted with the last message of a man named Reynolds.

"The last message! why, is he dead?"—"Yes, ma'am."

With a faithless shudder, fearing the answer, I asked, "What kind of death did he die?"—"The most blessed I ever saw."

"Thank God! will you tell me all you know about him?" "With pleasure ma'am, if it's not taking up too much of your time." He then gave me the following particulars, which I have put together in a connected form, with a strict regard to accuracy.

After leaving here, Reynolds followed his own ways. On arriving at Cawnpore, he had immediately to join General Havelock's advancing column to Lucknow. At the end of the first day's march, just as the men were settling round their fires to cook their supper, a young soldier called out, "Come, comrades, I've got some news to read to you; will you come and sit down here?"

"What kind of news?" said Reynolds.—"Come, and you shall hear," was the reply.

"Well," said Reynolds, "we don't often get a sight of a paper; it's sure to be better than nothing." And so he and a few others sat round the little fire of Walter and Willy, two young soldiers, between whom there existed a deep and brotherly friendship.\*

Taking from his breast a slip of paper, Walter read some texts from 2 Corinthians, chap. v., and the hymn beginning, "How sweet the name of Jesus sounds." As he was reading Reynolds said to his next neighbour, "I say, I didn't come for a sermon: pretty old news this!"

"Hush," said the other, angrily, "hold your tongue, can't you? No more did I expect it; but it can't do us no harm."

Again Reynolds said, "Well, I don't want any more; it seems as if, wherever I go, I'm to hear of such things. I'm tired to death of such croaking. It's not the way to put one in spirits for such dying work as we've got before us."

"Well, go away, can't you? and don't stop us, who want it, from hearing." But some new, strangely powerful thoughts bound Reynolds to the spot, where he sulkily sat with folded arms, whilst the two lads simply explained the way of salvation by Jesus, and prayed. All night long Reynolds dreamed of

\*An account of the conversion of these young soldiers will be found in a tract published by the Religious Tract Society, entitled "A True Story of Lucknow."

judgment, and as he rose in the morning from a disturbed sleep, he resolved to himself, "Well, I'll go and hear that paper again to-night. I'll go after dark, else they'll say I'm growing chicken-hearted: but somehow those two boys' speaking and praying I can't forget, it reminds me of my own Willy, and his prayers for his father. But they'll never be answered. I only want to listen." That evening, as the field was covered with the sleeping forms of England's noble-hearted soldiers, Reynolds walked round to the two young comrades' resting-place. Their fire was almost out. Touching Walter on the shoulder, he said "I want you just to read me the words you read last night. But you can't see, can you?"

"O, that's no matter, comrade," said both, jumping up, "we know it off by heart. Sit down and welcome." After repeating it, "Now will you pray with us?" said they. — "No, I'll never pray."

"Then we will pray for you;" and together, by turns they besought God to turn his heart to Himself. When they rose from their knees, Willy saw a tear on Reynolds's cheek. Taking him by the hand, he tried by every argument he could think of to win him to Jesus. At last Walter said, "We must sleep now, or we shan't be fit for to-morrow's work; and it mustn't be said Christian soldiers do not fight as well as others." So they all three lay down together. But Willy could not sleep. Only a short time had elapsed since he had been first awakened from his sleep in sin, and so he could feel for one still under its power. He rose. "I can't sleep, Reynolds. What, oh what, if you should be killed to-morrow? Have you never been taught about Jesus?" Gradually he drew from the recumbent soldier the history above re-

lated. The mention of the prayers of little Willy drew tears from the eyes of this devoted young soldier.

"Reynolds, those prayers must be heard. You must come with me to Jesus. Do get up and kneel, and we'll pray you may be made disposed to love him. Why shouldn't the love of Christ constrain us all alike?"—"I don't want to be a Methodist; if I'm content, I don't see why you should worry the very life of me."

For a while they talked thus together, Willy sitting beside Reynolds. Presently Willy said, "I mustn't let your precious time go away so; I must pray. If you won't kneel with me, why I'll pray alone." And so he did. Rising, he asked Reynolds if now he wouldn't come with him.—"No, I didn't listen to my own child's words, so it isn't likely I'll heed you."

"Then I must pray alone."

"What! not again? You'll be worn out all to no purpose."—"You're wrong as to the last thing, it will be grand to see you converted."

"But that you never will."—

"Yes, but I shall."

"You speak too boldly; I tell you you'll be disappointed."

"No, but I can't be. This is the confidence I have in him, that because I ask according to his will for a poor sinner's soul, I shall be heard, and the thing I want given. Jesus said, 'Ask, and it shall be given you.' I tell you, Reynolds, I won't leave off praying to-night till your heart is turned."

"Well, then, you'll pray till morning, and find me all the same then."—"No, I'm sure I need not pray so long; but if I do, I'm sure you'll be brought round some day. You will have a soft heart soon." And again Willy knelt down, and poured out with intense longing his prayer for Reynolds.

Before morning light appeared, Willy felt the hand of the old soldier on his shoulder, who, in a choking voice said, "Stop, stop, don't pray any more for me. Tell me what words to pray. Oh, I want to pray, but I can't. You must teach me; give me words." And humbly did he repeat after the lad simple petitions for mercy.

When marching time came, he pleaded to be allowed another such night. "Yes, if we are all spared to see it."

At night, after the usual reading, Reynolds implored Willy to pray again with him. Walter said Willy was not fit for night-work, nor he either, for the journey had nearly exhausted them.

"Oh, but I am a miserable sinner; I cannot sleep; I cannot pray as I need; oh, do pray, do! if I die, what will become of me?"—"Well," said Walter, "we'll take it by turns to pray with you." And thus they spent what proved to be their last night together. At first the agony of Reynolds's mind mocked all attempts to comfort him; and Willy felt it was right to plead that this sorrow might deepen and not pass away. He feared to heal the wound too soon; and therefore strove to set vividly before Reynolds's mind all the travail of soul Jesus endured for sinners, contrasting his love with man's ungrateful unconcern for his own salvation. But as the cross was held up to his view, faith was given Reynolds to look up and believe all his sins had been nailed there.

This night of prayer was a blessed season to each of these men; and when, just before marching, they united in one last pouring forth of their souls before their Master, they felt strengthened for whatever cross the day might bring. They parted in sure hope that they

should meet in glory. "Not again on earth," was Walter's impression, something whispered in his heart that he was almost home. But Willy could not believe a trial so fearful could be near, as parting with his only earthly friend.

That day, two of the three fell in the fierce conflicts in which they were engaged. Reynolds was borne to a hospital tent, where he lingered in much suffering about forty-eight hours. As he looked back on the past, he could hardly believe that he was going to his Willy's Saviour. Bitterly did he regret having left the little Bible at Cawnpore, with his other things. He was enabled patiently to bear his pain, and told those about him that it gave him real joy to suffer; for patience and thankfulness were all the proofs he could leave to his comrades that his conversion was sincere. On the second day, to his glad surprise, Willy walked in; but, oh, so unlike his former self—ghastly white, his eyes swelled and red with weeping.

"Why, Willy, what's come over you?" said Reynolds, frightened at the intensity of sorrow he beheld. "I only heard this morning you were dying," said Willy.

"Where's Walter?" Kneeling by the charpoy, Willy whispered, "Gone home to Jesus. The love of Christ has taken him safe thither." Then bursting into a violent flood of tears, he said he was heart broken, he should soon follow.

"Nay, then," said Reynolds, "it ill becomes me to speak a word to you; but yet it seems to me as if you did wrong to grieve so hard. Walter's safe home. You wouldn't choose pain rather than glory for him? You will come soon. But there are many souls to be sought out. Won't you be glad to work again? Just think how when I get to glory I'll tell Jesus all the pains you took for me, and won't it add

to your joy to see me there? Now go and speak and pray the same with others.

"I'll stay beside you till you go," said Willy.

"Yes, do, and tell me the hymn again. I know the texts. And, Willy, pray for me, and thank the Lord for turning such a stony heart." Presently he said, "Willy, if you get back to — again, will you give the lady a message for me?"—"Oh, no, I can't indeed. My brother gave me one for her, and if I get back, I'll try to give it right. But my memory seems all going. Indeed, I couldn't remember any other message than his."

"I happened at the time," said the soldier who told me these particulars, "to be on guard over the wounded, and offered to bring down any message, if my life were spared. So he asked me to tell you all this about him, because he knew you would keep on praying, as you had promised his boy. And he thought it would cheer you to hear of such a change in him; and he hoped you would hold on praying hard all your life, 'because,' he said, if a heart so set up in wickedness as mine has been brought down low, she need never feel so anxious about others. None could be harder, few so hard. She need only pray, and of course, as the Lord's mind is of the same wish, she must always get her answer.' He died that night, in calm assurance that all his sins had been 'wiped out' of the book before God. And so, ma'am, I've given his message, and I hope it has not kept you too long."

The reader may believe that I earnestly assured him that I was not wearied by his tale, and gratefully thanking him for all the trouble he had taken, proposed we should read a little of God's word together. We enjoyed a few minutes' converse on those truths and

that Saviour so dear to each. May we have grace to join those gone before to glory! Perhaps while I write, the pious narrator of Reynolds's conversion and death is already there.

Dear believing readers, is there not here a lesson and a precious encouragement for you? You are daily approaching a treasury of grace, whose contents are boundless, because the Lord of that treasury is Himself a God of infinite mercy. Oh, why is it that you draw so little out of its priceless stores? Why is it that the "little flock" is not more subject to the influence of the Divine Spirit, so little constrained by redeeming love? Why is it that it numbers so few among the multitudes of earth? Is it not in part that we fail to lay hold of the promises with the strong hand of faith? We ask little, and therefore get comparatively little.

Jesus, our Master, is even now pleading for us. Shall not we, then, in whose hearts He has planted His love, be workers together with Him in interceding for those still without? for even hereunto were we called to be a "royal priesthood."

Dear friends, our Redeemer, according to his promise, will come quickly. If our hearts beat high with rejoicing expectation of soon seeing His face, if the hope of His appearing is all our comfort, the chief subject of our thoughts, does not one awful remembrance damp even the joy of our prospects? Do not our thoughts sometimes rest on those to whom it will be the day of final doom? To those who realize the blessed safety of being hid in the cleft of the Rock of Ages, such doom seems too heart-rending to dwell on. And, indeed, it is vain to weep over those that are lost, who have died without hope. Yet, let them sometimes be remembered, to inflame our zeal, spur our flagging efforts, our selfish resting in our

own deliverance from the bondage of Satan. There are many that should engage our thoughts and awaken our compassion; many wanderers in life's highway; many that are weak, who need a helping hand; many sorrowing, weary pilgrims to whom we might bring comfort. Shall we not follow the footsteps of our Master, and sacrifice self for these? Let us be earnest for others, making their cases as our own. Let us bind them to our hearts, and not rest till, as Willy said, they are "constrained" by the love of Christ; for he has said, "According to your faith be it unto you."

One word to those who as yet know not the Saviour. In your present state those solemn words of warning, addressed to Belshazzar, are applicable to you: "Thou art weighed in the balances and art found wanting." May the Spirit of God convince you of the sinfulness and danger of your condition; and may that conviction lead you earnestly and without delay to seek Jesus! And oh! that you may find the same tender mercy which was revealed to those whose brief and simple histories you have read! May the Saviour of the two praying Willys be your Saviour, for ever, Amen.

## 2. THE VICTORIAN EXPLORING EXEDITION.

*(Continued from page 232.)*

A FEW days after Mr. Wills left, some natives came down to the creek to fish at some waterholes near our camp. They were civil to us at first, and offered us some fish; on the second day they came again to fish, and Mr. Burke took down two bags, which they filled for him; on the third they gave us one bag of fish, and afterwards all came to our camp. We used to keep our ammunition and other articles in one gunyah, and all three of us lived together in another. One of the natives took an oilcloth out of this gunyah, and Mr. Burke seeing him run away with it, followed him with his revolver, and fired over his head, and upon this the native dropped the oilcloth. While he was away the other blacks invited me away to a waterhole to eat fish; but I declined to do so, as Mr. Burke was away, and a number of natives were about who would have taken all our things. When I refused one took his boomerang and laid it over my shoulder, and then told me by signs that if I called out for Mr. Burke, as I was doing, that he would strike me.

Upon this I got them all in front of the gunyah and fired a revolver over their heads, but they did not seem at all afraid, until I got out the gun, when they all ran away. Mr. Burke, hearing the report, came back, and we saw no more of them until late that night, when they came with some cooked fish and called out "white fellow." Mr. Burke then went out with his revolver, and found a whole tribe coming down, all painted, and with fish in small nets carried by two men. Mr. Burke went to meet them, and they wished to surround him, but he knocked as many of the nets of fish out of their hands as he could, and shouted out to me to fire. I did so, and they ran off. We collected five small nets of cooked fish. The reason he would not accept the fish from them was, that he was afraid of being too friendly lest they should be always at our camp. We then lived on fish until Mr. Wills returned. He told us that he had met the natives soon after leaving us, and that they were very kind to him, and had given him plenty



to eat both on going up and returning. He seemed to consider that he should have very little difficulty in living with them, and as our camp was close to theirs he returned to them the same day and found them very hospitable and friendly, keeping him with them two days. They then made signs to him to be off. He came to us and narrated what had happened, but went back to them the following day, when they gave him his breakfast, but made signs to him to go away. He pretended not to understand them, and would not go, upon which they made signs that they were going up the creek, and that he had better go down. They packed up and left the camp, giving Mr. Wills a little nardoo to bring to us.

In his absence, while Mr. Burke was cooking some fish, during a strong wind, the flames caught the gunyah, and burned so rapidly that we were unable, not only to put it out, but to save any of our things. excepting one revolver and a gun, Mr. Wills being returned, it was decided to go up the creek, and live with the natives, if possible, as Mr. Wills thought we should have but little difficulty in obtaining provisions from them if we camped on the opposite of the creek to them. He said he knew whither they were gone, so we packed up and started. Coming to the gunyahs, where we expected to have found them, we were disappointed, and seeing a nardoo field close by, halted, intending to make it our camp. For some time we were employed gathering nardoo, and laying up a supply. Mr. Wills and I used to collect and carry home a bag each day, and Mr. Burke generally pounded sufficient for our dinner during our absence, but Mr. Wills found himself getting very weak, and was shortly unable to go out and gather nardoo as before, nor even strong enough to

pound it, so that in a few days he became almost helpless. I still continued gathering; and Mr. Burke now also began to feel very weak, and said he could be of very little use in pounding. I had now to gather and pound for all three of us. I continued to do this for a few days, but finding my strength rapidly failing, my legs being very weak and painful, I was unable to go out for several days, and we were compelled to consume six days' stock, which we had laid by. Mr. Burke now proposed that I should gather as much as possible in three days, and that with this supply we should go in search of the natives—a plan which had been urged upon us by Mr. Wills as the only chance of saving him and ourselves as well, as he clearly saw that I was no longer able to collect sufficient for our wants. Having collected the seed as proposed, and having pounded sufficient to last Mr. Wills for eight days, and two days for ourselves, we placed water and firewood within his reach, and started. Before leaving him, however, Mr. Burke asked him whether he still wished it, as under no other circumstances would he leave him; and Mr. Wills again said that he looked on it as our only chance. He then gave Mr. Burke a letter and his watch for his father, and we buried the remainder of his field books near the gunyah. Mr. Wills said that, in case of my surviving Mr. Burke, he hoped that I would carry out his last wishes in giving the watch and letter to his father.

In travelling the first day, Mr. Burke seemed very weak, and complained of great pain in his legs and back. On the second day he seemed to be better, and said that he thought he was getting stronger, but, on starting, did not go two miles before he said he could go no further. I persisted in his trying

to go on, and managed to get him along several times, until I saw that he was almost knocked up, when he said he could not carry his swag, and threw all he had away. I also reduced mine, taking nothing but a gun and some powder and shot, and a small pouch and some matches. On starting again, we did not go far before Mr. Burke said he should halt for the night, but as the place was close to a large sheet of water, and exposed to the wind, I prevailed on him to go a little further, to the next reach of water, where we camped. We searched about, and found a few small patches of nardoo, which I collected and pounded, and, with a crow which I shot, made a good evening's meal. From the time we halted, Mr. Burke seemed to be getting worse, although he ate his supper. He said he felt convinced he could not last many hours, and gave me his watch, which he said belonged to the committee, and a pocket book to give to Sir William Stawell, and in which he wrote some notes. He then said to me, "I hope you will remain with me here till I am quite dead; it is a comfort to know that some one is by. But when I am dying, it is my wish that you should place the pistol in my right hand, and that you leave me unburied as I lie." That night he spoke very little, and the following morning I found him speechless, or nearly so; and about eight o'clock he expired. I remained a few hours there, but as I saw there was no use in remaining longer, I went up the creek in search of the natives. I felt very lonely, and at nights usually slept in deserted wurleys, belonging to the natives. Two days after leaving the spot where Mr. Burke died, I found some gunyahs, where the natives had deposited a bag of nardoo, sufficient to last me a fortnight, and three bundles containing various articles.

I also shot a crow that evening, but was in very great dread that the natives would come and deprive me of the nardoo.

I remained there two days to recover my strength, and then returned to Mr. Wills. I took back three crows; but found him lying dead in his gunyah, and the natives had been there, and had taken away some of his clothes. I buried the corpse with sand, and remained there some days. But finding that my stock of nardoo was running short, and being unable to gather it, I tracked the natives who had been to the camp, by their footprints in the sand; and, when some distance down the creek, shooting crows and hawks on the road, the natives, hearing the report of the gun, came to meet me, and took me with them to their camp, giving me nardoo and fish. They took the birds I had shot and cooked them for me, and afterwards showed me a gunyah, where I was to sleep with three of the single men. The following morning they commenced talking to me, and putting one finger on the ground, and covering it with sand, at the same time pointing up the creek, saying, "Whitefellow," which I understood to mean that one white man was dead. From this, I thought they were the tribe who had taken Mr. Wills' clothes. They then asked me where the third man was, and I also made the sign of putting the fingers on the ground, and covering them with sand, at the same time pointing up the creek. They appeared to feel great compassion for me when they understood that I was alone on the creek, and gave me plenty to eat. After being four days with them, I saw that they were becoming tired of me, and they made signs that they were going up the creek, and that I had better go downwards; but I pretended not to understand them.

The same day they shifted camp, and I followed them; and, on reaching their camp, I shot some crows, which pleased them so much that they made me a breakwind in the centre of their camp, and came and sat round me until such time as the crows were cooked, when they assisted me to eat them. The same day, one of the women, to whom I had given part of a crow, came and gave me a ball of nardoo, saying that she would give me more only she had such a sore arm that she was unable to pound. She showed me a sore on her arm, and the thought struck me that I would boil some water in the billy, and wash her arm with a sponge. During the operation, the whole tribe sat round, and were muttering one to another. Her husband sat down by her side, and she was crying all the time. After I had washed it, I touched it with some nitrate of silver, when she began to yell, and ran off, crying, "Mokow! mokow!" (fire! fire!) From this time she and her husband used to give me a small quantity of nardoo both night and morning, and whenever the tribe was about going on a fishing excursion, he used to give me notice to go with them. They also used to assist me in making a wurley, or breakwind, whenever they shifted camp. I generally shot a crow or a hawk, and gave it to them in return for these little services. Every four or five days the tribe would surround me and ask whether I intended going up

or down the creek; at last I made them understand that if they went up, I should go up the creek, and if they went down I should also go down, and from that time they seemed to look upon me as one of themselves, and supplied me with fish and nardoo regularly. They were very anxious, however, to know where Mr. Burke lay, and one day when we were fishing in the waterholes close by I took them to the spot. On seeing his remains the whole party wept bitterly, and covered them with bushes. After this they were much kinder to me than before, and I always told them that the white men would be here before two moons, and in the evenings, when they came with nardoo and fish, they used to talk about the "white fellows" coming, and the same time pointing to the moon. I also told them they would receive many presents, and they constantly asked me for tomahawks, called by them "bomay ho." From this time to when the relief party arrived, a period of about a month, they treated me with uniform kindness, and looked upon me as one of themselves. The day on which I was released, one of the tribe who had been fishing came and told me that the white fellows were coming, and the whole of the tribe who were then in camp, sallied out in every direction to meet the party, while the man who had brought the news took me over the creek, where I shortly saw the party coming down.

*(To be concluded in our next.)*

### 3. THE HARTLEY PIT CATASTROPHE,

NORTH SHIELDS CIRCUIT.

THIS serious disaster occurred on Thursday, January 16th, 1862, at half-past ten o'clock in the forenoon. As it is one of the most fearful misfortunes that ever happened in this country in connection with the coal

mines, it may be interesting to the readers of our magazine to have an authentic account of this singular accident.

The cause of all the loss of life was the breaking of the main beam

of the pumping engine. This beam was a mass of metal thirty-three feet in length, and of corresponding depth and thickness, and in weight forty tons. While the engine was going at its ordinary speed, and, as far as any one could see, in perfect order, the beam broke in the middle, and that part overhanging the pit, sixteen and a half feet in length, and weighing twenty tons, fell in with a tremendous crash. In its fearful descent it smashed to pieces the brattice dividing the shaft, and destroyed the framework supporting the sides of the pit. At the very moment, and about half-way up the shaft, which is ninety-five fathoms deep, were ascending eight individuals in what the miners call the "cage." Three of these men were members of our society, namely, George Sharp, George Sharp, junior (about seventeen years of age), and Thomas Watson.

A noise louder than thunder first warned these men of their danger, and they had barely time to say, "Lord, have mercy on us," when the heavy timbers forming the framework of the shaft fell with crushing force on the cage, breaking two of the four chains by which it was suspended on the main rope, laying one side of the cage quite flat, and carrying away four of the men far below, among broken timbers and fallen rubbish. Four men were left in the cage, one of them was George Sharp, senior, with a broken thigh. Two of the men carried down were killed outright, the other two, young Sharp and Bewick, lived a while. After the noise had somewhat subsided, the men in the cage, who had been stunned, came to themselves. They had been struck down. One whose name was Robinson was lying entangled with Watson's legs, his head hanging down the shaft; Watson pulled him up. A

light was struck, but was speedily extinguished by the falling waters. The cries of the two sufferers below were now heard. Sharp, the father, was much moved by the cries of his son, and intimated a desire to go and seek him. This, however, was impossible, for he had a broken thigh and was otherwise injured. Brother T. Watson then said, "You cannot go, but now is the time to lay down our lives for the brethren; I will go; if I never return, tell them at home I am prepared for my journey." This brave man then groped for the signal wires by the side of the shaft, there were three of them, very small, not so thick as a man's finger, yet on these frail supports he ventured his life, left the cage, and began to slide down several fathoms into the dark and horrible abyss below, in search of his dying comrades.

After severe suffering in sliding down these wires, by which the severe friction nearly cut to the bone, he contrived to get near to young Sharp; but it was dark, and he knew not on what to rest himself with anything like safety. Supporting himself by the sides of the shaft, and on some broken timbers, as well as he could, this heroic brother prayed several times with the dying youth. Sharp himself called earnestly on Jesus, and declared his confidence that his blessed Saviour would take him to heaven. And although one of his legs was broken, and he was otherwise sorely bruised and mangled, yet in this doleful condition, lying among broken timbers, and exposed to torrents of falling water, poor lad tried to sing with Watson :—

"On Jordan's stormy banks I stand,  
And cast a wishful eye," &c.

Stormy, indeed, were the banks of Jordan in the sad case of this poor boy! He did not long survive, though

Watson could only guess when he died, from the fact of his ceasing to call upon God.

After nine or ten hours of hard labour, the workmen above succeeded in getting a rope down to the cage. George Sharp was first put into the loop to be drawn up. Whether benumbed by so many hours' exposure in the wet shaft on a cold winter-day, whether from exhaustion, or whether he became entangled under some broken wood, no one knows, but he, unhappily, lost his hold, and died close to Watson's feet, where he fell. Ultimately, the other three were rescued, William Sharp considerably injured, Robinson very little hurt, and T. Watson none the worse, except from complete exhaustion, for even his iron nerves gave way when fairly out of danger—nature succumbed—nor did he regain his consciousness till after a considerable rest in bed. When he opened his eyes his father was standing over him. His first words were,—“Father, this is the time to try religion; what would I have done without Jesus.”

Added to the five killed in the shaft, there were 199 men and boys below, and by this singular accident, the shaft was so completely closed that they were, in a manner, buried alive.

No one suspected, at the time, that the accident would cost the life of every man in the pit; and, consequently, no alarm was excited in the village, as to the ultimate safety of the parties below. Husbands, father, children, or brothers, were expected every minute, and the necessary things were set in order in every man's dwelling. Delusive hope! As time wore on, and no one came, alarm began to spread, and the dreadful truth began to enter many minds, that they would be seen no more alive in this world. When the workmen

who nobly volunteered to save the men entered the shaft, to clear the way down to the yard seam, it was found that difficulties and dangers of the most formidable nature presented themselves. The shaft was in a shattered and dangerous condition, the “cribbing” had been torn away, and the sides had begun to fall in. The workmen immediately began to remove the debris, and repair the shaft, and everything was done that human power and skill could effect, but all was of no avail, as far as the lives of the 199 were concerned—they could not be rescued alive.

For nine or ten weary days and nights, the strongest and most experienced workmen the north of England could produce toiled incessantly. The sides of the shaft continued to fall in and grievously retard the work. It was found exceedingly difficult to bring away the broken timbers and beams that were jammed fast together in every imaginable position; but the grand difficulty resulted from the falling in of the sides of the shaft, till in some places, instead of the original twelve, the pit was actually thirty feet in diameter. This was not only the greatest difficulty, but the most serious danger to the imprisoned men, inasmuch as it hermetically sealed the pit, and destroyed all ventilation. The lives of the brave men who toiled night and day at this hazardous work were in the most imminent danger. They might, at any moment, have been buried alive; and it is wonderful that no lives were lost in this dangerous work.

When at last an entrance was effected into the long sought yard seam, all the men were there, as conjectured, but they were all sleeping the sleep of death. The poor lost men were sitting or lying in almost every position. Some were not in the least disfigured or

disturbed, but looked as if lying in profound and calm repose. Others, however, were very much swollen and altered, so as to render identification exceedingly difficult. All the bereaved families eventually got their own friends, and had the melancholy satisfaction of giving to them the rights of Christian sepulture. It becomes an interesting enquiry as to the manner in which these ill-fated men spent their last few hours on earth. No one was left to tell the dismal tale of that doleful prison-house. Providence, however, has so ordered the matter, that we are not left entirely in the dark on this interesting question. There is a short memorandum left in the book of the back overman, Mr. Arnour, of which the following is an exact copy :—

“Friday afternoon, at half-past one, Edward Armstrong, Thomas Gledson, John Hardy, Thomas Bell, and others, took extremely ill. We also held a prayer-meeting at a quarter to two, when — Tibbs, Henry Sharp, J. Campbell, Henry Gibson, William Palmer. Tibbs exhorted to us again.”

It will be observed that the sentence is left incomplete. Probably the word “exhorted” ought to have been inserted. Here is evidence that the men were alive on the 17th of January, but from the fact that the record closes so abruptly, we infer that none remained alive long after the date of the entry. It appears then that these poor men spent their last moments in devotional exercises. This fact has cheered the hearts of several pious women, who were exceedingly anxious about the spiritual state and future destiny of their husbands.

William Tibbs, of whom mention is made above, was a class-leader at New Hartley. He had been in society nine years, and was an excellent man. He was

very anxious for the spread of religion. He ought to have been in what is called the night-shift, and so have been out of the pit at the time of the accident; but revival meetings having been commenced on Sunday, January 11th, to be continued for a week, he desired Mr. Humble, the master, who is a member with us of thirty years' standing, to allow him to work during the day, in order that he might assist at these meetings. This change placed him among the sufferers.

Henry Sharp was chapel-steward at Old Hartley. He was converted ten years ago in Sutton Street Chapel, London. He attended that chapel in company with some pious shipmates, John Brown, Robert Wilson, and James Mallett, and received the pearl of great price. Brother Mallett is a leader at Old Hartley. He had a narrow escape from death. He had not been three minutes out of the shaft when the beam fell. Sharp was a worthy man and an exemplary Christian.

William Palmer was remarkable for steady and regular attendance on the means of grace, and for very earnest devotion.

Henry Gibson was nineteen years of age, had lately been brought to God, and was a young man of considerable promise.

J. Campbell was a Wesleyan Methodist.

John Ormston had recently been brought to God, he was converted at a prayer-meeting about a month before the misfortune, and witnessed a good confession.

George Sharp, killed in the shaft, had been in society twelve years. He had a warm and generous heart. He has left a name like ointment poured forth, and is sadly missed in the chapel at Old Hartley. His simple and

earnest devotion used to warm the hearts of all the brethren.

George Sharp, son of the above, was a fine youth. He had been in society two years, and possessed steadiness and propriety beyond his years. The Church had great hopes of him. He had a younger brother lost below, and the loss of husband and two sons has fallen heavily on Mrs. Sharp, who is an esteemed member of society.

Some of the public papers have spoken of Mr. Thomas Watson as having being recently converted from scepticism. We beg to say that this is incorrect. He was a careless and ungodly man, like many others of his class, but he never denied the truth of the Scriptures, nor the obligation of New Testament Christianity.

By this accident 103 women have lost their husbands, 257 children have lost their fathers—204, in all, have lost their lives.

Dark as is this fearful cloud, has it not a silver lining in it? The great mass in the pit were ungodly men, but here was a sprinkling of the salt of the earth among them. It appears in evidence that all had

an offer of mercy. Our departed brethren were faithful in the trying hour in witnessing for God.

When accidents occur in collieries that cost many lives, there is, ordinarily, no time to pray. Death from explosion is instantaneous, but in this disaster, a day or two, at least, was granted by the Judge of all the earth. May we not hope that in that dark and melancholy prison-house many would accept of the offers of salvation, and even at the eleventh hour enter into the ark of safety?

We earnestly hope that this fearful visitation of an inscrutable Providence will be blessed to the salvation of many souls. New and Old Hartley societies have suffered severely in members, teachers, and scholars, and, by the "laying in" of the colliery, which is now drowned up. But our God can restore the waste places, and build the tabernacle of David, that is fallen down.

May the God of all mercy comfort the widow and fatherless, and be their stay and support in His holy habitation.

THOMAS SMITH.

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## NOTICES OF PUBLICATIONS.

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1. *History of the Development of the Doctrine of the Person of Christ.* By Dr. J. A. DORNER, Professor of Theology in the University of Göttingen. Division, first, First Four Centuries, Volume I., Translated by William Lindsay Alexander, D.D., Edinburgh, and (notes) D. W. Simon. Edinburgh: T. and T. Clark, 38, George street. London: Hamilton, Adams, and Co. Dublin: John Robertson. 1861.

To men of sterling piety whose minds have been, or are being disciplined to close and profound thinking, the "History" before us opens a store of treasure which can scarcely be too highly valued. The Church of Christ is laid under manifold obligations to Messrs. Clark for the very valuable works which have been and are being issued by them, few of which

however excel in real and permanent interest this learned and elaborate work. What we said on "Division Second" page 680, in our November number for 1861, we now with pleasure indorse relative to this "Division First," and shall ever esteem ourselves privileged in the possession of so much information on one of the most momentous subjects that have ever been proposed to the human mind or that have ever supported and cheered the human heart.

Of Dr. Dorner as an impartial and efficient guide on the subject which he has so faithfully presented to the consideration of his readers, we think we cannot better express our own views than in the following words of Dr. Alexander, the learned translator of this Division, who after referring in his preface, to the one-sided

polemic works of many celebrated authors, adds, "The work of Dr. Dörner will be found peculiarly to excel exactly where these most fail. Purely scientific in its character, and the result of long and patient study of the original sources, it supplies a comprehensive, impartial, and exhaustive survey of the whole subject of which it treats. The author preserves throughout, the tone of a judge, calmly and perspicuously weighing all the evidence that can be brought to bear on the case; patiently collecting every particle of evidence pertaining to the subject; and pronouncing his decision without regard to polemical considerations, or the interests of parties." The work is enriched by a copious analysis, and an appendix of 141 pages of very valuable notes, illustrative of what is contained in the body of the work. We trust the "History" will obtain for all who have been concerned in its production the return which their learning, labour, &c., &c., so richly merit. We hope the book will have a large circulation.

2. *Theological and Homiletical Commentary on the Gospel of St. Matthew*, specially designed and adapted for the use of ministers and students. From the German of J. P. LANGR, D.D., Professor of Divinity in the University of Bonn. By the Rev. ALFRED EDELSHEIM, Ph.D., author of "History of the Jewish Nation," editor of "Kurtz's History of the Christian Church," &c., &c. Vol. I. Edinburgh: T. and T. Clark, 38, George Street; London: Hamilton, Adams, and Co.; Dublin: John Robinson. 1861.

THE present volume opens with a Theological and Homiletical introduction, the first and second sections of which will aid our readers in forming their estimate of the work, which most efficiently sustains what may be anticipated from the definitions given and the plan laid down in these sections.

### § 1.

"Theology, or the scientific knowledge of the Christian religion generally, may according to its historical and scientific character, be arranged under two great divisions, *Historical* and *Theoretical* or *Systematic* theology, taking these terms in their widest sense. Historical theology may again be ranged under the following three sections: 1. The History of Revelation, or of the kingdom of God, which forms the bases of the whole system; 2. The History of the Records of Revelation, or exegesis in the wider sense; 3. The History of Revealed Religion, or ecclesiastical history. In the same manner, Systematic Theology may be divided into

three sections: 1. The System of Christian Doctrines, or dogmatics; 2. The System of Christian Morals, or ethics; 3. The System of Christian Polity, or practical theology."

### § 2.

"From this analysis, we infer that the materials from which to construct a theological and homiletical introduction to the sacred Scriptures, must be derived partly from the history of revelation, partly from that of the records of revelation, and partly from practical theology,—our selection being always made *with especial reference to the practical, homiletical, and pastoral objects in view.*"

Our limited space forbids enlargement, further than to add that the critical notes, doctrinal reflections, and homiletical hints furnish rich mines, whence the intelligent minister and the laborious student may secure much Scriptural wealth. The spirited publishers have our best wishes for their success in their enterprise.

3. *Christ, the Light of the World: Biblical Studies on the First Ten Chapters of St. John's Gospel.* By RUDOLPH BESSER, D.D. Translated from the German by Mr. G. HUXTABLE. Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton, Adams & Co. Dublin: John Robertson. 1861.

To persons who are orthodox in their religious creed, and who have made themselves acquainted with German theology, the many excellent works on theology which are now issuing from the press, and which are of a character directly opposite to the semi-infidel productions to which we have referred, this and kindred works will prove, by the blessing of God, effectual antidotes. "The Light of the World" is a volume of sterling value, especially to persons who are students in theology.

It is true it lacks the smooth eloquence of Saurin, and the almost irresistible force of some of the discourses of Massillon, &c., but for Gospel truth clearly enunciated, if occasionally in rather rugged style, for point and fullness of sound religious sentiment, it very largely excels many of the homiletical works of the present time and past of ages.

Many valuable extracts on the numerous subjects on which the author treats are from Luther, Bogatzky, Augustine, Löhe, Brenz, Chemnitz, &c., &c., and very many of these sayings are like apples of gold in baskets of silver. Though it will not be expected that we agree with every sentiment that is set forth in this volume, yet as a work fraught with sound divinity, especially in reference to Christ, our adorable Redeemer, and as abounding



with masculine thought on some of the most important subjects, the work has our cordial recommendation, it is a light in a dark place, and we pray that the light of the truths it contains, may shine into many hearts to the praise and glory of God.

4. *Joseph Alleine: His Companions and Times, a Memorial of "Black Bartholomew," 1662.* By CHARLES STANFORD. London: Jackson, Walford, and Hodder, St. Paul's Churchyard.

This volume is an excellent and well-merited tribute to departed worth, and a seasonable memento of the gracious providence of the Lord as manifested in his watching over and taking care of His Church.

"Black Bartholomew" is a solemn monitor, the history of which is especially calculated to admonish those who oppose God's people, to instruct sincere enquirers after truth and righteousness, and to encourage all who put their trust in the Lord. To bigots, tyrants, and persecutors of the faithful, this period is powerfully eloquent in support of the following sentiments contained in the divine records. *When God arises to save the meek of the earth, He maketh the wrath of man to praise Him, and the remainder of wrath He restrains.* We are informed that the justly celebrated John Locke said when referring to the Act of Uniformity, "Bartholomew's day was fatal to our Church and religion," &c. But in this the philosopher was mistaken, witness the state of religion now, and compare it with the state of religion two centuries ago, and who that loves the Lord, and desires the extension of His kingdom, will not rejoice, and be exceedingly glad, because "the Lord reigneth," and that non-conformity has contributed largely to the happy state of our Churches and the spiritual welfare of the world. The manner in which this volume is got up, the beautifully easy and happy style of the talented author, and the excellency of the subject, together with the time which is passing over us, this being the Bicentenary of the passing of the act before referred to, and the manly and Christian non-conformity of more than 2000 ministers, together with valuable biography and other matters of stirring interest, combine to make this a valuable work, and we have great pleasure in recommending it to our readers.

5. *A Series of Sermons on Important Subjects, Doctrinal and Practical.* By JOHN PETTY. Second Edition, revised. London: R. Davies, Conference Offices,

Sutton Street, Commercial Road East. 1861.

We are glad to turn our attention aside for awhile from abstruse subjects, which require no small degree of mental effort to determine whether they are orthodox or heterodox, whether true or false.

The Sermons before us are verdant with perennial freshness, and while they inform the judgment on many of the most important subjects of Divine revelation, they furnish lessons for every day life, which are calculated by the blessing of God to promote the real and permanent elevation of those who read them. In a word, they furnish a large measure of sound Scriptural doctrine, calculated to benefit such as desire to consecrate themselves to God, in their personal experience, in their relative positions, in their present circumstances, and in their future existence. They are plain, practical expositions of portions of God's Word, which have been judiciously selected, and which are piously and zealously enforced. Depraved indeed must be that mind, and cold must be that heart, which in the reading of and meditating on these sermons, feel no aspirations heavenward, no longings for a *glorious immortality*. We cordially recommend the volume.

6. *Carine Steinburgh. An Autobiography.* London: William Tweedie, 337, Strand. 1862.

This work furnishes sad evidence of the unhappy effects of the improper training of youth, and adds another illustration to the ten thousand already given of the dreadful consequences of indulging in alcoholic drinks, consequences which according to the statements made in this autobiography, proved fatal to success in business, family comfort, and which involved another victim of drunkenness, in the horrors of a suicidal death. Verily, strong drink "biteth like a serpent, and stingeth like an adder," and we are quite sure its victims are not wise. Let those who wish to escape the fate of the drunkard beware.

7. *Dialogues, instructive and entertaining, for Sunday-school Anniversaries, &c.* Compiled by THEOPHILUS. London: Published by Richard Davies, Sutton Street, Commercial Road, E.

While recitations are called for by the friends of, and office-bearers in, our Sunday Schools, it is desirable that everything should be avoided that would have any tendency either to offend the judgment or pollute the heart. In these matters Theophilus has apparently thought with us, and his book will supply to some extent, a lack which has long been felt.

The book is calculated to be useful, and we give it our cordial recommendation.

8. *A Book for the Anniversary*, composed of entirely new and original pieces in prose and poetry. Especially designed for Sunday School Recitations. By G. T. GOODRICK. London: Jarrold and Sons, 47, St. Paul's Churchyard; R. Davies, Sutton Street. Norwich: Jarrold and Sons. 1861.

THE book before us is certainly adapted for usefulness, and is well calculated to promote the intellectual and spiritual interests of that class of readers for whose especial benefit it is designed. Whether the pieces in blank verse will be as popular as they merit, is questionable: there is a difficulty in reciting this class of poetry, that, to many children will present a formidable barrier to their successful recitation. With a slight reserve, we can cordially recommend the work.

9. *First Lessons in the Evidences of Christianity*. By B. B. WOODWARD, B.A., F.S.A. London: Ward and Co., 27, Paternoster Row.

THIS is an excellent manual, on deeply interesting subjects, and may be read with great profit, not only by children, but by many people much farther advanced in life.

10. "Church's Revised Edition." *A Full Report of the Speeches at the Great Meeting held in the Metropolitan Tabernacle, London, on Tuesday, April 30th, 1861, in support of Primitive Methodist Home and Foreign Missions*, Benjamin Scott, Esq., F.R.A.S., Chamberlain of the City of London, in the chair. Fourth Thousand. London: published by Thomas Church, 11, Crescent Terrace, Millbank, S.W., and may be had of R. Davies, Conference Offices, Sutton Street, St. George's East; or of G. J. Stevenson, "Wesleyan Times" Office, Paternoster Row.

THOSE persons who wish to obtain the best information relative to the Meeting referred to in this copious report, may realize their object to a considerable extent by the purchase, for fourpence, of "Church's Revised Report," which is now before us, and which, as a whole, we deem tolerably faithful.

11. *The Nation's Loss, and its Lessons. A Sermon on the Death of Prince Albert*,

December 14th, 1861. By the Rev. JOHN STOKES, Ashton-under-Lyne. Manchester: William Bremner and Co., 11, Market Street, and all booksellers.

THIS is an eloquent, impressive, and practical sermon. It has our hearty recommendation.

12. *Help to the Reading of the Four Gospels*, compiled from various sources for Schools and Families. Dublin: printed for the booksellers by Robert Marchbank, 13, Stafford Street. Price Fourpence.

THE diffusion of Scriptural truth is a subject of incalculable interest to the Church and the world, and the compiler of this little work has our best thanks for the excellent service he has rendered in a cheap form, for promoting the knowledge of Divine revelation. We hope the help afforded will be extensively secured by a large circulation and diligent perusal of the work.

13. *The Coalville Discussion: a Discussion on the Mode of Baptism*, between Mr. Porter and Mr. Cresswell, held in the British Schoolroom, Coalville, on Monday evening, Feb. 3rd, 1862. Loughborough: John Abbott, bookseller, &c., Market Place. London: Tallant and Co., 5, Ave Maria Lane.

THE mode of baptism has furnished many meddlers, in other people's matters, with what they have deemed a satisfactory reason for impudently and assiduously striving to impose their peculiar dogmas on people whose faith they sometimes injure, and in some instances, there is much cause to fear, they turn the feeble out of their providential path. On the subject of the discussion there is room for some diversity of opinion, but that immersion is the only scriptural mode of baptism we deny, and we are glad that our sentiments have been so well sustained by Mr. Cresswell. The tract is cheap, and we hope tens of thousands of it will be circulated in our own Connexion.

14. *Cross Bearing*. By NEWMAN HALL, LL.B.

LIKE other works by Mr. Hall, this is a thoroughly practical, soul-stirring manual. The reasoning on self-denial, in accordance with the doctrines of the New Testament, will be found difficult to gainsay.

## HOME RELIGIOUS INTELLIGENCE.

## WORK OF GOD.

1. BRIDGWATER MISSION.—God is "not willing that any should perish."—Dear Reader,—From the following incident, you may see God's willingness to save to the uttermost. At Chilton Polden, one of our country places, where the Primitive Methodists have been the means of impeding the progress of sin, saving souls from death, and preparing men for heaven, the writer had the pleasure of spending a few hours one morning (after preaching the night previous) in visiting the people. In one family, an aged parent, who had nearly completed the circle of life, entered the room, to whom I addressed the following questions:—

"Well, sister, are you making preparations for heaven?"

"I hope so," was her reply.

Fearing lest she was deceiving herself, I thought it well to come a little closer to the point, and addressed her again.

"Upon what are you building your hope? Have you the assurance that God for Christ's sake has pardoned all your sins and made you free?"

To which I received a reply that led me to the conclusion that she was "in the gall of bitterness and in the bond of iniquity." I then spoke to her on the mercy of God, the love of Christ, and the happiness she would enjoy by becoming a believer in, and a follower of, Christ our Saviour.

As soon as she was exhorted to "behold the Lamb of God," Satan raged, and she yielded to his power. She left the room, declaring within herself she would never go to hear the Primitives again. After a short time, she re-entered the room, and having thought a little more on God's mercies to her and the Saviour's love, she became more re-

conciled. The writer then, seeing an opportunity, prayed, when the Spirit of the Lord came upon us, and her soul was deeply impressed. I then urged her to give her soul to the Lord, who gave his blood for it, and wished her to attend our evening service in the next village. At that service, she, with several others of a similar character, was present, when our Lord, who heareth and answereth prayer, gave His Spirit with the word, and caused many hearts to tremble, and seek salvation through faith in the Saviour. The time came for closing the meeting; but I found this aged penitent still without salvation; and with an aching heart and a burdened soul she retired. The following morning, I purposed calling upon her on my way to Bridgewater, distant seven miles, believing the Lord, who had broken down, would bind up the broken heart with salvation. When I arrived at her house, I was informed she had just left for Bridgewater. I, without delay, pursued my course, and soon overtook her, and found her still unpardoned. To obtain a knowledge of Christ and salvation became the topic of our converse, and before we had travelled three miles together, she cast her soul upon the atonement of Christ, and found redemption—even the forgiveness of her sins—and she exclaimed, "I do believe the Lord has pardoned all my sins, and I feel as light as a feather. I never felt so happy in my life." She has since been living to the Lord, and is striving for a crown. To God be the glory! for such mercy to one who had arrived at threescore years and ten. Reader, are you happy in the Saviour's love? Have you received the forgiveness of all your sins?

Is the fear of death, &c., removed by perfect love? Ask, am I sowing here to reap in heaven? If not, remember God willeth not your destruction, but even on the high road, in your closet, in the presence of your friends, by your fireside, in the field, behind the counter, on the sea, He now waiteth to save.—“Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in.” Brother, this moment open; sister, now submit, and let the Saviour take possession of thy heart.

“The worst need keep Him out no more,  
Nor force him to depart.”

If you are in possession of this salvation, forget not to speak of Christ to all; to the grey-headed sinner by the way-side, to your fellow-workmen, to that man or woman who is without peace, whenever an opportunity offers itself. Remember for one, for all Christ died, and God willeth that all men should be saved.

W. DINNICK.

2. DEAR EDITOR, — You have numerous subscribers for your serial, who, from month to month, read with deep interest accounts of the progress of our missionary work in the home stations and also in foreign fields. I am happy to inform you and your readers we are still making headway in Essex. Burnham is a small town, twelve miles below Maldon, near the eastern coast, and is a noted place in the oyster fishery. Three years ago, we commenced our missionary work at Ostend, two miles from Burnham, and in a short time we visited the town, and a room was subsequently hired near the sea-wall. But, for want of local preachers, we could not keep it regularly supplied. O that we had some of the local preachers who have little to do; we could employ them every Sabbath, and give them

an opportunity of fully exercising their talents in winning souls, who would be stars in their crowns in the day of the Lord Jesus. However, we have pressed on, praying for labourers and toiling hard ourselves. Eighteen months ago, we left the room on the sea-wall, and, since then, have occupied Providence Chapel. But, as we must leave the above-named chapel, we have resolved on building one, and on Tuesday, February 11th, 1862, we held a bazaar and tea-meeting. The proceeds of the day, with donations, amounted to about £26. This was a favourable beginning towards our intended sanctuary. Our friends at Burnham have worked well for the past ten weeks, preparing for the bazaar, and when it was opened, we were favoured with the attendance of many of the higher classes of the town's people. Having obtained official sanction, we intend soon to commence building.

JOHN GUY.

3. SILSDEN CIRCUIT. — Dear Brother Harland, — For more than three months, we have been enjoying “times of refreshing from the presence of the Lord” in this Circuit. For several months previously, we suffered numerical loss; nevertheless, the societies generally were united and energetic, the congregations good, and gradually increasing, while the public services were attended with such blessed influences, as to presage prosperity, like the “clear shining after rain.” The society, which first began to move onwards, was that at Stuton, which emerged from a state of disunion, coldness, and sterility, into one of union, zeal, and fruitfulness. For some time past, it has been good to share in its services. Silsden next “travailed in birth,” and “brought forth;” and now while I write, the members generally are “striving

together for the faith of the Gospel." Skipton, which has been characterized for weakness and instability in its spiritual state, has recently put forth unusual efforts to save sinners, the result of which is nearly forty persons have been received into our societies, besides many children, who are saying, "Hosannah to the God of David." This revival is regarded by the old members as the most hopeful of any with which they have hitherto been visited; and I may add that I have seen developments of spirituality and earnestness rarely paralleled—never excelled.

While speaking of Skipton, it will not be out of place to inform you that we have just paid £140 off the chapel debt, and will be prepared, in a few weeks, to pay off nearly £40 more. In this blessed enterprise, our friends, J. Fletcher, and G. Baron, of Silsden, took a leading part by largely contributing, while the friends on the spot gave of their money, their time, and their toil with cheerful and unwearied devotion.

A Sabbath or two ago, a new harmonium was put into the chapel at an outlay of nearly £30, all of which was realized on the day of the opening. Eastburn, Carlton,

and Farnhill societies have also put on "beautiful garments," and are now rejoicing over many who have recently said, "We will go with you, for we hear that the Lord is with you." And it is better with the other places on the station, because the "Lord hath made the place of his feet glorious."

This improvement has not been effected by the attractions of novelty, nor the excitement of strangers. No black man, woman, or boy, has been brought to draw the people to the services, nor has any professional "revivalist" been hired to manufacture members. Societies believed that every element of progress was within themselves; and in answer to the prayers of a few, the Lord has poured out his Spirit on the many. These have cried to the Lord, and he has heard them, and, clothing his word with power, the hearts of sinners have been changed, conversion has produced attraction, and many who came to mock have remained to pray. Thus it has been, and thus it may always be, summer and winter. May the converting work become the leading object of the churches of our land. So prays  
JOHN SIMPSON.

### MISSIONARY SERVICES.

BARTON.—Dear Editor,—We have recently held a course of interesting missionary services at Goxhill, East Halton, Barrow, and Bonby. The speakers were Revs. T. Bennett, H. Knowles, E. Talbot, B. Stansfield, and the writer.

The chair was taken by Mr. W. Smith, at Goxhill; Mr. Bristow, at Barrow; and by Mr. G. Walker, at Bonby. The congregations were large, and the people appeared deeply interested at each of the meetings. The collections were good. The sum raised at the four

places was £41, being nearly £3 in advance of last year.

It is pleasing to witness the unwearied efforts of our missionary collectors, and the continued benevolence of our friends. We hope that, in most instances, the efforts and benevolence are the fruit of heartfelt love to Christ, and deep compassion for the hundreds of millions of souls who are perishing in their sins. D. INGHAM.

RETTFORD CIRCUIT.—Dear Editor, We have had, in this circuit, what

we call our "principal round" of missionary meetings, which financially and spiritually exceeded our expectations. The public collections were in advance of those of last year. Sermons, preparatory to the public meetings, were preached on Sunday, February 23rd, 1862, by the Revs. G. Watson, of Gainsborough; T. Waumsley, of Howden; Mr. J. Ratcliffe, of Doncaster; and the writer. The meeting at Retford was presided over by W. Metcalfe, also the Revs. A. Guthrie and J. G. Smith assisted us on the occasion. At Bawtry, we held our meeting in the Independent chapel, Mr. Naylor, a Wesleyan, occupied the chair, and the Rev. R. Butcher, Wesleyan, assisted us. The addresses at the public meetings were appropriate and useful.

The following sums were received—Retford, £20 16s. 4d.; Worksop, £2 0s. 3d.; Bawtry,

£3 2s. 4d.; and Austerfield, £4 0s. 0d.

May the renovating and sanctifying influences of the Gospel of the ever blessed God be felt and enjoyed throughout the world.

HENRY KNOWLES.

SCOTTER CIRCUIT.—On Sunday, March 2nd, 1862, and four following days, we held a series of interesting missionary services at Scotter, Kirton, Blyton, and West Ferry. The Revs. J. Bywater, W. Sanderson, C. Kendall, G. Watson, and J. Dawson, rendered us good service. The sum of £53 6s. 2½d. was raised, being £3 12s. 7½d. in advance of the previous year.

To all our friends, we desire to tender our thanks, and to the Giver of all good we present devout gratitude and praise.

T. WHITEHEAD.

### CHAPEL OPENINGS.

1. CLAXBY, MARKET RASEN CIRCUIT. — Dear Editor, — At the above-named village, Primitive Methodism has existed for many years; but it has suffered greatly from a want of a larger and more suitable place of worship. We are happy, however, to be able to say, that a few months ago, the late lamented Earl of Yarborough, kindly granted us a suitable piece of land on which to build a chapel. We immediately commenced operations. The foundation-stone was laid by Mr. R. Surfleet, of Thoresway, November 20th, 1861, and, by the blessing of God on our efforts, we have been enabled to erect a neat little sanctuary, which will seat about ninety persons, thirty-four of the sittings are free. The pews are elevated, the door-way and front windows are circular-headed, the roof is blue slated. The opening services took place on Sunday,

January 26th, 1862, when three sermons were preached by the writer and Mr. T. Beels, of Scawby. Also, on Sunday, February 2nd, two sermons were preached by Mr. J. Barkworth, of Grasby; and on Monday, February 3rd, the services closed with a public meeting, when addresses were delivered by Messrs. T. Newsome, R. Brannan, and T. Elston. The entire cost of the undertaking will be about £74, towards which we have obtained by donations, collections, and a tea meeting, £22, exclusive of all the leadings which have been given by the farmers and friends in the neighbourhood. Our list of subscriptions is not yet completed, and we have some promised money to come in; so that we expect to realize in a short time the remainder of the one-third required by rule. We are happy to say, that when we held our last meet-

ing in connection with the opening services, all the letable sittings in the chapel were taken, and about £1 were promised towards the anniversary to be held next Christmas. The chapel is properly settled on the Connexion; the deed is already executed and enrolled. I am happy to say, that in every part of this undertaking, my colleague, Mr. W. Andrew, has been very active. We beg to make the most respectful mention of the kindness of the late Earl of Yarborough, in granting us the lease of the land for ninety-nine years, at a nominal rent of one shilling per year. We beg hereby to tender our thanks to Messrs. Marris and Smith, solicitors, of Caistor, for making us the deeds gratis; also, to Mr. A. Towle, of Market Rasen, for his kindness in superintending the building during its erection, and for assisting us in many other ways, free of cost. Thanks to all our other kind friends, whose names we cannot mention. May God reward them; and may He glorify this house of His glory. T. NEWSOME.

2. EBBERSTON, PICKERING CIRCUIT.—Dear Editor,—We once more avail ourselves of your monthly serial, to convey intelligence of our doings in this circuit, which has taken some rather rapid strides in chapel-building matters during the last few years. From 1850 to 1859 no less than five chapels were erected, at a cost of £872 8s., towards which £356 10s. were raised by voluntary contributions. Since the conference of 1860, we have been able to add three more to the number, at a cost of £1 24s., of which sum we have realized £550, so that now we have eleven connexional chapels in this circuit. The last of this number was recently opened at Ebberston, a village with, perhaps, 800 inhabitants. The site for this chapel (including

£1 paid for possession) cost us £16. The inside is very neat: a rostrum and communion on the north; an elevation, four pews deep, on the south; two pews on the west; and one on the east: the outside presents a very respectable appearance. The chapel is built of freestone, has a "hip" roof, and is slated. There are four windows and a door, all circular-headed, and turned with scoured keystones. The drainage, lighting, and ventilation are good. The chapel stands back from the road, and is enclosed by iron palisades. It will accommodate about 120 persons.

The opening services were effective. We had a sermon from the Rev. W. Sanderson, on Friday afternoon, January 3rd, 1862. A tea-party and public meeting followed, addressed by Messrs. T. Stephenson (chairman); W. T. Lumley, T. Smailes, and the Revs. W. Sanderson, T. Dearlove, and J. Milner. Mr. Sanderson preached twice on the following Sabbath. The Rev. T. Greenbury and Mr. E. Warters officiated on Sunday, January 19th, and Mr. Greenbury closed the opening services with a lecture the following night.

The total cost of the chapel was £160, and we have raised by donations, £51 3s. 8d.; public collections, £20 7s. 6d.; tea profits, &c., £8 8s. 10d. Total £80.

I have only to add that great praise is due to numerous friends, and to "honourable women not a few." We have let all the sittings except eight. We thank God that He has enabled us to put up this temple for His worship; and we gratefully acknowledge the services and gifts of all who have helped the undertaking.

"The temples of His grace  
In beauteous numbers stand,  
The honours of our native place  
And bulwarks of our land."

T. DEARLOVE.

3. BISHOP'S NYMPTON, SOUTH MOLTON MISSION.—February 23rd, 1862, we opened our new room at Bishop's Nympton, Thomas Lane preached morning and evening, and the Rev. Moses Saunders, Baptist, preached in the afternoon, and one soul was saved in the evening. On the following day at three o'clock, a sermon was preached by the Rev. C. Harrison, Independent. Subsequently a tea meeting was held, when about 115

persons sat around tables gratuitously supplied by the members and friends. The money raised amounted to about £6 10s., which will be appropriated towards the seating of the room, etc. We are happy to inform you that we have more than forty members at the place. And though we meet with opposition from those who call themselves the people of God, yet God blesses our labours. T. LANE.

### CHAPEL RE-OPENING.

FULBECK.—In the year 1818, the first pioneer of Primitive Methodism entered Fulbeck. He was a man from Leadenham, the adjoining village, whose heart God had touched. He took his stand, and preached the truth as it is in Jesus, but he had no sooner commenced praying and singing than a lawyer sent the servant of a constable to tell his master he was to come and take the preacher into custody. The constable was Mr. Rose, who afterwards became a consistent member with us.

For seven years our people had to worship in the open air and in cottages, where, in-doors and out, they were assailed by much opposition; but not being terrified at their adversaries, they prosecuted the work until the year 1825, when they succeeded in erecting the present chapel, wherein they could worship under their own vine and fig tree, none daring to make them afraid. From that time the society at Fulbeck became noted for zeal; but a debt of £100 was left upon the chapel; and although they had many years of prosperity the debt was left undiminished. Many of its early members have long since left the Church militant to join the Church triumphant. It is only some few years ago, we succeeded in reducing the debt to

£85, from which time it has been with difficulty we have made the income meet the expenditure.

When the Rev. W. Clayton entered this station, and visited Fulbeck, he was grieved to find such a place called a Primitive Methodist chapel.

The lady of whom we had borrowed the money, £85, kindly accepted £50 as payment in full. £65 were then borrowed of a friend, and we proceeded with improvements externally and internally. Having completed the repairs, the re-opening sermons were preached by Mr. William Andiss, Little Hule, February 23rd, 1862, to crowded congregations. The collections for the day were £1 14s. 2d. On Monday, March 3rd, a tea was provided, the proceeds were 17s. 9½d., after which the Rev. W. Clayton preached; a collection was made of 16s. 9d. Messrs. R. Bugg, W. Cox, F. Titchett, George Jenkinson presented a donation of £1 each, Brother Edward Gibson, 10s. Mr. T. Watson kindly gave all the blacksmith work. A great deal of labour was done by many of our friends gratuitously, and we believe all, according to their means, have assisted us. The cost of the repairs and improvements was £25, which we are happy to say is all paid, and



the debt is £20 less on the chapel than before the repairs were commenced.

May the great Head of the

Church bless all who have assisted us, and crown the whole with a mighty revival of His work amongst us—Amen. GEORGE JENKINSON.

### LAYING FOUNDATION STONE.

SHOREHAM, BRIGHTON MISSION.

—On Monday, March 10th, 1862, the foundation stone of a new chapel was laid by R. H. Penney, Esq., who gave an appropriate address. There were about 300 persons present, including several ministers of other denominations, who took part in the proceedings. The lessons were read by the Rev. J. Wilkins, Baptist; prayer offered by the Rev. R. Hamilton, Independent; hymn given out by the Rev. J. Starr, from Croydon; and an address was delivered by the Rev. G. Lamb, from London. The weather being beautiful, there was an excellent gathering of the friends.

After the stone was laid the company retired to the preaching-room in John Street, to the public

hall, and to Mr. Tillston's room, for tea, our own room not being large enough.

At half-past six a public meeting was held in the Protestant Free Church, the Rev. J. Barfitt in the chair; addresses were delivered by Messrs. J. Starr, W. T. Nelson (Wesleyan), and G. Lamb. The proceeds of the day amounted to £12, and £120 were previously collected. There was a bottle deposited in the stone containing the names of the ministers, trustees, number of members in society, dimensions of the land, cost of the same, of whom purchased, population of Shoreham, &c., with a preachers' plan for the quarter, and an almanack containing the statistics of the Connexion.

W. COOPER.

### CHAPEL ANNIVERSARY.

SPALDING.—Mr. Harland: Dear Sir,—It will gladden your heart to hear that we have had a good anniversary at Spalding. It is well known that our interest in this place is not great. We have only ten poor members in the place, but it may be said of them, "They have done what they could." When we think of a town like Spalding, with 10,000 inhabitants, it is a great pity that we should have so small an interest connected therewith; but, sir, we believe that God, in His Divine providence, will yet help us, and that we shall see brighter and better days.

On Lord's-day, March 9th, 1862, I was appointed to preach two sermons. At each service, eight of the Sabbath-school girls from Holbeach recited select

pieces, which gave great satisfaction. The chapel was crowded at each service.

On Monday, March 10th, we held a tea-meeting, at which about 100 persons were present. Four gratuitous trays were provided by the society, which raised £3 10s. 1d. collections £1 14s. 5d., donations, 7s., making a total of £5 11s. 6d.

A very interesting meeting was held in the evening, at which ten local preachers, from various parts of the circuit, with Brothers R. Ducker and B. Clayton, took a part. These services have been attended with such power from on high that we believe they will do us much good in this town. To God be all the glory.

R. DUCKER.

## SCHOOL SERVICE.

PICKERING CIRCUIT. — Dear Editor,—On Sunday, March 2nd, 1862, two sermons were preached in our Chapel at Pickering, by the Rev. J. Milner, to large and attentive congregations. After each sermon the children recited several pieces of poetry and dialogues, interspersed with hymns suitable for the occasion.

On Tuesday, March 4th, the annual tea-meeting was held in the school-room, when the children were regaled with tea, etc.

The teachers and friends took tea together. After tea a public meeting was held in the chapel, which was addressed by Mr. T. Stephenson, chairman, Revs. T. Dearlove, and J. Milner, also by Messrs. G. Ward and W. T. Lumley. The children also recited several pieces of poetry and dialogues, and several anthems, etc., were sung.

The collections and proceeds of the tea amounted to £8 7s. 1½d., being an advance on the proceeds of last year. R. T. CHARTER.

## OBITUARY.

1. ANN LEA, the wife of Luke Lea, was born in 1836, and departed this life on the 30th of August, 1861, at Haslington, Sandbach Circuit. Her parents being pious members of our society, she was early taken to the house of God, and was of an amiable disposition, she was a child of many prayers; the Holy Spirit often strove with her, and she wept in secret. About four years since, her father was called hence very suddenly, and she was led to see the danger of delaying salvation. Her sorrow for sin was deep; but, one night, when brother Graham had been showing the willingness of Christ to save sinners, she ventured all on the atonement, and the Divine Spirit witnessed with her spirit that she was born of God. Her journey through life was not all sunshine; but she kept the end in view. About twelve months since, her health began to fail; medical aid was called in; but it was of no avail. About May, 1861, she came to reside at Haslington, and she and her husband joined my class. For a few weeks we had some hopes that she might be spared; but her medical attendant said her case was hopeless. Her reply was, "I shall soon be at home." Many of her class-mates visited her, whom she urged to meet her in heaven. To her husband she said, "Luke, train the children for heaven, and meet me there." On the 28th of August, a change took place. She called her husband to her side between six and seven o'clock, and said, "I think this has come to take me off; what should I have done if I had not had religion now?" Her sufferings were great, and hearing that she was worse, I visited her, and while

praying with her, the room was filled with the glory of God. I said, "This will, perhaps, be the last time I shall see you alive." "Meet me in heaven," was her reply. Between eleven and twelve at night, while in Mrs. Turber's arms, after a severe struggle, with a voice quite strong, she said,

"Yes, thou art precious to my soul,  
My transport and my trust," &c.

"Glory! glory! glory! there is light in the valley,—yes, yes." After this she spoke but little. At four o'clock in the morning she fell asleep, and about four in the afternoon, her happy spirit took its flight to mansions of bliss.

WILLIAM WOODWORTH.

2. MARY LATEWOOD died at Honytonbank, June 9th, 1861, aged twenty-nine. She was brought to God in 1859. She forthwith joined our society, and lived the life of a Christian. In the midst of severe trials, God preserved her. I saw her last June, and I found her trusting in the Lord, and happy in the prospect of heaven. She asked me to pray for Jesus to fetch her, and she added, "Come, Lord Jesus." The day on which she died, she told a person she should be in glory before the 10th of October, and before that time she reached the better world.

HENRY WOODALL.

3. Died, August 16th, 1861, at Over Lane, Burland Circuit, ELIZA KENNERLEY, in the thirty-fifth year of her age, leaving an affectionate husband and three children to lament their loss. From a child she was of an amiable disposition, and her affectionate conduct towards those

with whom she became acquainted secured for her a large circle of friends. About 1851, she began to frequent our chapel in Over Lane, and while listening to the word of Divine truth, light shone into her benighted mind, and in bitterness of soul she cried out, "Who will shew me any good?" It pleased the Lord in 1853, while brother Allman was giving out the verse of a hymn after preaching to apply it to her heart; and she felt as she never felt before. Her cousin Elizabeth, a member of our society, invited her to stay at the prayer-meeting which was held after service; and that night, while wrestling in prayer, God set her soul at liberty, and she joined in singing,—

"Soon as my all I ventured," &c.

From that time she became a member of our society, adorning the doctrine of God her Saviour in all things. She was diligent at her class, and attended the means of grace until deprived of the privilege by sickness. In 1860, it was her lot to be tried in the furnace of affliction. The best medical aid was procured; but the insidious disease (consumption) had begun its work, and baffled medical skill. As her earthly house was falling to decay, her soul was animated with the thoughts of soon entering "that house above whose builder and maker is God." About two months before her death, she gave instructions concerning her funeral, and said, "Make no stir nor boast about me, for I am a poor creature, but my Saviour is all-sufficient." Her Bible was her bedside companion, and when so weak she could not bear its weight, she would have it propped up before her. A short time before her death, she requested her cousin Margaret to read for her, and she read the 84th Psalm. She said, "Bless the Lord—bless the Lord!" A few hours before her departure, her cousin was called to her bed-side, it being her wish that she should attend her in her last conflict. Her cousin asked her if she should send for William (her husband). She said, "I shall not go yet; but you had better send, as you promised you would; but do not alarm him." With a smile on her countenance, in a few minutes, without a lingering groan, her happy spirit winged its way to the regions of eternal blessedness.

DAVID KITCHEN.

4. In honour of the Redeemer, as evidence of the triumph of faith, as a stimulus to saints, and as a check to infidels, the following fruits of the grace of God, evinced by MARY ANN COWLING, wife of Thomas Cowling, of Filey, who died 29th August 1861, in the fifty-third year of her age, are adduced.

Mrs. Cowling was born at Newcastle-

on-Tyne, 1808. Her father died when she was very young, and her mother removed to Yarmouth, in Norfolk. At the age of sixteen, she was put to service, and it was her happiness, through Divine providence, to live with a pious mistress who took much interest in her welfare, endeavouring to lead her mind to Jesus. She attended class as a seeker of salvation for four years and a half before she obtained a clear sense of God's pardoning mercy.

At the age of twenty-one, she heard a sermon preached by Rev. Samuel Atterby, when it pleased the Lord to reveal Himself more fully to her mind, and she found peace and joy in believing.

At the age of twenty-eight, she obtained a larger measure of Divine grace, a deeper baptism of the Holy Spirit, which she enjoyed through the remainder of her life; the evidence of which was manifested in her exemplary Christian conduct.

Mrs. Cowling was a firm believer in Divine Providence, and when her husband had put into Grimsby, after a heavy storm, in which he suffered great loss, she wrote to him a letter full of consolation, urging him to trust in the Lord. Many times since their union has she comforted her now bereaved husband, when under severe trial. Faithful in her household, she was very solicitous for the welfare of her children; knowing the excellency of true religion, she felt it indispensable to train them up in the fear of the Lord, and she had the happiness of seeing two of her daughters converted to God, and in church fellowship.

A son, sixteen years of age, has attended our class for some time. His love for the religion of his parents has led him in early life to give his heart to the Lord, while of the youngest daughter, it may be said, from a child she has known the Scripture.

The word of God was our sister's treasury, and she derived strength and consolation from its gracious invitations and precious promises, always finding some text of scripture suited to her need. The book of Psalms was marrow and fatness to her soul. She was an extensive reader, and having much time at her disposal, she assiduously employed it in gaining knowledge in Divine things.

Not less was her attention to the duties of the closet. She loved to commune with God in private, and she seldom engaged in ordinary matters without asking counsel of the Lord. Her class was a banquet. Her delight was in the company of God's people. Her confidence in the Lord was firm, her zeal unabating, in her labours of love she was untiring. She often spoke of herself in the most humiliating terms, confessing her unworthiness. Her language was "In the Lord have I righteousness and

strength; He also hath become my salvation. O that He may work in me to will and to do of His good pleasure."

She had a good hope through grace, and could rejoice with joy unspeakable and full of glory. A few Sabbaths before her dissolution, the leader opened the meeting with the hymn—

"I know that my Redeemer lives," &c.

Her soul seemed lifted from earth to heaven, and she exclaimed with much emphasis, "Bless Him, bless Him—I believe—I do believe—Hallelujah, praise thē Lamb; my Jesus is mine, and I am His."

She was constant and punctual in her attendance at all the ordinances of Divine worship. No vain excuse kept her from her seat in the house of God. Her custom was to attend the prayer-meetings after the preaching service, unless she was visited by affliction. Her prayers in public were characterised by fervour and zeal. When penitents were crying for mercy, she was an earnest pleader on their behalf; and when they obtained pardon and peace through believing on Jesus, her soul was filled with joy. Nothing so rejoiced her heart as the prosperity of Zion.

On Sunday, August 4th, 1861, she attended class in the afternoon, though seriously indisposed in body, but she remained to the close of the service. She also attended service at the Cliff top, and in the chapel that evening; and she remained at the prayer-meeting after the preaching service.

On Monday, the 5th, she was taken very ill, and she got worse till she closed her earthly career on the 29th of the same month. She suffered severely from acute pain, yet she bore it with the most dignified composure and resignation of mind; not a murmur was ever heard to pass her lips. When asked by her daughter if she wanted anything, she replied, "Nothing, dear, but supporting grace; but my God shall supply all my need."

When spoken to by her nurse relative to her suffering: "Suffering, dear," she said; "it is nothing to the suffering my Saviour endured for me. Oh the preciousness of Jesus, I feel He is precious." The wonderful scheme of redemption, the love of God in Christ Jesus, was her constant theme of contemplation and admiration. She frequently repeated the 76th hymn in our hymn book:

"Behold, what wondrous love and grace," &c. Her prospects of heaven were bright and cheering. She begged her husband would not prolong her stay, as she feared he was doing by his prayers for her life to be spared. She said, "Why don't you give me up, and let me go home?" When her children wept, she said, "Why weep? I

am going to Jesus; my Jesus bids me come. Let me go to Jesus, which is far better."

Brother Austerbury visited her several times during her affliction, and always found her happy and desirous to die and go to Jesus. She gave up her husband and children into the hands of the Lord, and met her last enemy apparently without fear. The grace and love of Jesus had extracted the sting of death, and disarmed him of his power; and through faith in Christ she was more than a conqueror.

On the 1st September, 1861, her mortal remains were borne to their last resting place, followed by a large number of relatives and friends. Her husband has lost a dutiful and affectionate wife, and her children a loving and endeared mother.

JAMES DINNEWELL

5. MARTHA PUGH, the subject of this brief sketch was born at Raby, in 1815. At a very early age she was bereaved of her mother; but her father married again, and happily made choice of a godly woman, a Wesleyan, and she took those intrusted to her care with her to the house of God. But Martha did not receive any particular impression until she was about eighteen years of age. She was then taken by her parents to a Primitive Methodist camp-meeting, held at Willaston; where she was convinced of sin, and impressions were made, which though long borne resulted in her conversion to God. A revival subsequently broke out at Willaston, in which several young people got converted to God, one of the number being Brother Pugh, who now lives to mourn his loss.

A watch-night according to arrangement was held, and our departed sister found her way to it, and in the prayer-meeting after twelve o'clock, Mr. Pugh went to her and found her sorrowing on account of her sins. He spoke to her, and directed her to Jesus as her Saviour; they prayed with her, and she praying for herself yielded her heart with humble submission to God, and believed on Christ as her Saviour, and her life evinced the change. The Wesleyans having a class in her father's house, which was about a mile and a half from our society, it was thought most prudent for her to cast in her lot with them, so she did, and continued a steady and devoted member with them, until united in marriage to Brother Pugh. Then, of course, she came home again and joined our society, in which she continued until she was taken to join the society in heaven. She did not manifest any extraordinary talents to recommend her to a more public sphere of labour; but although we can say nothing relative to our departed sister which appears great,

yet to say the least of her, she was a Christian, and her dignity lay in the solidity of her piety. In February, 1858, she had an attack of pleurisy, which gave her constitution a shock, the effects of which she felt through life, and which only terminated in her death.

In May, 1858, the family removed to Sangall, where she finished her earthly career. Greasby, being a small neglected village, about three-quarters of a mile from Brother Pugh's house, became the field of his spiritual labours. He commenced preaching, and very soon formed a class in which undertaking his wife rendered him all the assistance she possibly could, still manifesting the same unflinching zeal and attachment to God's cause, and as before, she delighted to receive and entertain the messenger of mercy. Her house was a happy home for the preachers at any time, and their comfort was her delight; she ever bade them welcome and sought to enhance their happiness. On my arriving in this circuit last July, I found her very ill, and calling one day about tea time she gave me a hearty welcome to take a cup of tea, "but," said she, "the only thing is I cannot get about to make you more comfortable."

Though her health was so precarious her seat was seldom vacant at chapel, her love was too warm to be frozen by a storm—yea, such was her zeal for God's house, that her husband says, he had to push her up a little hill they had to ascend. But ah, how short is life! In February, 1861, she was seized with pleurisy which confined her to the house; and it was supposed it threw her into a consumption. About May, the doctor gave up all hope of her recovery; her partner conveyed the news to her, and she calmly and peacefully gave herself into the hands of the Lord. On seeing her husband weep, she said, "Do not fret." Thinking that her husband had not fully given her up, she pressed him very much to do so; that was a struggle, but, by grace divine he conquered, and was able to give her fully up to the Lord, knowing that his loss would be her infinite gain.

On the Saturday previous to her death, she became rather unconscious, but continued to manifest her confidence in God; and though she suffered more than it is possible to describe, she had her seasons of happiness: she said to one by her side, "Heaven is worth suffering for." On the Sunday morning she was heard to say, "Jesus, my Lord, remember me, Jesus is mine." Towards night it was evident she was dying, her countenance brightened, her eyes sunk, and her frame yielded to the destroyer's power, and again

she said with an tone of unusual sweetness, "Bless the Lord." And in the profound silence of the midnight hour with untold sweetness and emphasis, she said, "Lord, receive me," and in a few minutes, she crossed the Jordan without a single struggle, Sunday, September 9th, 1861. By her death we have lost a faithful member, a mother in Israel, and Brother Pugh has lost an affectionate wife. Dear reader, that you, I, and the bereaved ones, may meet her in heaven, is the prayer of

THOMAS SALMON BATEMAN.

6. ELEANOR KEENLYSIDE was born in 1808, at Ebechester, Shotley Bridge Circuit, and departed this life at Seaham, Sunderland Circuit, September 20th, 1861. Her parents were pious, and sought to bring up their children in the nurture and admonition of the Lord, and Eleanor was restrained from those pleasures which too often gain the attention of youth. She, however, remained destitute of the power of religion till she was about forty years of age. Soon after her removal to Seaham, in 1848, she sought the Lord with her whole heart, and entered into fellowship with us. She was highly respected among the members and her friends for her consistency. She was scrupulously honest. Being of a nervous temperament, she was subject to occasional despondencies, and at those times, she was afraid she should fail to lay hold on eternal life. But when the time of her departure was at hand, she manifested greater patience and fortitude than was expected. She was strong in the Lord. Her greatest trial was to give up her husband and her only son. After a painful struggle, she said, "Not my will, but Thine be done." On the day of her death she was unusually happy. A few hours before she expired, she called together her family and friends to engage in prayer. Soon after, looking up into heaven, she shouted, "Hallelujah to—" but her speech failed. She passed away to commence the anthem with the great multitude which stand before the throne and before the Lamb. J. WAITE.

7. SARAH POWELL, late of Birmingham, died September 12th, 1861, in the seventy-eighth year of her age. During the early part of her life, she went with her parents to the established church, and continued the practice after she left her father's house; but she remained a stranger to vital godliness until 1826. Some time in that year, she went on a visit to her parents, who resided at Butler's Bank, Pres. Green Circuit. She found a new order of things in her father's house and

in the neighbourhood. The Primitive Methodist ministers had visited that part, and the Lord had used them in the conversion of many souls, among whom were her father and mother, and several of her brothers and sisters. This made a very deep impression on Sarah's mind, and on her return to Birmingham, she sought and found the place in which our brethren preached—an old room in Balloon Street, where she obtained peace and joy through believing. Having given her heart to God, sister Powell united with the small society, and opened her house as a home for the servants of God. Her attendance at the means of grace was regular for thirty-five years. At home she gave proof that she possessed the Spirit of Christ. Her solicitude for the salvation of her children was ardent, and these pious efforts resulted in the conversion of her three sons, all of whom have been local preachers in the Primitive Methodist Connexion. The youngest of the three is now with us in Birmingham, a local preacher, and a class-leader of about seventy members. Sister Powell was a person of little ceremony and but of few words, which were generally pointed and full of meaning. Her experience was often told in the following laconic manner:—"I love Jesus above all things, and intend to serve Him as long as I live." This she exemplified in health and sickness, and He whom she loved and served filled her cup of joy to overflowing. I have known our departed friend for more than twenty-eight years. I visited her in her last illness, and found her rejoicing in hope of the glory of God.

The subject of the above brief lines was the daughter of Thomas and Elizabeth Higginson, whose house at Butler's Bank was often a home for the founders and fathers of our beloved connexion, for nearly forty years, and in which hundreds of souls have been converted to God. Persons in distress went for many miles round to be converted there. He who blessed the house of Obed-Edom for the sake of the ark, blessed Mr. and Mrs. Higginson in their own conversion, and the conversion of nearly all their sons and daughters, grand-sons and grand-daughters, besides the wives and husbands of those who have entered into matrimonial connections. Such a Primitive Methodist family as theirs it has not been my privilege to know. JAMES PRITCHARD.

8. ROBERT DALKIN, of Barnard Castle, was born February 26th, 1835, and departed this life, September 17th, 1861. As soon as his parents deemed it prudent, he was taken to the house of God, and shortly after he became a scholar in our

Sabbath-school, and when of proper age, he was raised to the office of a teacher, and the light he had received he gave forth to others. During 1853, his sister (whose obituary appeared in the *Magazine* for December of that year), was laid upon a bed of affliction. During the time of her affliction, she spoke to her brother Robert faithfully and affectionately about his salvation. Robert received her teachings, and accepted of Christ as his Saviour. After his conversion, he took great interest in the Sabbath-school, and was highly esteemed by teachers and scholars. He filled the office of librarian in connection with the school. He was for many years afflicted, and his affliction towards the latter part of his life was very severe; but he never murmured, nor wished his sufferings less. Since coming to Barnard Castle, I visited him frequently, and always found him calm and peaceful, resting on the sure foundation laid in Zion. The day previous to his death, I administered the ordinance of the Lord's supper to him, and we received a gracious manifestation of the Saviour's presence. The next morning he died in peace. May his death, as was his life, be a blessing to the society and the family of which he was a member. HENRY PRATT.

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"A gracious woman retaineth honor."—  
Proverbs, xi. 16.

9. MRS. MARTHA PARRY, of Hetherstone Green, Whitchurch Circuit, exchanged mortality for life on the 7th of September, 1861, in the sixty-second year of her age. Although her family belonged to the established church, she was led by the good Spirit in early life to hear the gospel preached among the Independents, at Barton. Being of a serious turn of mind the minister prevailed upon her to become a teacher in a Sabbath-school, which office she held for several years, until her brother, Mr. Charles Shaw, was converted at a meeting held at Hob Hill, then a part of Burland Circuit; after which she became a regular worshipper among us. She did not however join the society for some time: being of a very timid, retiring disposition, she was not perhaps sought after with sufficient earnestness and perseverance, if at all. There are many instances of such inattention, through which immortal souls are left to face the common foe, and fight the battle of life for years, without the succour and support of church fellowship.

About sixteen or seventeen years ago she was united in marriage with Mr. John Parry, who at that time resided at Chorley; and had long been a local preacher in Burland Circuit. She then became a member of our society at Chor-

ley, and a more decided Christian, growing in grace and in the knowledge of our Lord Jesus Christ. She manifested a deep interest in the welfare of the cause which she had espoused; shewing much care for, and kindness to, the preachers especially. In this respect she was "a succourer of many, and of myself also. She was an apt representative of "a great woman" named in the 2 Kings, iv. 8-10, only her preparations were no doubt much more modern and inviting than "a little chamber on the wall; a bed, and a table, and a stool, and a candlestick;" of those olden times.

Her health for several years was not very good; but a short time before her departure she became much worse. The best medical aid was procured, but in vain—the solemn decree had gone forth—and by a law much more sure than that of the Medes and Persians, her days were numbered. Her sufferings quickly and greatly increased—death and eternity approached with hasty strides, and seemed to hem her in on every side. Amid these scenes of languishment her mind was for some time much beclouded, which led her to deep searchings of heart. "O what should I do!" she said, "if I had religion to seek now! But I feel I am in Christ, and have been for many years." When labouring for breath, Mr. P. asked if she wanted anything. She said, "A little more breath to praise Jesus." They joined in prayer and the blessing so much desired was mercifully granted. The cloud burst, and she praised her great Deliverer, saying, "she would do as others had done, when she did not feel, she would believe." On Miss Barry asking how she was, she replied: "getting on for glory." During her affliction, she besought all who visited her to secure religion and meet her in heaven.

Her end on earth drew near; but the great work of preparation was done, death found her "with her lamp trimmed," she had looked forward to, and wisely prepared for this solemn hour, her house was in order, her hope was in heaven. Oh! how unlike the multitude, "who give to time eternity's regard: and dreaming take their passage for their port;" putting off the great work until "a more convenient season." And when overtaken by affliction and death, all is undone: earth has had in their hearts, and hopes, and efforts, the place of heaven; the shadows of time have concealed the realities of eternity, and amid blasted and forlorn hopes their changeless doom is sealed.

"Tell me some god, my guardian angel tell  
What thus i. fates—what enchantment plants  
The phantom of an age 'twixt us;  
Death already at the door."

But she was ready, she heard the prancing of the pale horse, and saw the face of his ghastly rider without alarm. Her sun set broad and bright, without a cloud: leaving a sure testimony behind her, to console the minds and dry the tears of surviving friends, that she has gone to be for ever with the Lord. I committed her mortal remains to the dust of death in our cemetery at Brown Knowl, "In sure and certain hope of the resurrection to eternal life, through Jesus Christ our Lord."

THOMAS BATRMAN.

10. MRS. ELIZABETH HOWLETT was born at Great Witchingham, in the county of Norfolk, January 7th. 1799, and changed mortality for everlasting life, September 21st, 1861.

She was the subject of religious impressions from childhood, and gave her heart to God in "the days of her youth." The Wesleyans were instrumental in her conversion; she became a member of their society and remained in church fellowship with that body till her marriage. Her husband being a Primitive Methodist, she at once joined our people, and has adorned the doctrine of her God and Saviour throughout her life. During her early religious experience, she met with some opposition from her parents, who were living "without God and without hope in the world," but she continued "patient in well-doing," pressing on towards the mark and prize of her high calling.

For nearly thirty years their house has been a home for the preachers, and to her it was no small happiness to entertain the servants of God.

She was a diligent and frugal wife, and a most affectionate parent, making the salvation of her children the object of her heart's desire and prayer, which God has graciously granted.

Her affliction was of a very painful nature, arising from tumour and cancer formed internally; and which continued nearly four years. At times her sufferings were excruciating; yet she murmured not. During the two years that I have known her, I always found her in a peaceful state of mind, resting alone on the merits of a crucified Redeemer for salvation. Her confidence was unshaken, and death brought no terror to her mind—she felt no dread at its approach, for her it had lost its sting. The last time I saw her previous to her departure, she asked me to sing the hymn beginning with,

"Now I have found the ground wherein," &c., in which she joined as well as her failing strength would permit. And then with great fervour praised God for all his goodness to her, recalling the blessings of early

life when first she knew the Lord, and after preserving her through her pilgrimage, now raising so many kind friends to comfort and support her in affliction, not the least of which was the unwearied attention of her dear husband and children.

As her bodily strength decayed, her confidence in Christ waxed stronger, and her evidence became more bright. At length "worn by slowly rolling years" of suffering she fell asleep in Jesus, in the hope of a joyful resurrection.

JOHNATHAN SCOTT.

11. MARTHA WEDLOCK, daughter of James and Rebecca Cole, Marrickville, near Sydney, New South Wales, formerly of Clavering, in the Saffron Walden Circuit, was born in 1833. Her parents were distinguished for their piety; their chief delight was to bring souls to Jesus, and to assist them to obtain a knowledge of the forgiveness of their sins through faith in Him. Martha, as well as many others, was favoured with a blessed interest in their Christian deportment, Scriptural teachings, and fervent prayers, which contributed towards her salvation, and which blessing she realized when she was ten years of age. She forthwith united with the Primitive Methodist Connection, and continued a member thereof until she was necessitated to go to service, and then, being distant from the means of grace, &c., her membership ceased. Nevertheless she retained her Christian consistency. In 1855, she with the rest of the family left her native land for New South Wales, but she did not do as many have done who have professed religion at home, but who land here without God and without hope. No, amidst all the vicissitudes, temptations, and spiritual privations of a sixteen thousand miles voyage, she still held fast the beginning of her confidence; in her native land, on the mighty deep, and in New South Wales, Martha gave ample proof that she loved the Saviour. When offers were made inviting her to change her station in life, she sought the counsel of her parents, and repeatedly said she would rather die than bring any disgrace on the cause of Christ. Ultimately she was married to him who now laments his loss. But affliction soon interrupted their joy, and this fair flower soon began to wither. For fifteen months she suffered very much, but it was with the greatest patience. She felt her own unworthiness and often testified that she had merited infinitely more than she endured, and that her Saviour had suffered much more for her than she could suffer. At times the adversary of her soul fought hard against her, dark clouds occasionally

obscured her sky, but she invariably sought and obtained victory through faith in the blood of Jesus.

During her affliction she was visited by her minister, leader, class-mates, and several of the members from Newtown, and many other friends to whom she gave the most convincing evidence that she was a child of God. No one could listen to her praising her Saviour, witness her humility, patience, resignation, and reliance on the promises of Jehovah, and gaze upon her cheerful look whilst she repeatedly exclaimed, "I shall be satisfied when I awake with Thy likeness," without being convinced of the power and value of godliness. On Saturday, August 10th, 1861, Martha Wedlock exchanged a world of sorrow for a crown of endless life. Her funeral sermon was preached in Marrickville Chapel by the writer, August 18th, to a large, attentive, and deeply affected congregation, and two souls professed to find salvation.

JABEZ LANGFORD.

12. MARIA, the daughter of Mark and Grace Lucas, of Ossett Common, Wakefield Circuit, was born July 26th, 1838, and died July 19th, 1861. Thus it will be perceived that she was young, but she had attained decision of character, and more, she enjoyed religion. She was early instructed in the ways of the Lord, firstly, at home, her parents being members of our society; and secondly, in the Sabbath School at Ossett Common, which she entered at a tender age. The effects of these religious facilities more particularly appeared about five years ago, when she openly decided for Christ, gave her heart and youth to God, and joined our Society. From that time she continued steadfast in doctrine, fellowship, and prayers, evincing the genuineness of her piety by abstinence from worldly gaiety, by industry, and by a meek and quiet spirit, which in the sight of God is of great price. For about the same length of time that she was a member she was also one of our principal missionary collectors. She promised fair for future usefulness in the Church, but these works were cut short (no doubt in righteousness) by Him whose kingdom ruleth over all. Being constitutionally delicate, Maria soon fell a victim to disease. Consumption at first stealthily, and at last fiercely, bore her downward to the tomb.

The Rev. E. Illingworth, who (previous to his itinerancy) was a teacher in the same Sabbath-school, and a member of the same society as our young sister, says he often visited her during the last week of her life, and always found her



trusting in Jesus. She was a stranger to fear, her heart was full of peace and love. She knew the frail tenement was decaying fast, but Christ had died for her, and through Him she knew the Father was reconciled. Hence death had no terrors for her in the future, to her eye of faith there appeared "joy behind joy in endless perspective." About two hours before her death she became very restless, she could neither sit up nor lie down. But in her last agonies she had breath to say, though in faintest whispers, "Christ is precious," and "Come, Lord Jesus, and come quickly," and come He did and quickly too, for in a few moments the heart and pulse were still, and the spirit hasted to be for ever with the Lord.

J. AYTON.

13. THOMAS MORGAN, of Blaenavon, in the Pontypool circuit, departed this life for a better on the 25th of August, 1861. For nineteen years he had been afflicted and bedridden. Whilst in that condition he was brought to a knowledge of his state as a sinner, and also of sins forgiven. Our people were about to hold a camp-meeting in the town, and were processioning the streets, when Brother E. Hancock gave out the hymn beginning with—

"There is a fountain filled with blood,  
Drawn from Immanuel's veins."

The words reached his ear, and the Holy Spirit conveyed them to his heart, and taught him his need of a Saviour. The week following Brother Hancock visited him, and whilst praying with him, both he and his wife obtained peace through believing in Jesus. He at once united with us in church fellowship, and for seventeen years he was a consistent Christian. His life from the date of his conversion was one of faith in the Son of God. Though unable to read himself, by others reading to him he acquired such a knowledge of Scripture that he was able to repeat almost any passage of the sacred volume, and to tell us where it was to be found. The promises of Jesus were his continual support throughout his affliction, and when he came to the close of his career, he called around him his family, bade them farewell, and said, "On the cross Jesus died for me, All is well, I am going home, Hallelujah." He died the following morning, which was Sunday, and passed from an earthly Sabbath to that eternal rest above, where in the temple not made with hands, he worships before the throne.

CHARLES P. MAGER.

14. Died, at Downham Market, Norfolk, September 29th, 1861, HANNAH, the

beloved wife of John KEMP, in the sixty-first year of her age. She was born at Dairy Houses, near Littleport, in 1801. In early life she was led by her parents to the Wesleyan Chapel, but although she was often the subject of religious impressions, yet it was not till 1821 that she gave herself to the Lord. At once she became a member of society, and when the Primitives missioned that neighbourhood, she united with them, and remained a steady, consistent member till her death. She was married in 1832, and came to reside on the Ten-mile bank (Hilgay). To our infant cause at this place she was rendered a great blessing, in teaching the rising generation, and collecting moneys for the erection of a new chapel and other benevolent purposes. Being naturally of a cheerful disposition, and a consistent character, she gained the esteem of both old and young. Under her hospitable roof the messengers of mercy always found a hearty welcome and a happy home. She rejoiced in the prosperity of Zion, and was ever ready to assist in any way to promote its welfare. Her attendance at the means of grace was regular and punctual, never allowing her seat in the house of God to be vacant if she could be there. She loved the gates of Zion. The affliction which terminated her earthly existence was cancer in the breast; at times her sufferings were very great, yet she was very cheerful and perfectly resigned to the will of God. She often said, "I hope I shall not murmur, I wish to suffer patiently all my Heavenly Father's will." The last three months she was confined to her bed, during which time she was occasionally the subject of very powerful temptations. The enemy of her soul thrust sore at her, still she knew in whom she had believed, and though she did not experience that ecstasy which some dying Christians have realized, yet she enjoyed at times that passive, holy resignation which enabled her to exclaim, "Though I walk through the valley of the shadow of death I will fear no evil. Thy rod and Thy staff they comfort me." As she drew near her end, she exhorted all present to live to God and meet her in heaven. Some of her last words were "Salvation! Happiness! Hallelujah! Praise the Lord! I am on the brink of the river. I shall soon be on the other side, at home in my Father's house, then I shall sing more sweetly, more loudly, and Christ shall be my song." She retained her consciousness till about the last hour, and when no longer able to speak she moved her head and her lips. But the sands of life were nearly run out, death came, and was a welcome messenger; without a sigh or a struggle the

weary wheels of life stood still, and her happy spirit passed away to brighter worlds above. May we all meet her again in glory. Amen.

M. HAMMOND.

15. JONAH COTTBELL, late of Tunstall circuit, the subject of the following remarks, was born at Bradley Green, near Tunstall, North Staffordshire, in 1839, and departed this life, September 30th, 1861.

He became a scholar in our Sabbath-school, at the age of about two and a half years, and continued to attend it until his health declined. From a boy he was the subject of religious impressions, was peaceable and charitable; he said before he died he did not remember having told a wilful lie but once, and that was when he was a little boy.

About 1850, while special services were being held, there was a great revival among the Sabbath scholars, and our departed friend embraced the Saviour, and soon after became a member of our society. His general conduct from that time was mild, gentle, and becoming; he did not exert himself like some in the means of grace; yet he always seemed firm and steadfast. One trait worthy of remark in his general deportment was, he never eat or drank whether at meals, or otherwise, without asking a blessing before doing so, and he was never in a public-house but twice, except when attending his club. He was very fond of music and singing, he often sang—

"Praise God from whom all blessings flow," &c. and another of his favourite hymns was, "Shall we ever all meet again?" &c.

He became a teacher in our school, and his attendance to the duties of his office was very creditable; he was a lover of the Sabbath-school. A few days before his death he said to the superintendent, "O, how I should like to do something for the Sunday-school;" and as a token of his love to it, he told his mother she must give a donation to its fund from the money he had saved out of his earnings. He read much; the writer, thinking him competent to become an exhorter on the preacher's plan, proposed him with two others at the March quarter day, 1861, and his name appeared on the plan as an exhorter; but he was not able to attend his appointments, and this seemed to cause him deep anxiety of mind, yet he did not murmur at his lot, only that he had not let his light shine more brilliantly. I visited him several times during his illness, and I found he was almost constantly on his knees engaged in prayer; and precious seasons we have seen my visits. His advice, as he

was dying, was "Tell the young men of Bradley Green to stick to the Lord." We believe, had he lived, he would have been useful in persuading sinners to turn to the Lord, but God's ways are not our ways. As death approached he was very much tempted, but by prayer and faith he broke through the temptation. Just before he died he read a chapter in the New Testament, and after he had read it he commented on it to his friends, and the glory of God filled the place. The last words he was heard to say were "Victory, victory!" and after a struggle his soul fled to the mansion of light.

THOMAS PHILLIPS.

16. Died recently, in Christian triumph, at Shotley Bridge, in the County of Durham, EDWARD DAWSON, aged seventy-one.

Our departed brother was born August 6th, 1790, at Stiford Highborns, Northumberland. He lived after the course of this world till about thirty-six years ago. At that time the Primitive Methodist missionaries visited the neighbourhood in which he resided, when he was induced to hear them, and under their ministry he was soon brought to see and feel his lost condition as a sinner, and he then fled to the hope set before him in the Gospel.

Having given his heart to God, he gave his hand to the Church. He united with our society, at Shotley Bridge, and remained a consistent member till the great Master called him from the church on earth to join the church in heaven.

Brother John Brodie says, "I have met in the same class with Brother Dawson, about thirty-three years, and I always found him to be a Christian. He was naturally very diffident, and in his class he had not much to say, but in a few words he was wont to give utterance to sound, deep, Christian experience, and in his general deportment he was "a bright and shining light." He was strongly attached to the cause of God, and willingly supported it according to his ability. He loved the house of prayer, and when health permitted he was regular in his attendance at the means of grace.

I visited him in his last affliction, and found him in great bodily suffering, but patient, fully resigned to his Heavenly Father's will, and happy in the love of his Saviour. A short time before he died he had a severe conflict with the enemy of souls, but whilst a portion of the Scriptures was being read to him, he took hold of the promises by faith, and vanquished the foe. The last words he was heard to utter were "Glory! glory!"

and his happy spirit took its flight to the paradise of God, September 20th, 1861.

WILLIAM NATION.

17. ELLEN SMITH, of Hutton, Driffield Circuit, departed this life, September 30th, 1861, aged eighty-six years. She was a member of our society at Hutton above forty years. When she sought the Lord it was with strong cries and tears. Her sorrow for sin was deep and her struggle for pardon severe. She succeeded at length in obtaining peace and joy through believing. Being one of the earliest members of our society, she along with her pious husband and many others in similar circumstances had to endure much persecution. But she stood firm to the last, and she was more than conqueror. She acquired strength and joy in conflict, and she entered heaven as her Father's house. In going, she did not dread it as a strange place, but she went as though she was going home.

E. TYAS.

18. MARTHA TASKER was born in 1776, at Crew Green, in Cheshire, and finished a life of labour at Hooley-bridge, Glossop Circuit, October 7th, 1861. For fifty years she lived a life of estrangement from Christ. Some of the pioneers of Primitive Methodism preached Jesus and the resurrection in the dales of Derbyshire with amazing success. The glorious truths of our holy religion were enforced with a pathos and power which led many sinners to "turn to the Lord and seek salvation." Martha Tasker was one of the early trophies of those good old times. Through the labours of Mr. Blades our departed sister was brought to know Jesus. She never saw herself as she did while this "new comer" was holding forth the word of life. The Gospel as preached by him was a sword to wound and a balm to heal. And she found Christ "the way, the truth, and the life." She joined the infant cause, and without intermission she continued with us till the day of her death.

In dress Martha was a real "Friend." She was warmly attached to the minister of religion, and was ever ready to cheer them with her presence, and help them with her prayers. Many of my brethren in the ministry will remember "old Martha" at Waterside. Her conversation was such as becometh the Gospel. Those who were favoured with her friendship will not soon forget with what animation she was wont to relate the doings of olden times. She would talk of preachers and their early conflicts, and then finish a lengthy episode without a good shout of "Victory," or "Glory be to God."

She walked in close fellowship with the Lord, and those who knew her best bear testimony of her genuine worth. Her sickness, which was only of a few days, furnished a beautiful illustration of the power of Divine grace. Rich and poor, young and old, gathered round her bed, expecting to witness a more than ordinary triumph in so extraordinary a character. Her path brightened to the very last, and in full triumph she received the "well done" of Him whom she had served with Christian assiduity for thirty-five years. We do not know the date of her conversion, but it is in the register of heaven. I improved her death in our chapel at Waterside, and fifteen souls professed to obtain mercy. Praise the Lord.

MILES DICKENSON.

19. Died at Bilston, in the thirty-second year of her age, September 10th, 1861, the late Mrs. JANE TAYLOR, wife of Mr. John Taylor, one of our local preachers.

In early life she was religiously inclined, and took great pleasure in attending the house of God. Her disposition was amiable, but she remained a stranger to experimental religion, until under the ministry of the Rev. James Caughey, she was brought to a saving knowledge of God. From that time her path was as the shining light which shineth more and more unto the perfect day.

Her leader, Mr. Thomas Wallett, says, "Her punctuality in attending her class and her Christian experience were commendable. I visited her," he adds, "several times during her affliction, and she fully satisfied me that she was ready for her change."

Dr. J. B. Melson, of Birmingham, with whose father she lived for several years, speaks of her in very high terms. He says, "Jane Hickson (her maiden name) lived for many years with my dear father, by whom as by all of us she was held in the highest estimation for her singular integrity and virtue. He had such an esteem for Jane that at his decease he expressed a wish that a hundred pounds should be given to her in token of his regard—a debt which I need not say I gladly discharged on his as well as on her own account. She was in every respect an excellent woman and a sincere Christian."

May all the friends of the deceased, with the writer of this brief account, and those who may read it, meet in heaven. Amen.

SAMUEL MORRIS.

20. Died at Hereford, October 11th, 1861, SARAH VAUGHAN, aged sixty-seven years. She was born at Bodenham, Here-

fordshire, in 1794. Her parents were in comfortable circumstances, and of good moral character, her father being a consistent member of the Church of England, and her mother a pious member of the Wesleyan Society. Consequently, Sarah was by the instructions, prayers, and good example of home preserved from many sins in which youth often take pleasure. She was very moral in her deportment, but remained a stranger to saving grace till 1830, when, under the ministry of Mr. W. Leaker, she became alive to her need of salvation, and was led to seek forgiveness of her sins through faith in Jesus Christ. She soon found the pearl of great price, and rejoiced in the God of her salvation.

Sarah at once identified herself with our society in Hereford, and continued a consistent member thereof, till she was removed to the heavenly world. When the society was small, and had to struggle with considerable difficulties, our departed sister was active and useful, in supporting the cause to the extent of her ability, and she was also zealous in collecting money with cards or books, to aid the various funds of the Connexion. In this last respect she was generally successful.

In 1827 she was united in marriage with Mr. Vaughan, who now, with two children, mourns her departure.

About two years ago sister Vaughan was seized with paralysis, and shortly after with a heavier stroke, which disabled her from attending the public means of grace. She often felt, however, that God reveals Himself very graciously to His afflicted ones in their own abode. On October 9th, 1861, she was taken much worse, and losing her speech and consciousness, in that state she lay, taking no notice of any one, and apparently without any suffering, till Friday, October 11th, when her blood-washed spirit took its flight to the better land.

She was a member of our society about thirty-one years. That her husband and children may meet her in heaven, is the prayer of,  
JOHN BUTCHER.

21. THOMAS CARTER, of Watchfield, Farringden Circuit, closed his eyes on earth to open them in heaven, October 12th, 1861, in the seventy-second year of his age, after being a consistent member of the Primitive Methodist Connexion twenty-three years, and a total abstainer from intoxicating drinks for twelve years.

The Spirit of God brought him under a concern about his soul, through the ministry of the Rev. Henry Heys, when Watchfield was visited by the pioneers of Primitive Methodism.

After mourning in bitterness of soul for

about six months, he attended one of our meetings at Bourton-on-the-Hill, and there by believing in Jesus, he found peace to his troubled soul.

At the age of nineteen he enlisted into the army, in which service he suffered many hardships. He was in the battle of Bayonne in 1813. In that field of blood more than 4,000 lives were lost. He was wounded and taken prisoner; but God in His kind providence soon delivered him out of the hands of his enemies, and restored him to his fatherland, where he was placed in Chelsea Hospital. After remaining for two months he received his discharge from the army, and returned into Berkshire, his native county, to live with his relations, soon after which he entered the married state. But alas! he was still a slave to sin, and he continued alien from God for some time, but subsequently by Divine grace his heart was changed, and from that time to the day of his death, he remained steadfast in the faith. He was indeed "a new creature in Christ Jesus, and walked not after the flesh, but after the Spirit."

As a husband and a father he was kind, gentle, and affectionate. As a neighbour, "he lived by the Christian's rule, loving his neighbour as himself," and was anxious to do good; sometimes when sin was manifested by his neighbours, he exhorted them with tears to turn from it, saying, "Oh! why don't you repent? Why do you live in sin? Why don't you fly to Christ? Oh! if you live and die in such a state there will be no heaven for you." He loved all and was respected and loved by all who knew him. As a Christian he loved God with all his heart, was much devoted to prayer, was constant at his class-meetings and other religious services. He often said, "the word of God was sweeter to him than his natural food." He rejoiced evermore, and in all things gave thanks, insomuch that the children of the village gave him the appellation of "Happy Tommy." He was a great friend to the cause of God; the Primitive Methodists preached in his house at Watchfield for nearly eighteen years, and to his home the servants of God were always welcome. For several weeks previous to his death it was his conviction that he should die suddenly. On the day of his death he had been in the fields at work during the former part of the day, and coming home to dinner he seemed as well as usual, ate a hearty dinner, and went into the garden, singing,—

"The sweat of death is on my brow, All is well:  
My feet are in the river now—All is well," &c.  
And going into a barn that was close by the garden, he fell in a fit, and the bright

angels came and took his happy spirit home to glory. And thus,—

"Without a lingering groan,  
He did his body with his charge lay down,  
And ceased at once to work and live!"

He had ten children already in heaven, to welcome him on his arrival. He has left an aged widow and four children behind to mourn their loss.

JOHN TUCK.

22. Died at Castleside, Shotley Bridge Circuit, October 17th, 1861, ELIZABETH LEE, aged thirty-four years.

From her childhood she was moral in her deportment, but she lived without God till about twelve months ago, when she was awakened to feel her lost condition as a sinner, and she fled to the Saviour, in whom by faith she obtained redemption, even the forgiveness of her sins.

She united in church-membership with our society at Castleside, and remained a consistent member till she was called to join the triumphant Church in heaven.

She was the subject of a long and painful affliction, by which her faith was tried, and she was often prevented from attending the means of grace, but she bore her sufferings patiently, and possessed unwavering confidence in her heavenly Father.

Brother Mole, her leader, often visited her, and always found her happy in the love of God.

A short time before she died, she received a visit from the Rev. R. Shields, who found her very weak in body and hastening rapidly towards the grave, but she was ripe for glory, and waiting for her change.

She took her last farewell of her children, gave them her dying blessing, and committed them to the care of her heavenly Father, then turning to her husband, she said, "Matthew, prepare to meet me in heaven." Her last words were, "I am waiting for my change, I shall soon be in heaven, Jesus is sweet," and she fell asleep in the Lord.

She has left a husband and two children to mourn their loss.

WILLIAM NATION.

23. Died at Hull, October 16th, 1861, Miss MARY JANE BROWN, daughter of Mr. H. Brown, aged twenty-one years. Her father being a teacher in West Street School, she early became a scholar therein, being admitted when she was about five years of age. She regularly attended as a scholar till she was of sufficient age to become a teacher, when she at once began to discharge the duties of the office,

and continued to discharge them with acceptance as long as she lived. She early became possessed of the inestimable blessing of vital piety, and by her sobriety, modesty, and consistency adorned the doctrine of God her Saviour. Miss Brown was justly respected and beloved by those who knew her, and her loss is deeply felt by her class-mates and fellow teachers, as well as by her esteemed parents and the scholars who were under her charge. She was hurried to the grave by a fever, which in a few short weeks did its work and terminated her earthly course. But the religion of Jesus soothed her spirit while on her dying couch, and inspired her with the hope of a blissful immortality. It was my privilege to visit her several times during her illness, and I always found her in a satisfactory state of mind, trusting in Christ for salvation, and enjoying a comfortable sense of the Divine favour. She had one severe conflict with the enemy a few days before her death, but she overcame through faith in Jesus, and ultimately died in peace.

JOHN PETTY.

24. Died at Ludgoan, Penzance Circuit, October 31st, 1861, in the thirty-fifth year of his age, JOHN, the son of Henry and Mary CHALLEW. The subject of this sketch neglected the salvation of his soul till about two years since, when he ruptured a blood-vessel, and then he began to think and enquire about the future. In his past life he manifested obedience to his parents, was a lover of all good men, and cheerfully assisted to support the cause of God by his contributions. Yet he was without religion. But after the circumstance above referred to, he sought the Lord, and while his father, who is one of our leaders, and a friend were praying for his salvation, he believed to the saving of his soul. From his affliction he never fully recovered; though he had recourse to the best medical advice, all was of no avail for his body, but his mind was under the care of the good Physician. His last prayer in the chapel, about a fortnight before his death, was remarkably expressive of his confidence in the Lord. From that time he sank into the arms of death, but his joy and confidence were unshaken. and on the 31st of October, 1861, he fell asleep in Jesus.

C. T. HARRIS.

25. Died at Paul, Penzance Circuit, WILLIAM THOMAS, in the eighty-seventh year of his age. Our departed brother was one of our first members at Newlyn, and was a trustee for the chapel at that place.

He was upright in his conduct, firm in his attachment to the cause of God, and held on his Christian course to the end of his journey, with confidence in the Lord.

His sufferings were endured with Christian patience, and on the 3rd of November, 1861, he entered into rest.

C. T. HARRIS.

## P O E T R Y.

### 1. "FADING AWAY."

Thou art fading away from earth's transient beauty,  
For regions undimm'd by the shadows of night;  
Thou hast toiled in the arduous pathway of duty,  
And glory awaits thee in mansions of light.

Thy spirit, alas! was too pure and ethereal,  
To linger with joy on this death-blighted shore;  
Thou art passing away to a sphere more congenial,  
Where sorrow's sad wail shall assail thee no more.

Life's morn hath not fled, yet a mission most holy,  
Hath been traced and fulfilled by thy sanctified mind;  
The sunlight of joy hath so seldom beamed o'er thee,  
We will not lament that thy star hath declined.

Its beams were too brilliant for the world's slow perfection,  
With its atmosphere chilled by the blightings of sin,  
'Twas too cold and too dark to reveal the reflection,  
Which shone in that form of the soul from within.

At that holiest hour when daylight at evening  
Doth silently fade from the azure blue sky,  
We shall miss thy low tones while shadows are deep'ning,  
But oh! thy pure spirit will oft hover nigh.

Farewell, O beloved one, a diadem fadeless,  
Will deck thy fair brow in the regions above;  
We dare not repine that God's infinite goodness,  
Hath called thee from earth to the home of His love.

*Charlecombe.*

EMILY T. PERRY.

### 2. A HYMN.

"MIGHTY God! while angels bless Thee,  
May an infant lisp Thy name?  
Lord of men as well as angels,  
Thou art every creature's theme.  
Hallelujah,  
Hallelujah, Hallelujah, Amen.

"Lord of every land and nation,  
Ancient of eternal days!  
Sounded through the wide creation  
Be thy just and lawful praise:  
Hallelujah, &c.

"For the grandeur of Thy nature—  
Grand beyond a seraph's thought;  
For created works of power—  
Works with skill and kindness  
wrought  
Hallelujah, &c.

"For Thy providence that governs  
Through Thine empire's wide domain;  
Wings an angel, guides a sparrow;  
Blessed be Thy gentle reign.  
Hallelujah, &c.

"But Thy rich, Thy free redemption,  
Dark through brightness all along;

Thought is poor, and poor expression—  
Who dare sing that awful song?  
Hallelujah, &c.

"Brightness of the Father's glory,  
Shall Thy praise unuttered lie?  
Fly, my tongue, such guilty silence!  
Sing the Lord who came to die,  
Hallelujah, &c.

"Did archangels sing Thy coming?  
Did the shepherds learn their lays?  
Shame would cover me ungrateful,  
Should my tongue refuse to praise.  
Hallelujah, &c.

"From the highest throne in glory,  
To the cross of deepest woe;  
All to ransom guilty captives:—  
Flow, my praise, for ever flow.  
Hallelujah, &c.

"Go, return, immortal Saviour!  
Leave Thy footstool, take Thy throne;  
Thence return, and reign for ever,  
Be the kingdom all Thy own  
Hallelujah, &c."





*Thomas Knox*

BORN 1607.

Engraved by J. H. Baker from a Photograph

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THE

# Primitive Methodist Magazine.

JUNE, 1862.

## BIOGRAPHY.

“Live so as to be missed.”

1. THOMAS HOWARTH, son of John and Martha Howarth, was born at Stake Farm, in the township of Sowerby, parish of Halifax, June, 1799. In early life he attended the Wesleyan Sabbath-school at Luddenden, where he obtained such a measure of learning as fitted him for increased usefulness in after life. In reading the Scriptures he excelled, and was sometimes placed on a form to read as an example to others. He attended religious services at the Wesleyan Chapel, and became familiar with the teachings of Methodism, which tended to enlighten and influence his mind, and which ultimately led to the renovation of his heart and the reformation of his life. Immediately after his conversion he united himself with the people who had been the honoured instruments of his salvation, and for several years he continued to ornament his profession. But he became weary in well-doing, yielded to temptation, fell from grace, and he continued in that wretched state for four or five years.

About 1827 he began to attend Divine service at the Primitive Methodist preaching-room, Mytholmroyd, and was awakened to a sense of his danger under the ministry of the Rev. C. Procter. The text was, “Be sure your sin will find you out;” and it was like a nail fastened in a sure place. The truth accomplished its designed end, so that brother Howarth never rested till he found rest in a crucified Redeemer.

From that time he became a burning and shining light, and made himself useful in the small society of which he became a member. He lived and breathed in an element of religious influence. Communion with God was his daily and hourly enjoyment. This high-toned feeling, the abiding testimony of God’s presence, was sustained by his constant and regular attendance on the public and private means of grace. His deep piety was made a great blessing to his family, to the Church, and the world. He was a practical Christian, seeking, as he had opportunity, to do good unto all men, especially to the household of faith.

A few years after his conversion, he was appointed to the office of an exhorter. In that position I found him when I was stationed for this circuit in 1832. He was subsequently raised to be an accredited local preacher, and this office he honourably sustained, except for a short time, among the Primitive Methodists, to the end of his days. In his pulpit labours he was generally acceptable, for his profound piety gave such a mellowing influence to his preaching, that many who heard him were often very much affected. His direct and well-aimed appeals to the conscience seldom failed to produce the desired effect. He is dead, but the result of his ministrations yet lives in the hearts and lives of many people in this station.

In June, 1850, he and his family removed from Mytholmroyd to Shelf, at which place they were employed by M. Bottomley, Esq. This was a providential change in reference to temporal things, enabling them more liberally to contribute to the support of God's cause, and to entertain the ministers of Christ. With this hospitable family many ministers have found a welcome reception.

To class-leading he was disinclined, and he frequently refused to accept that office till about six years ago, when a concurrence of circumstances induced him to accept a small class that was without a leader. God blessed his efforts, and such have been added to it as, we trust, will be eternally saved. Over the members of his class he watched with fatherly affection. As he was generally beloved for his work's sake, he was frequently called to the bedside of the sick and the dying. For this he was especially adapted; his affectionate manner, his description of God's willingness and ability to save to the uttermost, secured the attention of penitent sinners who were led to the foot of the cross, and there found virtue in the blood of the Lamb. Many such instances have gladdened his heart, and given joy to his relatives. His name is as ointment poured forth; hence, he lived so as to be missed.

A short time before his death he was appointed to preach and hold a lovefeast at Mytholmroyd. On that day he laboured excessively in visiting, praying, and preaching. He returned home, and complained of a pain in his side. Death gradually took down the earthly house of his tabernacle, but he had a building of God, a house not made with hands, eternal in the heavens. He was often visited by his Christian friends, to whom he always expressed an unwavering confidence in Jesus. In full reliance he uttered the following lines,

"But Jesus will not let me sink,  
While on His mercy I depend."

Such strong faith and a pleasing prospect of the better land, enabled him to say on another occasion,

"With a scrip on my back and a staff in my hand."

He manifested the same unshaken confidence and calmness through-

out his affliction. To a friend who sat by his bedside he exclaimed, "The sky is clear." While on the verge of the eternal world, he not only rejoiced in the prospect of future glory, but, with grateful feelings, he reviewed the providential dealings of God towards him, and he was glad that he had been counted worthy to suffer for Christ's sake. Ere he left the world, he gave his dying charge to his three children. They had been favoured with his example and prayers, but now he must bid them adieu. He knew part of his family were landed in heaven; and being wishful that all of them should be eternally saved, he desired them to live to God, and meet him in the skies. At another time, being surrounded by Christian friends and his son James, he said, "Now, folks, I wish you to pray while my son James is in the house; I particularly wish his salvation, believing that there is something in him calculated to make him useful. I will leave it with the Lord, as I have done before." Having finished his work, and borne his testimony for God, he sank into extreme feebleness for two or three days, and then passed into heaven, December 20th, 1861, aged sixty-two years. Many of the local brethren joined the funeral procession from his house to the chapel, in which he had frequently mingled his prayers and praises with God's people; thence he was borne to his last resting-place.

Thomas Howarth was a lover of peace. That Divine peace which filled his bosom made him a peace promoter, so that the blessing of the Saviour was his enjoyment. His master, M. Bottomley, Esq., states that since he removed to Shelf, there never had been any unhappy feeling or improper expression between them, either in reference to business or religion.

He was an affectionate husband, and deeply concerned for the happiness of his wife. Their married life was blessed of the Lord.

His fatherly affection for his children, and his pious concern for their salvation, were evidenced by his mild government and his daily prayers with them and for them.

As a preacher he was generally well received. His sermons were experimental and practical, and were accompanied by the influence of the Holy Spirit.

A. WORSNOP.

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"The scene how solemn, yet how sweet,  
When Jesus calls His saints away;  
They meekly gather up their feet,  
Their bodies mingle with the clay."

2. DAVID SIDWELL was born at Coventry, of poor but honest parents, in 1789. Like many others in the last century, when educational establishments were few, his intellectual powers were partially neglected, and, like many of his companions, he ran in the ways of sin and folly. Religious services were not so numerous in his early days as they are

now, consequently he would receive fewer checks and less opposition in his way to ruin.

When he was about thirteen years of age, a people called the Revivalists visited Coventry and its neighbourhood; and it was under these people the Lord convinced him of the error of his ways, and turned him from darkness to light, and from the power of Satan unto God. Being grafted into Christ, "the living Vine," and having tasted the love of God, he set out on his heavenly pilgrimage, and, as far as we know, he never turned back. Among the Revivalists he became a local preacher. When the Primitive Methodist missionaries entered Coventry, they soon organised a society, and Brother Sidwell and the Revivalist society, with the travelling preacher at their head, were taken up by the Primitive Methodist Connexion. From that time to the day of his death, he continued a stedfast local preacher and class-leader. Of late his age and infirmities prevented him from travelling long journeys, but whenever he could supply appointments he did so willingly.

The affliction which proved fatal to him was a stoppage in the urinal passage. The medical gentleman who attended him informed him that his end was near, and that he had done all he could do for him. His sufferings were of the most acute nature; however he bore them with patience and resignation to the will of God. He was sensible and self-possessed to the last, telling his attendants, if he had had religion to seek then, it would have been too late. When his friends and grandchildren stood weeping by his bedside, he gave them his parting advice, to the effect, that they should always adhere to the truth, avoid bad company, and love and serve the Lord, so that they might meet him at God's right hand. When the friends were holding a watch-meeting, at the close of the old year, he said, he hoped he should be one of the first to go to heaven in the new year.

On January 2nd, 1862, he breathed his last, in the seventy-second year of his age; sweetly falling asleep in Jesus, his spirit took its flight to the paradise of God.

David Sidwell was upright in his life and deportment, reflecting the truths of his religion among the people wherever he went. He was greatly respected by his neighbours and by the freemen of the city, being a freeman himself and a member of their committee. He was well received as a local preacher. Some of our members received their first impressions under his ministry, and are now on their way to that world, where, if faithful, they will meet him again.

He had not the most happy way of doing business in official meetings, being very rigid in the maintenance of rule, and sometimes speaking rather warmly. He was occasionally brought into collision with his brethren; nevertheless we believe his object was right. May it be our happiness, with the friends of the departed, to meet him in heaven. Amen.

WILLIAM PEACEFULL.

3. **Mrs. ELIZABETH MAYLARD** was born at Reading, September 27th, 1817. She received her first religious convictions under the ministry of the Rev. J. Sherman, at that time minister of Castle Street Chapel, Reading; she was an earnest seeker of salvation when the Primitive Methodists missioned Reading. Having obtained through the ministry an evidence of God's favour, by faith in the Lord Jesus Christ, she became a member of the Connexion, and continued in fellowship with it during the remainder of her life.

She was governess of a village school at Whitley, and succeeded in gaining the affections of her scholars, and imparting to them sound religious instruction. Being apt to teach, and zealous in the cause of God, she received appointments on the preachers' plan, in company with Miss Herridge, now the wife of Mr. J. Sharpe, missionary in Tasmania. Though she was of a meek and quiet spirit, she manifested remarkable firmness and courage in the discharge of her duties. Primitive Methodism was at the time of her conversion passing through a fiery ordeal of persecution. In many of the country villages, where services were conducted in the open-air, the preachers were grossly insulted. She took her first appointment in the open-air, at a village where the preachers had been much persecuted. She went alone, and quietly took her stand on the village green; her courage and gentleness disarmed the persecutors, and they stood and listened respectfully to her discourse. This triumph encouraged her to persevere, and she was never known to neglect an appointment.

In 1841 a camp-meeting was held on Burghfield Common. The congregation was large, and many of the baser sort attempted in various ways to annoy the preachers. Though not planned, she was requested to address the meeting in the afternoon. There was great confusion with the drinking, smoking, brawling disturbers. She rose in the midst of the tumult, and in gentle, clear tones gave out her text, "The blood of Jesus Christ his Son cleanseth us from all sin." The parties were instantly hushed, and gathering round the waggon in which she stood, they listened to the earnest and faithful declaration of the gospel contained in that text. Her preaching was generally expository of the leading truths of Christianity, delivered in chaste and appropriate language, and in a manner becoming her sex. No masculine effort marred the effect of her ministrations; but she meekly and earnestly appealed to the heart and judgment of each of her hearers.

In May, 1844, she was married to John Maylard, travelling preacher, and removed to the Forest of Dean, Pillawell Circuit; there she laboured much in the good cause, and preached with success the glorious gospel of the blessed God.

In 1845 we removed to Glastonbury mission, the station then belonged to Frome Circuit, which was not able to pay its preachers. In

that mission she preached often, and assisted her husband in opening several places for preaching, and for the enlargement of the mission.

In 1848 she removed with her husband and family to Pembroke Circuit, a station which had failed to pay its preachers. The prospect was indeed gloomy. Her husband was tempted to retire from the ministry, and suggested to her that there was about money enough in the house to carry them home, and they had better return. She replied, "We are doing the Lord's work, and the little money we have is the Lord's, and must be spent in His service; let us remain and trust in God, He will surely provide for us if we devote ourselves to His work." God honoured her faith, and brought us through many trials of poverty and affliction; we took a little cottage and furnished it. Though her family was increasing she laboured much, and with great acceptance in this station, usually preaching every second Sabbath, and God was pleased to crown our efforts with His blessing. Many souls were converted, and the station improved in every respect; yet there was no probability that it would soon become self-sustaining, therefore it was placed among the mission stations, under the care of the General Missionary Committee in 1851. Our pecuniary circumstances improved a little, but owing to much affliction in the family we were several years struggling with debts which were contracted during the years in which we did not obtain my full salary. These facts are painful, even in remembrance, but they were more painful to endure; yet through all her sufferings she was never heard to utter a murmur, nor to complain of her lot. She loved the cause of God, and was prepared to suffer in it, and for it.

After labouring three years in the Isle of Wight, two years in Brighton, and one in Ramsey, I was appointed by the Conference of 1858 for Bradford Circuit. In 1860 Shipley was made a branch, whither we removed; this was her last earthly home. She continued to preach, but her health and family cares prevented her from labouring in the last two stations as much as she had done in others. About six weeks before her death she received a serious injury in her back, which confined her to her room for a week; she never fully recovered her strength. On December 19th, 1861, she was confined, and all appeared to be progressing favourably, till about one o'clock next morning, when she sent for me to pray with her. I did so, and after prayer she exclaimed, "I am dying." The doctor was sent for, but just as he entered the room she breathed her last. She has left a family of eight children to mourn the loss of an affectionate and devoted mother, who laboured to store their minds with religious truth, and set before them the example of a consistent Christian. May they follow her to glory. She was generally respected by those who knew her. In meekness and faithfulness she studied "to be quiet and mind her own business." The Bradford Society manifested great respect for her, and at her funeral the local preachers of

Shipley bore her remains to the grave, from whence the Saviour, in whom she trusted, will redeem her. May we meet her in glory.

JOHN MAYLARD.

4. ROBERT PEARCE was born at Massingham, Lynn Circuit, in 1806. He was a steady, moral man, previous to his conversion. In his twenty-fifth year he was brought to a saving knowledge of the truth, through believing in Christ Jesus. And about two years after he was appointed to the office of a local preacher, and his labours were owned with some success. He was honest and industrious, but it would be assuming too much to represent him as being entirely without faults. There are few whose lives are blameless, who have nothing to regret. He, nevertheless, generally enjoyed the approving smile of Him whose favour is life, and whose loving kindness is better than life. For the last few years Mr. Pearce was the class-leader of the Massingham society, and the members say, that of late he earnestly exhorted them to devote themselves more fully to God, to love the Saviour with all their hearts, to be continually advancing toward Zion, and in good things to be growing evermore. Amid much opposition he held on his way rejoicing, trusting in God to clear his road, to open his path, and make his enemies to be at peace with him.

“His eye upon the land of life he kept.”

He preached his last sermon at Massingham, on Sunday, November 10th, 1861, from Hebrews vii. 25. He expressed his confidence in God that he would save him to the end. Little did he think that end was so near. On the 13th he attended a missionary meeting in the Wesleyan chapel, and delivered a short speech, which produced a good effect on the congregation. On the 15th he was taken ill of the small pox. His affliction was short but severe. He told his wife that the Lord gave him grace to bear his sufferings without murmuring. He had learned to kiss the rod that smote, and to rest his head on the bosom of divine love. “It is the Lord, let Him do what seemeth Him good.” How happy is such a state. Having a desire to depart or stay, just as our heavenly Father pleases; no fear of death; but to die is gain; yea

“Then to die is rapture.”

Should the pale messenger come the servant of the Lord was ready. And come he did. On the 23rd, Mrs. Pearce went into a neighbour's house to obtain some one to watch with her during the night; but before she got home he had passed into the spirit world. The battle was fought, the victory won, and the veteran gone home to rest “in the long glad sabbath of the skies.”

WILLIAM THOSEBY.

5. ELI TAYLOR, class-leader and thirty-five years a local preacher, in the Primitive Methodist Connexion, died Nov. 23rd, 1861, in the seventy-second year of his age. He was born at Leeds, December 9th, 1789, of hard-working and pious parents, by whom he was taken to the house of God from his infancy. Being the only one of a family of several children that survived the age of childhood, he was better fed and clad than many poor men's children were, and he had the advantage of going to a day school—a privilege enjoyed by comparatively few at that time. He acquired not only ability, but also cultivated a taste for reading. He was also furnished with money by his mother to buy books, and when very young was much taken up with the "Pilgrim's Progress."

In due time he was apprenticed to be a wool-sorter, his father deeming it a good business; "but," he says, "it went down with other trades in this changing world. I was out of my time before I was twenty-one years old, and was eight months out of work the first year." In 1811 he went in search of employment through a great part of England and Wales. In the latter part of that year he married, and afterwards became the father of a numerous family, several of whom died in infancy, but eight lived to enter the married state. "And often," he says, "in hard times, and when out of work, the Lord marvellously opened our way." In 1815 he was employed at Leicester, but he was a stranger to God and neglected his sanctuary. He found in his travels that "evil communications corrupt good manners," and fell into the habits of swearing and drinking excessively.

In 1817 his father died of an inflammation, but before his departure he charged his son with his dying breath to meet him in heaven. Yet he lived in rebellion against God for two years after this solemn event, but at length on January 16th, 1819, after repeated convictions for sin, he was so powerfully wrought on by the influences of the Holy Spirit that he was led to cry for mercy, and through the grace of God he obtained pardon. He joined the Wesleyans by whom, after a time, he was put on what was called a Home Mission plan, and went to exhort and hold devotional services in the villages around Leeds.

He says, "When the veteran Clowes preached in Sampson's warehouse,\* Wade-lane, I heard him in the forenoon from this text, 'Friend, how camest thou in hither, not having a wedding garment?' I was much impressed with the people and attached to them, and having friends among them, I was frequently hearing them, and sometimes preached for them in 1824." About that time, through an impression that he should be more useful among the Primitives, he was led to join them, "and soon found," he says, "abundance of work for both mind and body. I was then made a class-leader at Hunslet, and retained the leadership till about the end of 1837; I had many trials, and, thank the Lord, many

\* See "History of the Primitive Methodist Connexion." Page 84.



blessings. J. A. Bastow went out to travel from our Hunslet class." But being much out of work, and having frequently to work at a distance of several miles from home, he was obliged ultimately to give up that class. In 1834 he went to work awhile at Oldham, was put upon the plan of that circuit, and was appointed to lead a class at Old Delph, Saddleworth. The next year he returned to Leeds, but, for six or seven years afterwards he was much out of work, and suffered considerably in consequence thereof. In 1842 three of his family were ill at the same time of the typhus fever, "but," says he, "our extremity was the time when the Lord gave us special help. To him be glory, world without end." Some ten or twelve years ago, he was re-appointed to lead a class, and retained the office to the day of his death.

In some memoranda which he has left, and from which we have already had occasion to quote, he says, "Oct. 30th, 1854. Bless the Lord, O my soul, for he is my portion. Though the harvest is past, and the summer is ended, I have not to deplore that I am not saved; and though my strength is prostrated, and my energies have failed, the Lord is the strength of my heart and my portion; all my trust is in the atonement of the Lamb of God; and though it is more than two years since I gave up my regular employment, hitherto the Lord has helped me. Glory to his hallowed name! This year and the last have been seasons of great bodily affliction both to me and my wife. To me it has been, blessed be God, greatly mitigated during a long and fine summer. In the month of April last, my poor wife was taken away in a cab to the infirmary, to undergo a severe surgical operation, and her case was deemed hopeless by the faculty; but, thank God, she was so far restored in less than six weeks as to be brought home again. O that all our mercies and all our afflictions may be sanctified by the grace of God to his glory and our benefit. Amen.

"How oft do we find in this changeable world,  
Where so many afflictions oppress,  
That the tokens of love which descend from above  
Are reserved for the day of distress:  
Instructions are given in trial and want  
That are never imparted to wealth;  
And the knowledge we gain, amidst sorrow and pain,  
Is unknown in the season of health."

"Nov. 9, 1856. All my children, except William, seem to be walking after the course of this world. Lord, help me. Give me more faith and patience to be earnest in prayer. I have prayed for them nearly thirty-eight years. O Lord convert and save them all very speedily. I may soon be taken from them; but my God is witness, holy angels are witnesses, how I long for their souls' everlasting salvation. Father of all my mercies, God of my life, grant me my earnest request, for Christ's sake. Amen and amen. My soul believes. Have faith in God. Jesus,

robe me in snowy raiment, store my heart with precious jewels from thy treasury. This world is not my rest ; but when I depart hence, let my ransomed soul return to thee. There is no happy death but that which conducts us to a happy immortality ; no joy in putting off the body, if we have not put on the Lord Jesus Christ ; and no consolation in escaping from the trials of this life, till we have obtained a well grounded hope of a blessed eternity."

"December 20, 1857.—Bless the Lord, O my soul, for all his mercies through another year, so nearly gone into eternity. It pleases my heavenly Father still to suffer afflictions to be my lot. In this tabernacle, I groan, being burdened. Lord, through the fulness of thy love and pity, and unmerited mercy, help thy servant, thy poor unworthy servant, to endure thy perfect will ; and enable me through the power of thine own Spirit, in every thing to return thee thanks, and not to faint in the day of trouble. O for the sake of Jesus Christ, who died to save a fallen race, give me perfect love that casteth out all fear. Friend of sinners, spotless Lamb of God, thy blood was shed for me ; grant that with humility and godly fear I may honour thee, and show forth thy praise while I have my being. O may I continue to sing :—

" Above the rest this note shall swell,  
My Jesus has done all things well."

"1859. My dear partner is gone—she died January 3rd, and left me alone. Lord help me ; for who knows what bereavement is but they who feel it. I firmly trust that my loss is her infinite gain. A little while, and I shall quit this mortal scene."

"October 14, 1860. I am still alive. Bless the Lord, O my soul, for he has supplied all my needs to the present moment. How good the Lord is ! Though I am lonely and infirm, the Lord fulfils his promises before my eyes daily. To old age I will be with thee ; I will never leave thee ; I will never forsake thee. This is the Sabbath of the Lord. I feel it a great trial to be kept away, by my infirmities, from the house of the Lord. How lonely I feel, but my sufficiency is of God. I must endure through a work of faith, as well as a labour of love."

The affliction from which he suffered so much during the latter part of his life, was a very distressing asthma ; superinduced, it was believed, in a great measure by the dust arising from his work of wool-sorting. He was of an amiable and peaceful disposition, and of unblemished reputation. He was punctual in attending his appointments, and diligent in frequenting the means of grace. His public exercises were characterized by intelligence, earnestness, point, and divine unction, hence his labours were acceptable and useful, and he departed this life much respected.

On the day previous to his death, he was visited by Bros. T. Howard

and J. Ogden ; by whom he was found to be in a very interesting state of mind. He was not the subject of ecstatic joy, but had an unshaken and all-sustaining trust and confidence in the atonement of Christ, and felt peace with God—peace that passeth all understanding—and divine consolation. Piously he lived, and happily he died. “Blessed are the dead which die in the Lord.”

R. SMITH.

6. RICHARD HOSKING was born at Tregrehan Mills, St. Austell Circuit, January 10th, 1806. The early part of his life was spent in the pursuit of worldly pleasures, until the Primitive Methodist Missionaries visited his native place, when under their ministry, he was brought to a knowledge of the truth as it is in Jesus, became a member of society, but in time of temptation he fell from grace, and walked in darkness for some time. At length he was restored to the favour of God, and the church, and ever after adorned the gospel of Christ. He was subsequently appointed to the offices of class-leader, and local preacher ; he was punctual in attending his appointments, was generally accepted, and the Lord crowned his labours in the conversion of souls. When he was taken ill he was a leader of three classes, and all the members speak in very high terms of him. He never allowed a member to be lost to the connexion for want of attention, he was wont to visit from house to house after he had finished his day's work. He felt a great interest in the cause of God, and laboured in different ways to promote its welfare ; and none were more delighted than he when the circuit prospered.

When he was confined at home, he was anxious about the interests of the circuit and connexion generally, and when told that a revival was going on, he would start from his pillow with his countenance lighted up with joy.

He suffered much through family affliction and bereavement, but he bore the whole with Christian fortitude and resignation. In the spring of 1861, the complaint from which he had suffered for some years seemed to gain ground, so that little hope was entertained of his recovery ; however he was so far restored as to be able to walk out, but still he suffered much from a severe cough ; in a short time after he was again confined to his home, and he gradually sank.

When his plan was taken to him, he said, “ This is the last you will bring me,” A friend said to him, “ You have walked some hundreds of miles to preach, through wind and rain, and on dark nights ; do you feel any regret at having so laboured ? ” With a look of surprise he said, “ Regret, my brother, that I have laboured for the Lord ! I only wish I had done more.” He was happy, and often shouted aloud. He exhorted all the members who visited him to be regular in their attendance at their class-meetings, and other means of grace. He was patient in his

affliction ; the writer saw him a few hours before he died, when he said, "My work is done, I am waiting to go." He wished that a hymn might be sung as they were bearing him to the tomb, and said, "While you sing below, I shall sing above."

On the evening of January 2nd, 1862, he fell asleep in Jesus, leaving a widow and family to lament their loss, but he has gained the haven of rest.

ISAAC HEDGES.

7. DIED at Heathrow, Maidenhead Circuit, January 4th, 1862, JAMES OXTON, in the full triumph of faith, aged sixty-three years. Previous to his conversion he was strictly moral, and regularly attended a place of worship, but he lived a stranger to the saving grace of God, till about 1832, when the Primitive Methodist missionaries visited the locality where he resided. He went to hear them and was struck with their earnestness and the manner in which they made known the great truths of religion. He saw the necessity of a change of heart, sought and found the pearl of great price, and cast in his lot with our people. He soon after his conversion opened his house for preaching, and became the leader of a class, the duties of which office he sustained till within a few weeks of his death. For many years he was a member of the circuit committee and a warm advocate of the missionary cause. He was a faithful man and feared God above many.

His last affliction was short, and part of the time reason was dethroned. But at lucid intervals his conversation was about the "precious blood of Jesus," and "the water of life."

He was an affectionate husband, a pious Christian, and a good supporter of the cause, but our loss is his gain. May his sorrowful widow meet him in heaven.

J. H. J. BECKHURST.

8. BETTY BAILEY, of Bocking, Keighley Circuit, was born at Harewood Hill, in the parish of Keighley, September 1st, 1819, and exchanged mortality for life, January 5th, 1862, in the forty-third year of her age. It has never fallen to the lot of the writer to sketch the character, or improve the death, of a female so thoroughly Primitive Methodist, so generally beloved and deservedly esteemed, as was the subject of this memoir.

Mrs. Bailey was the daughter of John and Sarah Mitchell, who were Wesleyan Methodists, and whose religious example greatly contributed to the formation of her character, weakened the attraction of the world, and fostered in her youthful mind thoughts of religion, immortality, and heaven. Her mother withdrew from the Wesleyan body, united with the Primitives, and was a consistent member with us for many years, and died in the Lord in 1848. Betty was sent early to a Wesleyan school, and being an attentive scholar, she was soon able to

read the Bible ; she also took great delight in attending the school and the house of God. When but a girl she evinced a strong attachment to religious people, and especially to the ministers of the Gospel, and this principle strengthened with her years to the close of her life. When she was about ten years of age, her parents removed to Vale Mill. At that time the Primitive Methodists preached in her grandfather's house ; she attended their ministry, under which she was awakened to a sense of her danger, trembled under the word, and frequently vowed to give her heart to God, but failed to comply with the dictates of an enlightened conscience, until she was about sixteen years of age.

In 1836 the Rev. Robert Kaye was stationed in this circuit, and being appointed to preach at Vale Mill, Betty and her companions attended, and by his preaching and prayers they were brought to a saving knowledge of the truth. Before she found the pearl of great price, she experienced deep sorrow of heart, felt her sins a burden intolerable to be borne, and earnestly sought the Lord ; and in a band-meeting, held March 19th, 1836, she was enabled to " behold the Lamb of God which taketh away the sins of the world," and then could sing,—

" My God is reconciled,  
His pardoning voice I hear," &c.

Her views and feelings then were similar to those of the Psalmist when he said, " Come and hear, all ye that fear God, and I will declare what he hath done for my soul." She immediately joined the society, from which she was never separated until her exit to the church triumphant. Soon after her conversion, she felt it to be her duty and privilege to " grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." According to a document of her own writing, her soul panted for entire holiness, and while using the means for the attainment of this inestimable favour, she realized the blessing, and was enabled to love the Lord " with all her heart, and with all her soul, and with all her might." Experience soon taught her that heaven was not gained by the first victory over sin and Satan, but that her spiritual life would prove a constant warfare, that her enemies were strong and numerous, and her trials great and sometimes severe ; but she courageously fought " the good fight of faith," held on her way rejoicing, and she is now more than a conqueror. " When thou art converted, strengthen thy brethren," is a maxim worthy of universal adoption. When she had obtained mercy, she united with her parents to pray for the rest of the family. Four brothers and three sisters were the burden of her cry ; for them she prayed fervently, and at length she had the pleasure of knowing they were all converted.

About seven years after her conversion, she recorded her gratitude to God, for having made her a partaker of divine grace in early life, and this was to her a source of satisfaction during her pilgrimage towards a

brighter world. She was soon appointed assistant leader to the class in which she met, and after a while the leadership was placed in her hands. Her natural abilities, deep piety, and constant zeal for the Lord of hosts, qualified her for the important office. For the welfare of the class, and the cause generally, she always manifested great solicitude.

In addition to her ordinary household duties, she had the chief management of a considerable grocery business, but temporal matters did not supersede the observance of higher spiritual obligations. It was her custom to close the shop, and travel upwards of half a mile to lead her class, and attend other week-night services. She was a brilliant exemplification of the apostolic precept: "diligent in business, fervent in spirit, serving the Lord." She took a sitting in Mill Hey Chapel, when it was opened in 1836, which she held until she took her seat in the "house not made with hands, eternal in the heavens." She was one of the founders of the Sunday-school at Mill Hey, and was the teacher of the first Bible-class to the time of her last affliction. In this capacity also she was eminently useful, not only in communicating instruction, but in leading her youthful charge to the Saviour, some of whom have died trusting in Jesus, who would probably welcome her to the shores of a blissful immortality, and several of her scholars are members of society. Sometime ago she presented a copy of the Scriptures to each member of her class, and as a token of respect for her attention and kindness, she received from them a neat family Bible in return. She was one of the best and most effective speakers in a lovefeast I ever heard. While she related her Christian experience, a powerful influence was generally felt in the congregation. She was strongly attached to the denomination to which she belonged, and contributed cheerfully and liberally to its various funds. It was a real pleasure, both before and after her marriage, to minister to the wants of the preachers, local and itinerant, Primitive and Wesleyan, for they entertained both. God's servants were always welcome to the best her house afforded, and as soon as they were seated by her comfortable fire-side, it was her customary enquiry, "How is the work of the Lord getting on in the circuit?" She was often requested to visit the sick and the dying, and whether the request came by day or night, her willing feet moved hastily to the house of mourning, to encourage the afflicted Christian, or point the dying sinner to Him who is able to save to the uttermost. Two of my brethren, who have recently travelled in this circuit, have supplied the following:—

The Rev. J. Dodsworth says, "Mrs. Bailey was a staunch and warm-hearted friend to Primitive Methodism, when she was known as Miss Mitchell. The first time I saw her was at a missionary meeting at Mill Hey, and so severe was the snow storm in the neighbourhood, that not more than a dozen persons pressed through it to the chapel, but to the best of my remembrance our departed sister was one of the two

or three who assembled in the Saviour's name ; and though it may be fourteen or fifteen years ago, I still do gratefully remember how kindly she entertained the deputation, who were drenched with wet, and shivering with cold, placing us before a blazing fire on the cheerful hearth of her father's house ; and after her marriage, both before and since, it was my great happiness to travel in Keighley Circuit, I invariably found her the same affectionate, generous, and unfeigned friend to our society. Her attachment to our ministers was strong and constant ; they came to her house too little, enjoyed her hospitalities too seldom, they came too late for her and went home too soon, and I trust that she is now in the happy possession of a full and everlasting reward ; for she was not only a lover of all good people, and a succourer of many of the saints, but she was steadily kept in the hope of eternal life by faith in Christ Jesus, and such when absent from the body are present with the Lord.

The Rev. W. Bennett says, "From observation, for the space of three years, I have every reason to believe that Sister Bailey was a spiritually-minded woman. In her life she developed 'firmness of moral purpose, growth of moral force, and conformation of moral character.' Secular things were held by her in subservience to spiritual things, and business by her must be suspended to worship God. Her spirit was catholic, her disposition benevolent. She dealt of her bread to the hungry, and of her garments to the naked ; she was a Primitive Methodist, yea, a Christian."

The first symptom of sickness was in the latter part of August, 1861 ; she thought it was a slight attack of rheumatism, from which she apprehended no danger. She, however, gradually became worse, and in October she experienced severe pains over her whole body, and it was with difficulty she attended to her household duties and other business which devolved upon her. In November she became still worse, and on the 26th of that month she took her bed, where she lay till death separated her happy spirit from the body.

She was attended twice by a medical man before she was confined to her bed and he had great confidence in her recovery. But when he visited her a third time, he found on examination, that consumption had taken place. After she took her bed her pain ceased, and more than once she was heard to say, "I am gently dealt with by the Lord." All who knew her were anxious for her recovery, but medical skill, earnest wishes and fervent prayers were unavailing ; she gradually sank until January 5th, 1862, when she fell asleep in Jesus.

During her affliction she had no fear of death, and was perfectly resigned, for she had the kingdom and crown in prospect. She was favoured with manifestations of the Divine presence and glory. One evening she called her husband and said, "that it seemed as if the whole host of

heaven were waiting for her," and shortly after this she observed, "this room seems to be filled with glory." On another occasion her husband on entering the room remarked, that her countenance appeared unusually bright and cheerful, to which she responded, "Who would not be so that was just going to enter glory?" At another time, when conversing with him on heaven and heavenly things, she said, "John, if I'm brought back I shall be disappointed." He thought she meant that having got so near heaven, if again restored she would be disappointed. I visited her several times during her affliction and always found her trusting in the Lord. Her confidence never wavered. I saw her about two hours before she died; she was calm and conscious, and believed she was going home. I asked her several questions relative to the state of her mind, which she answered satisfactorily. When the hand of death was upon her, Christ was her rock and pillar of support. Her end was peace. She was a dutiful daughter, an affectionate sister, and a good wife. In her removal, the world has lost another light, her class its leader, the school a faithful teacher, the circuit one of its best friends, and the church one of its most useful members.

JOHN HARVEY.

9. WILLIAM, son of Robert and Mary LUSHER, was born at Ashill, Norfolk, February 18th, 1820. William was sober and sedate. There being no Dissenters in the place, he was trained to a strict attendance on the services of the Established Church. Having a strong inclination for reading, his mother judiciously encouraged and stimulated it by placing in his hands a number of religious books, calculated to impress his mind: and one day, when about ten years of age while keeping sheep in a field, and filling up a few leisure moments by reading one of his books—Divine light beamed upon his mind, he felt convinced of his state as a sinner, and cast himself on the Saviour, and obtained a sense of pardoning mercy. This heavenly treasure he retained for some time, but having lost his mother, the guide of his youth, he was unhappily drawn into the vortex of evil, and again became a restless wanderer after rest. He continued in this dreary state for twelve years. The Wesleyan Methodists had entered Ashill, and in a gracious revival of religion which took place among them, brother Lusher was fully restored to the Divine favour; he embraced the privilege of church membership, and continued his union with them until the unhappy disruption of 1849, when he cast in his lot with us, was appointed to the office of local preacher, and continued to discharge the duties thereof till near his death.

He was a man of sound religious principle; he could be fully relied upon; the purity of his motives, the uprightness of his character were evident to all. Being in business, he was determined in all his commercial transactions, to obey the apostolic injunction, "Owe no man anything." This was seen and admired, and men glorified God in him on that account.



He was a man of deep piety, a devoted and consistent follower of the Lamb; his path was indeed that of the just, shining more and more to the perfect day." Previous to his conversion he had belonged to a benefit society, which was kept at a public house, but after the Divine change had taken place, he felt he could not conscientiously keep up the unholy alliance, and therefore, although at a sacrifice, at once abandoned it, and united to a friendly society conducted upon Christian principles. His piety shone with peculiar lustre in the domestic circle; he erected an altar unto the Lord, and there, as the priest of his own house, he daily presented the sacrifices of prayer and praise.

He was a liberal supporter of the cause of God, besides aiding the funds of the Connexion. His house was always open to the ministers of Christ, and many of them will not soon forget the cordial shake of the hand with which he greeted them on entering his hospitable dwelling.

As a local preacher he was plain, practical, and experimental; he delighted greatly in the doctrines of a free, full, and present salvation; and in his enunciation thereof he was constant and fervid. In this capacity he did not labour in vain; he was honoured with an encouraging share of success, a number of spiritual children now bless his memory, and we trust they will be the crown of his rejoicing in the day of the Lord Jesus. His attention to his appointments was exemplary; he never wilfully neglected one.

The affliction which terminated his earthly existence was constipation of the bowels; this had been making inroads upon his constitution for years, and had not that constitution been strong it must have succumbed long before it did. The best medical skill was resorted to, and temporary relief was generally afforded, but no permanent cure could be obtained. So great was the organic derangement which took place in his system during some of his last days through the obstinacy of the disease, that reason was beclouded, and his conversation was incoherent; in his lucid moments, however, Christ was his theme, and a short time before death his reason was restored, and then, to the joy of his friends, it was evident that the work of God was uppermost in his mind. On one occasion when thinking on the state of many of the inhabitants of Ashill, he burst into a flood of tears, and exclaimed, "Oh! if the sinners in Ashill, after all the privileges they have had, reject the great salvation, woe betide them, woe betide them." On another occasion, when some pious friends were besieging the throne of grace, he said, "Stick to it! stick to it! stick to it!" On one of his pious sisters interrogating him on his state, he answered,—

" Our souls are in His mighty hand,  
And He shall keep them still;  
And you and I shall surely stand,  
With Him on Zion's hill."

On Friday night, January 10th, 1862, he exchanged this region of

robe me in snowy raiment, store my heart with precious jewels from thy treasury. This world is not my rest ; but when I depart hence, let my ransomed soul return to thee. There is no happy death but that which conducts us to a happy immortality ; no joy in putting off the body, if we have not put on the Lord Jesus Christ ; and no consolation in escaping from the trials of this life, till we have obtained a well grounded hope of a blessed eternity."

"December 20, 1857.—Bless the Lord, O my soul, for all his mercies through another year, so nearly gone into eternity. It pleases my heavenly Father still to suffer afflictions to be my lot. In this tabernacle, I groan, being burdened. Lord, through the fulness of thy love and pity, and unmerited mercy, help thy servant, thy poor unworthy servant, to endure thy perfect will ; and enable me through the power of thine own Spirit, in every thing to return thee thanks, and not to faint in the day of trouble. O for the sake of Jesus Christ, who died to save a fallen race, give me perfect love that casteth out all fear. Friend of sinners, spotless Lamb of God, thy blood was shed for me ; grant that with humility and godly fear I may honour thee, and show forth thy praise while I have my being. O may I continue to sing :—

" Above the rest this note shall swell,  
My Jesus has done all things well."

"1859. My dear partner is gone—she died January 3rd, and left me alone. Lord help me ; for who knows what bereavement is but they who feel it. I firmly trust that my loss is her infinite gain. A little while, and I shall quit this mortal scene."

"October 14, 1860. I am still alive. Bless the Lord, O my soul, for he has supplied all my needs to the present moment. How good the Lord is ! Though I am lonely and infirm, the Lord fulfils his promises before my eyes daily. To old age I will be with thee ; I will never leave thee ; I will never forsake thee. This is the Sabbath of the Lord. I feel it a great trial to be kept away, by my infirmities, from the house of the Lord. How lonely I feel, but my sufficiency is of God. I must endure through a work of faith, as well as a labour of love."

The affliction from which he suffered so much during the latter part of his life, was a very distressing asthma ; superinduced, it was believed, in a great measure by the dust arising from his work of wool-sorting. He was of an amiable and peaceful disposition, and of unblemished reputation. He was punctual in attending his appointments, and diligent in frequenting the means of grace. His public exercises were characterized by intelligence, earnestness, point, and divine unction, hence his labours were acceptable and useful, and he departed this life much respected.

On the day previous to his death, he was visited by Bros. T. Howard

and J. Ogden ; by whom he was found to be in a very interesting state of mind. He was not the subject of ecstatic joy, but had an unshaken and all-sustaining trust and confidence in the atonement of Christ, and felt peace with God—peace that passeth all understanding—and divine consolation. Piously he lived, and happily he died. “Blessed are the dead which die in the Lord.”

R. SMITH.

6. RICHARD HOSKING was born at Tregrahan Mills, St. Austell Circuit, January 10th, 1806. The early part of his life was spent in the pursuit of worldly pleasures, until the Primitive Methodist Missionaries visited his native place, when under their ministry, he was brought to a knowledge of the truth as it is in Jesus, became a member of society, but in time of temptation he fell from grace, and walked in darkness for some time. At length he was restored to the favour of God, and the church, and ever after adorned the gospel of Christ. He was subsequently appointed to the offices of class-leader, and local preacher ; he was punctual in attending his appointments, was generally accepted, and the Lord crowned his labours in the conversion of souls. When he was taken ill he was a leader of three classes, and all the members speak in very high terms of him. He never allowed a member to be lost to the connexion for want of attention, he was wont to visit from house to house after he had finished his day's work. He felt a great interest in the cause of God, and laboured in different ways to promote its welfare ; and none were more delighted than he when the circuit prospered.

When he was confined at home, he was anxious about the interests of the circuit and connexion generally, and when told that a revival was going on, he would start from his pillow with his countenance lighted up with joy.

He suffered much through family affliction and bereavement, but he bore the whole with Christian fortitude and resignation. In the spring of 1861, the complaint from which he had suffered for some years seemed to gain ground, so that little hope was entertained of his recovery ; however he was so far restored as to be able to walk out, but still he suffered much from a severe cough ; in a short time after he was again confined to his home, and he gradually sank.

When his plan was taken to him, he said, “ This is the last you will bring me,” A friend said to him, “ You have walked some hundreds of miles to preach, through wind and rain, and on dark nights ; do you feel any regret at having so laboured ? ” With a look of surprise he said, “ Regret, my brother, that I have laboured for the Lord ! I only wish I had done more.” He was happy, and often shouted aloud. He exhorted all the members who visited him to be regular in their attendance at their class-meetings, and other means of grace. He was patient in his

suffering and death, for that city where the inhabitants are no more sick. But,

“ Revive with ever during bloom,  
Safe from diseases and decline.”

OLIVER JACKSON.

## D I V I N I T Y.

### THE MOURNERS BLESSED.

A SERMON, BY GEORGE TUDOR HALL.

“Blessed are they that mourn, for they shall be comforted.”—Matt. v. 4.

EVERYTHING in the economy of redemption, and the dispensation of grace, illustrates the love of God to fallen man, and proves that He has thoughts of goodness towards us. As a gracious and faithful parent He acts not so much according to our wishes, as our welfare, and yet He regards and treats man as a moral agent who should act from principle, and under the influence of moral motives. Man is capable of knowing and loving God, and of being holy in heart and life, compared with which the wealth, fame, honour, pleasures, and attractions of the world fade and sink into insignificance. Man was created in the image of God, his body fearfully and wonderfully made, his soul stamped with the divine impress, and his intellectual powers capable of unbarring the strongholds of the universe, and ascertaining the magnitudes, revolutions, and laws of the heavenly bodies. Creation harmonized in one song of gratitude and praise to God; no discordant sounds were heard in man's primeval state. Sorrow was unknown before the fall. The star-spangled heavens, and all created things were encircled with beauty and magnificence. Man had not learned to mourn, but the image of God was obliterated by the fall, and man became debased, corrupted, and polluted. “Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” But God to restore our lost happiness provided a Saviour, and gave His Spirit to work conviction in the hearts of the careless, to reveal to them their depravity; and also to comfort those who mourn. “To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord that he might be glorified.” “Blessed are they that mourn for they shall be comforted.” Observe :—

There are many causes of mourning referred to in the sacred Scriptures, and various kinds of grief are therein described. In some places for instance, we have pathetic descriptions of mourning over lost or departed friends. For example :—“When Sarah died in Kirjath-arba;” the same is Hebron in the land of Canaan, and Abraham came to mourn

for Sarah, and to weep for her." When the deceitful and guilty sons of Jacob, brought in their brother's coat saturated with blood, the venerable patriarch wept over that coat, and said, "Joseph is without doubt rent in pieces." "And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him, and he refused to be comforted; and he said, for I will go down into the grave unto my son mourning." When the children of Israel were brought near to the promised land and had reached the first month of the fortieth year after their departure from Egypt, they encamped in Kadesh, where Miriam died, thence they came to Mount Hor, where Aaron died. "And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel." When that cruel and most unnatural rebellion raised by Abesalom terminated in his death, and in the overthrow of his party, instead of rejoicing, the people mourned when they saw the king's immoderate grief, and heard his exceedingly pathetic lamentation. "And the victory that day was turned into mourning unto all the people, for the people heard say that day how the king was grieved for his son." Solomon shows the advantage of visiting the house of mourning when he says, "It is better to go to the house of mourning, than to go to the house of feasting, for that is the end of all men;" and the living will lay it to his heart. Sorrow is better than laughter, for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth." And in answer to a question propounded by the disciples of John, the Saviour said, "Can the children of the bridechamber mourn as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken away from them, and then shall they fast." And again in many places we have representations of mourning over national sins and wicked rulers. For instance, we read, "When the righteous are in authority the people rejoice, but when the wicked beareth rule, the people mourn. The country mourns when vice is in affluence, and bears rule; such was the case when the prophet Jeremiah grieved at the prosperity of the wicked, said "How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? The beasts are consumed, and the birds, because they said he shall not see our last end." Ezra mourned over those who trespassed against God, and weeping, cast himself down before the house of God, refusing to eat bread and drink water, because he mourned over them who had transgressed against God; the people also wept sore. And when Nehemiah inquired concerning the Jews who had returned from captivity, he received the most discouraging information, which greatly affected him, and when he heard these tidings he said, "I sat down, and wept and mourned certain days, and fasted and prayed before the God of heaven."

The prophet Ezekiel was commissioned to declare to the rebellious house of Israel the terrible judgments of God that would very shortly come upon the whole land if they repented not. The roll he received was spread out before him, and there was written therein, "Lamentations and mourning, and woe."

But again, the people of God sometimes mourn over their own frailties, and also in affliction and temptation they bemoan their weakness. Christians, like other men, are the subjects of pain, sorrow, change, and death, but in many cases these afflictions are correctives, proofs of God's love. Our afflictions should remind us of our frailty and weakness, and while under them we should be obedient to God, and should trust in Him for support and comfort. But often the Christian mourns, that when his patience is assailed, his temper is not so calm as he could desire. When his heavenly mindedness is assailed, he does not manifest that resignation which becomes his Christian character. When his spiritual strength has been assailed he has perhaps gone at times to the conflict in his own might, and not glorified God in the trial; so that when he has had a "great fight of afflictions," when one combat has succeeded another, he has not manifested at all times those Christian graces which became him, and he mourns over his weakness in the hour of conflict. In addition to this how powerfully at times Satan tempts the believer to murmur and complain at the dispensations of God's providence, and suggests it would be better to take his cause into his own hands, and manage his own affairs, and while in the struggle he is burdened, but groans out his wishes to God, and gains strength and comfort at the throne of grace.

"Men have not power or skill,  
With troubled souls to bear;  
Though they express good will,  
Poor comforters they are;  
But swelling sorrows sink apace,  
When we approach the throne of grace."

To all the tempted followers of Christ we say, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked." And O what glorious triumphs will then be achieved. "Blessed are they that mourn for they shall be comforted." But there is another kind of mourning to which we wish especially to refer. That godly sorrow which needeth not to be repented of, which every sincere penitent feels; and observe, first, this kind of sorrow is altogether different from that of the worldling, occasioned by some loss of property, or the peevishness and discontent of covetous per-

sons, because their hearts having been set on some additional worldly goods, the possession of which they desired, but were never able to realize. This kind of sorrow is sinful, its principles wicked, and its tendency mischievous; its subjects may hang down their heads like bulrushes, and experience great mental wretchedness; but their sorrow worketh death. "Go to now, ye rich men; weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days." Nor is the mourning of the true penitent mere animal excitement. "All zeal is not commendable;" men are sometimes powerfully wrought upon, and their animal feelings are excited, while the deep and hidden recesses of their hearts remain untouched, and the deeper feelings of their nature unmoved; such mere excitement is not, however, the mourning to which we refer. Nor is it that sorrow of the world which is caused by wounded pride and self-mortification; persons who experience this kind of sorrow may think they do well to be angry. They are envious of their fellows, and when they see other persons in apparently happier circumstances, prospering and successful, they mourn the hardness of their lot. But such misery and wretchedness is not the mourning which is blessed. O how deluded are men! How many are trusting to mere frames and feelings, impressions, impulses, visions, emotions, and dreams, and hence the necessity of self-examination, and prayer for genuine repentance. For the mourning which is pronounced blessed, is the result of self-investigation, as by this means true penitents discover their depravity, and the perverseness of their evil hearts. Their mental anguish is the result of a true knowledge of themselves, and in some cases that agony is more acute than others. In some cases penitents experience much bitterness of soul when they see their awful condition, by the light of God's blessed Spirit. Then their fearful indifference subsides, and they experience a lively concern about their eternal interests. They mourn over their selfish and perverse nature, and seek the Lord with full purpose of heart. O let every sinner pray—

"Give us ourselves and Thee to know,  
In this our gracious day;  
Repentance unto life bestow,  
And take our sins away."

But again. When true mourners discover their own state, they begin to read the Bible with new light; and the more they read the Scriptures of Divine truth, the more correct knowledge they attain, and the more they perceive there is to be known on the sublime subjects of religion relating to their souls and eternity; and these subjects occupy the attention of all true penitents as well as believers in a greater or

lesser degree. And considering how depraved and deceitful is the heart in its unrenewed state, the sinner being dead in trespasses and in sins, it is no wonder when his eyes are opened that he groans and gives utterance to the bitterest lamentations, when in the gall of bitterness, and in the bond of iniquity.

But again. True mourners grieve because they have sinned against God who has been so good to them. They exclaim, "Against thee and thee only have I sinned, and done this evil in thy sight." Surrounded with many blessings, and the means of gratifying every reasonable wish, the mourner discovers that the bounteous Giver of all his good demands his obedience, whereas he has employed the very gifts of providence to increase his rebellion against God, and consequently he is unfit for the kingdom of heaven. To all impenitent sinners we would say, consider your state; you are sinners against God, and there is no home in heaven for you in your unconverted state. There are many mansions of blessedness and glory, which are delightful for the Christian to contemplate, but there is no mansion for the man who is at enmity against God. He goes into eternity clinging to his own condemnation, and as he passes into the spirit world, the recording angel writes against him, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still;" and when thousands of ages shall have rolled away, he will still retain his character. It is, therefore, no wonder that when a sinner fully realizes the truth of these things, his grief should be distressing and that he should write bitter things against himself; no wonder that his sufferings are increased by self-reproach and inward condemnation. He has discovered the mote in his own eye, the sins he has committed, the many times he has pierced the Son of God afresh, and put Him to an open shame, and hence with anguish and sorrow of heart untold, he exclaims, "God be merciful to me a sinner."

But many worldly spirits and philosophic minds have regarded such sorrow as stupidity and dulness. Such, however, is not the case, for true sorrow has a tendency to promote the highest interests of those who weep, "Their sorrow may continue for a night, but joy cometh in the morning." The light of God's countenance will chase away the gloom, and though the mourner may never cease to remember his multiplied transgressions until the day of his death, yet the joy of pardon will elevate his mind, giving him consolation and peace, "Blessed are they that mourn, for they shall be comforted." A young man of fashion, of wealth and education, of high social position, found out during the progress of the American revival that he was a sinner. He was bowed down under the load of his sins; he sought relief and found it not. The requirements of the law stared him in the face, and he felt justly condemned. His heart was filled with sorrow, his countenance bore marks



of woe ; day after day he went about with his load, and his head bowed down like a bulrush ; and day after day his burden became more and more intolerable. What could he do ? Whither could he fly ? He had at home a young wife whom he loved as he did his own life. She, like him, was devoted to the pleasures of the world, knew not what religion was, nor did they care about it. He had a sister living with them ; they had been united in the love of fashionable folly ; the gaities and worldly amusements commonly enjoyed by persons in their position in life. The wife and sister looked on with mute astonishment at the change which had come over him. One day at a meeting that hardened young man found his burden removed ; faith in the Saviour sprang up in his soul. He believed that God for Christ's sake had forgiven him, and he determined he would never be ashamed of Christ but would acknowledge and honour him everywhere. The opportunity, the time, the place soon came. He was returning to his home in the evening ; "Now," said he, "I must honour and obey God in my family. I must set up family worship." "Oh, no," said the tempter, "not yet ; don't be in a hurry, take time ; get a little stronger and then you can go on better." "I must begin to-night ; I don't know what my wife and sister will say, but it is a duty and I am resolved to do it, and trust to God for the rest ; I must pray in my family." "Not to-night," said the tempter, "you don't know how to pray ; you have never prayed much, you are unacquainted with the language of prayer ; wait and learn." "No, no ; I must pray to night ; I will pray to night ; get thee behind me, Satan." He passed into his dwelling, and into his library, and there before God his heavenly Father, and in the name of Jesus Christ he poured out his heart, and asked for strength and grace from on high to assist him in his duty. When he met his wife that evening she saw at once that a great change had taken place in him. At length he said, "My dear wife, would you have any objections to our having family prayer?"

After a moments pause and surprise, she said, with true politeness, "Certainly not, if it is your pleasure." "Bring me a Bible then, please, and draw up under this gas light, let us read and pray." He read a chapter and then kneeled, but his wife and sister sat upright in their seats ; and he felt that he was alone on his knees ; he lifted up his eyes to God and cried out in the bitterness of his soul, "God be merciful to me a sinner ;" and gathering strength, he went on in his prayer, pouring out his most earnest cries and supplications, that God would have mercy on his beloved wife and sister. So earnest, so importunate was that prayer that God would shew his converting grace and power on the spot, that the heart of his wife was melted and overcome, and she slipped from her seat upon her knees beside him, and putting her arms round his neck, ere she was aware, she burst out into an agonizing cry to the Lord Jesus for mercy on her soul ; and then the sister knelt on the

other side of him, and she too, put her arms round him and burst into a flood of tears. He continued to pray, he devoted himself and those with him to God, he confessed and bewailed his sins and their manner of life hitherto, he pleaded the promises of God to all those that seek him, and with unspeakable joy he made mention of the amazing grace of God in the pardon of his sins, and he besought that they all might find and attain together peace and forgiveness through a crucified Saviour. The submission was complete, the surrender was fully made ; repentance and faith sprang up in their hearts, and as they rose from their knees, it was to acknowledge each to the other what new determinations and resolutions, and consecrations, they each had made during the progress of that first prayer in the family, in that parlour, of all they were, and all they would be to Christ.

Since that first prayer in the parlour, God has been daily acknowledged in the same place, by the same circle. When from that circle they go from day to day in their walks of usefulness, and on their errands of mercy seeking out the perishing, ten thousand times happier than they ever were before. O how trumpet tongued does such an instance proclaim, "Blessed are they that mourn, for they shall be comforted." And in times of mourning there is a power and privilege in weeping, the tears of a mourner are like the meltings of the snow around the heart, and hence we have cause for thankfulness, that we are permitted to weep, and that we are followers of a Master who wept. The man who sneers at a weeping penitent must have a heart as hard as a stone ; tears when expressive of Godly sorrow often afford sweet relief when our hearts have been overwhelmed with anguish, we have felt as though they would burst, had they not been suffered to vent their sorrow in tears. The pain we have felt, the deeply seated anguish, by a mysterious power has produced external indications of sorrow, and the wellings forth of the fountains of the soul are relieving to nature. We are not stoics, and have no desire to possess unrelenting hearts, while it is written, "Blessed are they that mourn for they shall be comforted." Shall be comforted with a knowledge of that true propitiation which was made for their offences. A refuge from deserved wrath, "For this purpose was the Son of God manifested in the flesh, that he might destroy the works of the devil."

Shall be comforted with the presence and power of God's Holy Spirit ; "I will pray the Father and he shall give you another Comforter, that he may abide with you for ever," and when the comforting presence of the Holy Spirit is experienced, the mourner's sufferings and humiliation are turned to rejoicing. The alarms of conscience are silenced by the peace of God ; anxiety, remorse, and unbelief taken away, his soul becomes the abode of the Holy Spirit, and that Spirit gives him power over his spiritual foes, and enables him to bear with patience his temptations and trials.

They that mourn shall be comforted with the peace of God ; which is a pledge of the divine approbation, and the seal of divine forgiveness. Discordant passions are subdued and conquered. The bright rays of the Sun of righteousness fill their souls, and the Christian rejoices in the quietness and assurance of the Gospel.

Shall be comforted with an abiding confidence in God ; he no longer doubts the power, love, and faithfulness of the divine Being, but possesses a comfortable persuasion of the favour of God. There is no longer a disturbed state of feeling resulting from an evil heart of unbelief, but being justified, renewed, and made happy in God, he can confide in the veracity, power, and love of his heavenly Father, and in times of trial he is prepared to say, "Though He slay me yet will I trust in Him." O when will universal peace prevail, the peace of individuals, the peace of families, the peace of nations, universal peace. Then sorrow and sighing shall flee away, grief and woe be banished from human society, and glory, dominion, and power, be ascribed to Him who came to bring "peace on earth, and good will to men."

In conclusion. To the timid I would say, Shrink not in the hour of trial, for your mourning shall be turned into joy and peace, "Blessed are they that mourn, for they shall be comforted. But to the hardened impenitent I say, Because you have resisted his mercy, he will laugh when your fear cometh. God will have you in derision. A day of retribution is approaching, and if you persist in rebellion, your joy will be turned into eternal lamentations, weeping, and wailing, and gnashing of teeth. Your cries will be heard amidst the howling tempest of eternal wrath, where suffering the everlasting anguish of the worm that never dies, you will sigh and wish for death, while streams of woe will roll through your dark abode. O stop, consider your ways, fly to Christ, God has declared he has no pleasure in your destruction, turn ye, turn ye, why will ye die. Now forsake all your sins, and come to Christ for mercy and salvation, and all the blessings of the gospel will be yours. And then when the ransomed of the Lord shall come from every kindred nation, people, and tongue, to stand upon the sea of glass, and join the angelic shout of "glory to God, and to the Lamb," you will wave your palms of triumph, "exalted on the everlasting hills." Your days of mourning will then be for ever gone, and God shall wipe away all tears from your eyes.

"No slightest touch of pain, nor sorrow's least alloy,  
Can violate our rest or stain, our purity of joy ;  
In that eternal day, no clouds or tempests rise ;  
There gushing tears are wiped away, for ever from our eyes."

GEORGE TUDOR HALL.

## JUNIOR PREACHERS' DEPARTMENT.

## MINISTERIAL PIETY.

HOW FAR THE SUCCESS OF A MINISTER DEPENDS UPON HIS PERSONAL PIETY.

A Paper read before the Nottingham District Association of Primitive Methodist Ministers, by the Rev. J. W. HOWELL.

DEAR BRETHREN,—The subject assigned to me at the last session of this association is, How far the success of a minister depends upon his personal piety? When I accepted this subject, it seemed remarkably simple and easy. As I thought of it, however, it appeared much more difficult than I at first supposed it to be, so that I ultimately despaired of meeting its requirements, and of determining the exact relation between a minister's piety and success. It has only been therefore during the last few days that I could bring my mind to the task of writing a paper upon it.

If the question refers to the exact degree of success which will accrue from the influence of a minister's piety, I frankly avow I cannot answer it. The degree of a minister's success may be affected by many things over which he has no control, therefore, his success may be very dissimilar in different places, owing to the circumstances connected with those places. In one place his piety may influence the promotion of religion, and in another this result may not be produced. The reason may be to some extent the peculiar circumstances of the places, and other things, and not to the lack of piety on the part of the minister. Christ Himself did not meet with equal success in every place which He visited, for we read of one place at which He could not do many mighty works, "because of unbelief," and He intimated to His disciples that the same results would attend their ministry, and hence He told them

that when they were persecuted in one city they must flee to another.

If the question means, does the piety of a minister always secure success? I think not. Many things may operate against him, *e. g.*, political agitation, commercial depression or panic, worldliness in the church, division in societies, family discords, etc. These may all operate so prejudicially on his efforts as to prevent that success which would, in all probability, under more favourable circumstances, attend his labours. Neither does the realized success of a minister depend wholly upon his piety. Two men of equal endowments, piety, etc., may not succeed in exactly the same degree, because, perhaps, of the more powerful and effective delivery and manner of the one than of the other, although, in every other respect they are equal. The same minister, too, with exactly the same degree of piety, for reasons already indicated, may not enjoy equal success at all times and in all places. This was the experience of the apostle, who said, "Alexander the coppersmith did me much evil." (1 Tim., iv. 14.) These remarks, however, are not intended to furnish any excuse for defective ministerial piety, or any apology for any minister's neglect to cultivate that pure morality and deep-toned piety which both his position and profession alike require and demand.

The question suggesting this subject very properly assumes that a minister must be pious. Nothing can supply this lack, nor can any

man be really and truly a minister of Christ who is not pious. On this subject a French writer says—"The ministry does not suppose an extraordinary measure of talents; piety, will, up to a certain point, supply the lack of them; piety in itself is a great talent. But if piety can, to a certain extent, supply the lack of talent, talent cannot supply the lack of piety."

It was a saying of the ancients, "No man can be an orator without moral virtue," and I may add, no man can be a truly efficient preacher of Christ's gospel without religion. To do as the Christian ministry requires,—to renounce self-love, to prefer the advantage of his hearer to his own glory, to choose rather to touch than to charm him, to convert him than to be admired by him, to force tears rather than applause from him, and to give up everything to his advantage and salvation,—these are things which a man can never do without deep and heartfelt piety; he may declaim, but he cannot preach.

But some have said, "If we are not good, we will at least appear so." In other words, We will perform the most sacred and solemn, the highest and the holiest duties, by the aid of imposture and hypocrisy, as if there were no difference between the employment of a minister and that of a comedian, between appearing in a pulpit and appearing on a stage. Such individuals could not long maintain a correct representation; sooner or later the sheep's clothing must fall off, leaving only the wolf to view.

For successful study and efficiency in the ministry, as a general rule there must be deep piety. The Scriptures must be read with the same spirit with which they were composed, and without which they cannot be comprehended. Paul's meaning cannot be understood

until his spirit is imbibed, nor can David's significant utterances be properly received until his experience is enjoyed. Payson says that without piety, "listless indifference will invest the discharge of every spiritual duty, and failure follow as the result of every effort." How are we able to be holy and successful ministers of the New Testament without the life of God in our souls? In vain we assume the air of devotion, zeal, and sanctity, it may serve for a while to maintain our position with the people; they may be deceived, but the searching eye of God pierces the deep veil of hypocrisy. We wave the censor before the Lord, but the fire that glows in it is strange; we preach, but it is with art; we declaim, but it is professional; we diligently prepare, but our laboured productions are designed but to exhibit our rhetorical attainments, taste, and originality, and to display our genius, ingenuity, and skill. If we kindle into ardour, it is forced; if a tear falls from our eye, our own impassioned oratory has excited it; if a beam of joy plays athwart our countenance, an admiring throng hanging in breathless wonder on our lips has lighted it; or if in the minds of the listening auditory, emotion has been awakened and impression has been produced, with the breath which called it into being it has melted away, as beautiful, but as "unsubstantial and transient as a dream." And so we have our reward. Oh! my brethren, who can estimate under such circumstances how we should start as from a deep reverie, to the consciousness of the solemn truth, "Thou hast a vineyard of thy own to cultivate, a soul of thy own to be lost or saved."

Ministerial piety is indispensable for the proper discharge of the Christian minister's duties. This, perhaps, slightly differs in its es-

sential elements from that which distinguishes the mere private member of a Christian church. At all events it ought to be greater, stronger, more intense. The minister of Christ should not only, like other professing Christians, be a converted man, but he should also have more light, a more profound acquaintance with Divine truth, should be deeper and richer in his Christian experience; in his life an embodiment of the principles of the Gospel, in his crucifixion of the flesh the completeness of his surrender, and the entirety of his devotion to God. If he be not thus hallowed to God, how can he rightly guide the people of God? How can he raise them, if they be on a level with himself, or even farther advanced in the Divine life? How can he exalt their piety while his own languishes? What power will there be in his appeals? What life in his sentiments? What cogency in his arguments? What force in his exhortations? What pathos in his utterances? What thunder in his declamations? To be successful a minister must be pious, and to be pre-eminently successful he must be pre-eminently holy.

By success, I understand the general prosperity of the church in the building up of believers, their growth in grace and in knowledge, together with the multiplication of their numbers by the conversion of sinners to God.

I may perhaps be asked, is success always or in every case, an evidence of piety? I answer, I think not. Most of us have probably known cases of success, where it has subsequently appeared there has not been true piety in the minister engaged. A case in point of this kind appears in Numbers xxiv., in connection with Balaam, whom Dr. Clarke supposes to have been at one time a true prophet, but who, in consequence of prac-

tising divination, and sorcery, and greediness, and love of gain, or, as St. Peter calls it, "the wages of unrighteousness," forfeited his prophetic spirit, character, and position. Yet upon this man, fallen and apostate though he was, and who, at the request of Balak, went out to curse Israel, upon him the spirit of God came. (Num. xxiv. 2.) His eyes were opened, or his mind was Divinely enlightened, and under the influence of the Divine afflatus, he pronounced the richest blessings upon the people whom he had been employed to curse. And that God may sometimes employ the ministry of a bad man to accomplish his purposes appears evident from the case of Judas, of whom Dr. Clarke says, "he was indisputably a bad man," and yet was sent out with the rest of the apostles, and doubtless, like the seventy, rejoiced to see Satan, like lightning, fall from heaven. This seems to be evident also from Matt. vii. 21-22, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven. Many will say to me on that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works; and then will I profess unto them I never knew you: depart from me ye that work iniquity." On this Dr. Clarke says, "Many will say to me in the Day of Judgment, Have we not prophesied, taught, publicly preached in thy name, acknowledging Thee to be the only Saviour, and proclaiming thee as such to others, cast out devils, impure spirits, who had taken possession of the bodies of men, done many miracles, being assisted by supernatural agency to invert even the course of nature, and thus prove the truth of the

doctrine we preached? I never knew you, I never approved of you. You held the truth in unrighteousness while you preached my pure and holy doctrine, and for the sake of my own truth, and through my love to the souls of men, I blessed your preaching, but yourselves I could never esteem, because ye were destitute of the spirit of my Gospel, unholy in your hearts, and unrighteous in your conduct. Alas! Alas! how many preachers are there who appear as prophets in their pulpits? how many writers and other evangelical workmen, the miracles of whose labours, learning, and doctrine we admire, who are nothing and worse than nothing before God, because they perform not His will but their own? What an awful consideration, that a man of eminent gifts, whose talents are a source of public utility, should be only as a way-mark or finger-post in the way to eternal bliss, pointing out the road to others, without walking in it himself."

Another instance of this kind occurs in John xi. 51—"And this spake he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation." "Wicked and worthless as he was," says Dr. Clarke, "God so guided his tongue that, contrary to his intention, he pronounced a prophecy of the death of Jesus Christ." And the whole of the thirteenth chapter of Paul's first Epistle to the Corinthians proves beyond dispute that a man may be successful who has no piety, and therefore is only as "sounding brass, or a tinkling cymbal." From this it appears that the notion that success is an infallible evidence of piety is not correct. We may, however, safely affirm that where there is deep-rooted piety there will be some measure of success enjoyed, while it is hardly probable that there will be very extensive and constant success where there is not real vital godliness.

(To be Continued.)

## FAMILY DEPARTMENT.

### THE SALVATION OF LITTLE CHILDREN: AN ADDRESS TO PARENTS.

BY R. WARD, NEW PLYMOUTH, NEW ZEALAND.

"Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."—Matthew xix. 14.

*L. Consider that little children are objects of God's special regard.*

THIS is without doubt an interesting subject to you. Amidst the busy things of life, its toils and cares, its uncertainties and sorrows, the smiling helplessness and innocent prattle of your children, contribute to relieve your hearts of their burdens. The claims of your offspring stimulate your industry, the formation of their character should make you careful of your

own, and the thought of their eternal destiny should lead you to inquire what *your* everlasting destiny may be. Are your little children at a distance from you then, among the sweetest anticipations in which you indulge, one is to clasp your babes as you were wont to do. Are they removed by death? then you may possibly be mourning for your children and refusing to be comforted, because they are not. Wipe away these

tears, and remember that your children are not, for God has taken them. Heaven may be more interesting to you because your loved ones are there.

Little children are objects of solemn importance. The most helpless of beings during the earliest portion of their life, but being capable of constant improvement, both intellectually and morally, your children demand your care and anxious solicitude to train them aright. "The inferior creatures seek their food and build their nests in the same manner they did three thousand years ago." The laws best suited to their preservation and happiness are given them, and they know no change. But your children are destined to change the raw materials of nature into beauty and worth, to replenish the earth and subdue it, to amass the information of many generations, and use it in carrying out their purposes. The great law of their nature by which this is to be done is *improvement*—constant improvement. What an exciting subject is this to the guide of youth! Enquire to what extent your child may be improved, both in mind and heart in the present life. Can you describe the boundary line? Where will you place it? It should be nothing less than "a perfect man in Christ Jesus," which should form the standard to which your child may rise.

Nor is your children's advancement interrupted by death. To die is gain. Follow out the idea of your children's improvement in heaven, they being filled with the glory of Christ, bounding forward to new fields of thought, and wider spheres of vision.

Your children are redeemed. Their ransom was as much the object of Christ's death as was your own. They are interested in every pang which the Saviour bore.

His resurrection from the dead has secured theirs. The work of the Holy Spirit is as certainly wrought in them, fitting them for the celestial world, as in you; with this difference, that they do not grieve the Spirit, but their nature, passive in the hands of the Holy Ghost, is moulded into the image of their Lord. A little child was deemed a fit representative of our renewed nature. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

The birth of a child is really a great event. No parent can tell what his child will become. In numberless instances obscurity has shrouded the early years of men who became the lights of their generation; and forebodings of evil which hung over an infant's cradle, have given way to a career of splendour and usefulness which will never be forgotten. Moses seemed to be born only to be destroyed; as a babe one might have supposed him bereft of every earthly good, except a mother's love and a sister's watchful eye; but he became the most honoured man of his day, and his name and deeds will never be forgotten. A mother in America called her child "Ichabod," as if she would insist that the glory had departed from Israel; yet that child became a useful and eminent minister of Christ. Although eminence in the things of this life may not be within the reach of every child, a well defined and honourable career may be secured by all. Look in the face of *your* little children, and ask, What may they become with proper training and divine grace? What blessings may they diffuse? What springs may they touch, which may affect other minds and hearts? How much glory may they bring to Christ in the present life, and in the life which is to come? Or what will



become of them if they be neglected, if the mind be untrained, if the heart be the nest of every evil principle, if sin be wrought into habit, and if base passions be let loose; reckless of character, and risking both time and eternity, they rush onward to inevitable ruin. O, ye parents, remember that all this evil, and much more, may overtake your babes if they be neglected. Left to themselves they may bring your grey hairs with sorrow to the grave. Hasten with them to Jesus; lose not an hour. Take encouragement from the proverb, that if you train up a child in the way he should go, when he is old he will not depart from it.

II. *Jesus said, "Suffer little children to come unto me."*

Too much prominence cannot be given to these gracious words. Parents are generally anxious to prepare their children for a position in the present life; they watch their opening faculties, give them what assistance the school can afford, and look forward with interest to the time when they shall stand in the place or position themselves occupy, at once their honour and their joy. But how seldom, comparatively, are they equally anxious about the salvation of their souls. Schools may train their mind, and well ordered society may polish their manners, industrious habits may secure respectability in the present life; but nothing less than the work of the Holy Spirit in their heart and mind, can prepare them for the life which is to come.

The invitation of Jesus is most gracious. To occupy any place in

the kingdom of grace, to engage in the most humble department of Christian effort, were an honour; but your privilege is to introduce your children to Jesus. Let no power on earth prevent you from bringing your babes to Christ Himself. Rites and ceremonies may be instruments used to bring them to the Saviour, but they must in no case take the place of Jesus. Hear Jesus saying, "Stand aside ye useless ceremonies and ye men of earth, that fill the field of vision, and let me be seen." "Suffer little children to come unto me." If they can do no more than lip My name, let them come; if they cannot even do this, bring them that I may bless them; let those who can wave their branches and shout their hosannahs in the temple do so; let them come without exception of name or place, of sex or age—"Suffer little children to come unto me."

These words may be understood in two respects. First, in reference to the present life, in which sense the meaning is very important, for Jesus is the best friend and guide of the young. If in mature age, when the judgment is formed and the world is known, it is difficult to steer a steady course through the sea of life; how can inexperienced childhood and youth, opposed by a thousand foes, pursue the right course unharmed? Let the motive arising from this view of your children's danger have its proper influence in determining you to present them at once to the Lord.

(To be continued.)

## MISCELLANIES.

### 1. THE SHOEMAKER IN SPAIN.

A MINISTER of the Gospel, who resided for a time at Gibraltar, made several excursions into the Spanish territory for the purpose of

distributing a few Bibles and Testaments in that unhappy country, where the power of the apostate church of Rome is so great, that the poor priest-ridden people dare not read God's word. At one time he visited the house of a shoemaker, with whom he held a very pleasing conversation. He found this poor man of an inquiring mind, greatly dissatisfied with the existing state of things, and yet unable to see any door of hope, or any prospect of remedy for the wrongs and woes of his country. He stated that he and a number of his friends were in the habit of meeting together every week, and discussing public affairs, when politics were talked over, but they generally left off as they began, such discussions seldom proving very profitable.

"Why do you not get the Bible and read that?" said the minister.

"Ah!" replied the shoemaker, "I wish I could get it; but the priests take care we poor Spaniards shall not have the Bible."

"Well, now," said the minister, "I know the risk I am running, and that if the priests learn that I am here distributing copies of God's word, I shall be stilettoed before I get back to Gibraltar; but I think I can trust you. Would you really like a Bible to read?"

"There is nothing I should like so much," was the reply.

A copy was then given to him, which he received with evident delight, and with many expressions of gratitude. On being asked if his friends who met with him during the week would also like copies, he declared that they would be highly prized and diligently read, and he received several more books for their use. The minister gave him a few parting words of exhortation, told him where he might be found, and, after distributing the

remainder of his little volumes, reached Gibraltar in safety.

Some weeks after this, the minister was sitting alone in his room, having told the servant that no one was to be admitted to see him, as he was engaged in study. During the day, however, a Spanish peasant, dressed in his gay holiday attire, called at the house and asked to see the minister. He was told he could not be seen, as he had given orders that he was not to be disturbed.

"Oh, but," said the Spaniard, "I think if you tell him that a man to whom he gave a Bible has come a long distance to see him, he will not deny me."

Struck with the earnestness of the man, the servant at length consented to go with a message to his master, and said that a person was at the door who would not be denied.—The peasant was therefore shown up into the minister's room.

"Don't you remember me, sir?" was the exclamation of the Spaniard, on perceiving he was not recognized, "Don't you remember sir, calling at the house of a shoemaker a few weeks ago, and leaving him some Bibles?"

"Yes," replied the minister; "but I really did not recognize you again in your smart holiday dress."

The man then began to tell what joy the Bibles had caused to himself and his friends, and that now, instead of meeting to talk politics, they met to read the word of God together, and that in the volume of truth they saw the true remedy for all the ills that afflicted their country. After the heart-felt expression of many thanks, the shoemaker concluded by saying, "As a mark of my gratitude for your coming, at the risk of your own life, to bring me the precious Bible, I have brought you, sir, a pair of shoes, which I hope you will accept."

"Well," said the good minister, "it is very kind of you, but I fear your good intentions may not be of much service, for the shoes will probably not fit me."

"O, yes, sir, I think they will, if you will try them."

The trial was made, and the shoes were found an excellent fit; and on the man being asked how he had guessed the size so accurately, he replied, "I knew, sir, after you left my house you had to

pass over some soft clay, so I followed you, and from your foot-prints I took the size of your foot, which enabled me to make you the shoes, which I hope you will wear as a mark of my gratitude for the book you gave me."

Surely there is hope for poor Spain, when it is thus that her sons appreciate the word of God, though for centuries deprived of its light and truth.—*From "The Book and its Mission."*

## 2. THE VICTORIAN EXPLORING EXPEDITION.

(Concluded from page 293.)

HAVING through the kindness of our friends in Australia, especially the Rev. G. T. Hall, been enabled to furnish our readers with a brief account of the outfit, and sending forth, &c., of the Victorian Exploring Expedition, and having furnished an account of the success which crowned the efforts of the brave explorers; having also published information relative to the melancholy end of the party which reached Carpentaria, Mr. King excepted, we shall draw the subject to a close, praying that the spirit of religious enterprise may keep pace with the extension of civilization, and that the hallowing influence of a healthy Christianity may permeate all classes of society throughout our colonial possessions; and that the benefits resulting from the labours of Burke and his associates, may be duly appreciated and richly enjoyed to the end of time.

### BURKE'S LAST LETTER.

The following is the despatch of Mr. Burke, left at the Dépôt at Cooper's Creek:—

Dépôt No. 2, Cooper's Creek.

Camp No. 65.

The return party from Carpentaria, consisting of myself, Mr. Wills, and King (Gray dead), ar-

rived here last night, and found that the dépôt party had only started on the same day. We proceed on tomorrow slowly down the creek towards Adelaide, by Mount Hopeless, and shall endeavour to follow Gregory's track, but we are very weak. The two camels are done up, and we shall not be able to travel further than four or five miles a day. Gray died on the road from exhaustion and fatigue. We have all suffered much from hunger. The provisions left here will, I think, restore our strength. We have discovered a practicable route to Carpentaria, the chief portion of which lies on the 140th meridian of east longitude. There is some good country between this and the stony desert. From there to the tropic the country is dry and stony. Between the tropic and Carpentaria a considerable portion is rangy, but it is well watered and richly grassed.

We reached the shores of Carpentaria on the 11th February, 1861. Greatly disappointed at finding the party here gone.

R. O'HARA BURKE, Leader.

22nd April, 1861.

P.S. The camels cannot travel, and we cannot walk, or we should follow the other party. We shall move very slowly down the creek."

## WILLS' LAST LETTER.

The following is Mr. Wills' letter, which he buried in the *cache* at Cooper's Creek, after finding it impossible to get through to South Australia :—

Depôt Camp, 30th May.

We have been unable to leave the creek. Both camels are dead, and our provisions are done. Mr. Burke and King are down the lower part of the creek. I am about to return to them, when we shall probably come up this way. We are trying to live the best way we can, like the blacks, but find it hard work. Our clothes are going to pieces fast. Send provisions and clothes as soon as possible.

W. J. WILLS.

The depôt party having left, contrary to instructions, has put us in this fix. I have deposited some of my journals here, for fear of accidents.

(Signed) W. J. W.

The following extracts are from the despatches of Mr. Howitt, the leader of the Victorian contingent exploration party.

Sept. 15.—Camp 32. Lat. 27 deg. 44 min., Long. 140 deg. 40 min.—On leaving this morning I went ahead with Sandy, to try and pick up Mr. Burke's track. At the lower end of a large water hole, found where one or two horses had been feeding for some months; the tracks ran in all directions to and from the water, and were as recent as a week. At the same place I found the handle of a clasp knife. From here struck out south for a short distance from the creek, and found a distinct camel's track and droppings on a native path: the footprint was about four months old, and going E. I then set the black boy to follow the creek, and struck across some sandy country in a bend on the north side. No tracks here; and coming on a native path leading my way, I fol-

lowed it, as the most likely place to see any signs. In about four miles this led me to the lower end of a very large reach of water, and on the opposite side were numbers of native wurleys. I crossed at a neck of sand, and at a little distance again came on the track of a camel going up the creek; at the same time I found a native, who began to gesticulate in a very excited manner, and to point down the creek, bawling out, "Gow, gow!" as loud as he could; when I went towards him he ran away, and finding it impossible to get him to come to me, I turned back to follow the camel track and to look after my party, as I had not seen anything of them for some miles. The track was visible in sandy places, and was evidently the same I had seen for the last two days. I also found horse tracks in places, but very old. Crossing the creek, I cut our track, and rode after the party. In doing so I came upon three pounds of tobacco, which had lain where I saw it for some time. This, together with the knife handle, the fresh horse tracks, and the camel track going eastward, puzzled me extremely, and led me into a hundred conjectures. At the lower end of the large reach of water before mentioned I met Sandy and Frank looking for me, with the intelligence that King, the only survivor of Mr. Burke's party, had been found. A little further on I found the party halted, and immediately went across to the blacks' wurleys, where I found King sitting in a hut which the natives had made for him. He presented a melancholy appearance—wasted to a shadow, and hardly to be distinguished as a civilized being but by the remnants of clothes upon him. He seemed exceedingly weak, and I found it occasionally difficult to follow what he said. The natives

were all gathered round, seated on the ground, looking with a most gratified and delighted expression. Camped where the party had halted on a high bank, close to the water. I shall probably be here ten days to recruit King before returning.

Sept. 16.—Camp 32.—King already looks vastly improved, even since yesterday, and not like the same nan. Have commenced shoeing horses and preparing for our return. Wind from S.W. with signs of rain. The natives seem to be getting ready for it.

Sept. 18.—Camp 32.—Left camp this morning with Messrs. Brahe, Welch, Wheeler, and King, to perform a melancholy duty which has weighed on my mind ever since we have camped here, and which I have only put off until King should be well enough to accompany us. We proceeded down the creek for seven miles, crossing a branch running to the southward, and followed a native track leading to that part of the creek where Mr. Burke, Mr. Wills, and King camped after their unsuccessful attempt to reach Mount Hopeless, and the northern settlements of South Australia, and where poor Wills died. We found the two gunyahs pretty much as King had described them, situated on a sandbank between two water-holes, and about a mile from the flat where they procured the nardoo seed, on which they managed to exist so long. Poor Wills' remains we found lying in the wurley in which he died, and where King, after his return from seeking for the natives, had buried him with sand and rushes. We carefully collected the remains and interred them where they lay; and, not having a prayer-book, I read chap. xv. of 1 Cor., that we might at least feel a melancholy satisfaction in having shown the last respect to his remains. We heaped sand over the grave, and

laid branches upon it, that the natives might understand by their own tokens not to disturb the last repose of a fellow-being. I cut the following inscription on a tree close by, to mark the spot:—

W. J. WILLS, XLV. YDS. W.N.W. A.H.
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The field books, a note-book belonging to Mr. Burke, various small articles lying about, of no deep value in themselves, but now invested with an interest from the circumstances connected with them, and some of the nardoo seed on which they had subsisted, with the small wooden trough in which it had been cleansed, I have now in my possession. We returned home with saddened feeling; but I must confess that I felt a sense of relief that this painful ordeal had been gone through. King was very tired when we returned, and I must most unwillingly defer my visit to the spot where Mr. Burke's remains are lying, until he is better able to bear the fatigue.

Sept. 21.—Finding it would not be prudent for King to go out for two or three days, I could no longer defer making a search for the spot where Mr. Burke died; and with such directions as King could give, I went up the creek this morning with Messrs. Brahe, Welch, Wheeler, and Aitkin. We searched the creek upwards for eight miles, and, at length, strange to say, found the remains of Mr. Burke lying among tall plants under a clump of box trees, within 200 yards of our last camp, and not thirty paces from our track. It was still more extraordinary that three or four of the party and the two black boys had been close to the spot without noticing it. The bones were entire, with the exception of the hands and feet; and the body had been

removed from the spot where it first lay, and where the natives had placed branches over it, to about five paces distance. I found the revolver which Mr. Burke held in his hand when he expired, partly covered with leaves and earth, and corroded with rust. It was loaded and capped. We dug a grave close to the spot, and interred the remains wrapped in the union jack—the most fitting covering in which the bones of a brave but unfortunate man could take their last rest. On a box tree, at the head of the grave, the following inscription is cut :—

R. O'H. B.
21   9 '61.
A. H.

Sept. 23.—Went down the creek to-day, in search of the natives. One of the party accompanied me, and we took two days' rations, in case it should be necessary to prolong our search. Two days after we camped here the natives left, and have not been seen since; and I could not think of leaving without shewing them that we could appreciate and reward the kindness they had shown to Burke's party, and particularly to King. For three miles we travelled over alluvial flats along the creek, timbered with box and large gums, and dotted with bean trees, orange trees of large size, but at present without fruit, various kinds of acacias, and other bushes. To the right hand level flats and sand ridges, apparently tolerably grassed. We then came on a large reach of water, where four or five natives had just been fishing; their nets were lying on the sand to dry, and the fire yet burning. Not seeing any one about, and getting no answer to a cooeey, we went on. At three miles more we past the first feeder of Stralezki's Creek, going to the southward, and at a

large reach of water below found the natives camped. They made a great commotion when we rode up, but seemed very friendly. I unpacked my blanket, and took out specimens of the things I intended giving them—a tomahawk, a knife, beads, a looking-glass, comb, and flour and sugar. The tomahawk was the great object of attraction, after that the knife, but I think the looking-glass surprised them most. On seeing their faces some seemed dazzled, others opened their eyes like saucers, and made a rattling noise with their tongues expressive of surprise. We had quite a friendly palaver, and my watch amused them immensely. When I gave them some of the sugar to taste, it was absurd to see the sleight of hand with which they pretended to eat it, I suppose from a fear of being poisoned, which I suppose is general, as our black boys are continually in dread lest the "wild black fellow" should poison them by some means. I made them understand that they were to bring the whole tribe up next morning to our camp to receive their presents, and we parted the best of friends. The names of the principal men are Tchukulow, Mungallee (three in number), To-quanter, Pitchery (three in number, one a funny little man, with his head in a net, and a kite's feather in it—another a tall man, with his beard tied in a point), Pruriekow, and Borokow.

September 24.—This morning, about ten o'clock, our black friends appeared in a long procession, men, women, and children, or, as they here also call them, piccaninnies; and at a mile distance they commenced bawling at the top of their voices as usual. When collected altogether on a little flat, just below our camp, they must have numbered between thirty and forty, and the uproar was deafening. With

the aid of King, I at last got them all seated before me, and distributed the presents—tomahawks, knives, necklaces, looking-glasses, combs, among them. I think no people were ever so happy before, and it was very interesting to see how they pointed out one or another who they thought might be overlooked. The piccaninnies were brought forward by their parents, to have red ribbon tied round their dirty little heads. One old woman, Carrawaw, who had been particularly kind to King, was loaded with things. I then divided 50lb of sugar between them, each one taking his share in a Union Jack pocket handkerchief, which they were very proud of. The sugar soon found its way into their mouths; the flour, 50lb of which I gave them, they at once called "white fellow nardoo," and they explained that they understood that these things were given to them for having fed King. Some old clothes were then put on some of the men and women, and the affair ended in several of our party and several of the black-fellows having an impromptu "corroboree," to the intense delight of the natives, and, I must say, very much to our own amusement. They left, making signs expressive of friendship, carrying their presents with them. The men all wore a net girdle, and of the women, some wore one of leaves, others of feathers. I feel confident that we have left the best impression behind us, and that the "white fellows," as they have already learned to call us, will be looked on henceforth as friends, and that, in case of emergency, any one will receive the kindest treatment at their hands.

The Report of the Royal Commission on the fate of Burke and Wills, is as follows:—

In conformity with the terms of her Majesty's commission, we have made inquiry into the circumstances connected

with the sufferings and death of Robert O'Hara Burke, and William John Wills, the Victorian explorers. We have endeavoured to ascertain the true causes of this lamentable result of the expedition, and have investigated the circumstances under which the depot at Cooper's Creek was abandoned by Mr. William Brahe. We have sought to determine upon whom rests the grave responsibility of there not having been a sufficient supply of provisions and clothing secured for the recruiting of the explorers on their return, and for their support until they could reach the settlements; and we have generally inquired into the organization and conduct of the expedition.

Our investigation has been confined to the above matters, the Government having already taken into consideration the claims of the colony of the surviving members of the expedition, &c.

We have examined all persons willing to give evidence who professed, or whom we supposed to possess, knowledge upon the various subjects of our inquiries; and we now, after mature consideration, submit to your Excellency the following report:—

The expedition, having been provided and equipped in the most ample and liberal manner, and having reached Menindie, on the Darling, without experiencing any difficulties, was most injudiciously divided at that point by Mr. Burke.

It was an error of judgment on the part of Mr. Burke to appoint Mr. Wright to an important command in the expedition without a previous personal knowledge of him; although, doubtless, a pressing urgency had arisen for the appointment from the sudden resignation of Mr. Llandells and Dr. Beckler.

Mr. Burke evinced a far greater amount of zeal than prudence in finally departing from Cooper's Creek before the depot party had arrived from Menindie, and without having secured communication with the settled districts as he had been instructed to do; and in undertaking so extended a journey with an insufficient supply of provisions, Mr. Burke was forced into the necessity of overtaxing the powers of his party, whose continuous and unremitting exertions resulted in the destruction of his animals, and the prostration of himself, and his companions from fatigue and severe privation.

The conduct of Mr. Wright appears to have been reprehensible in the highest degree. It is clear that Mr. Burke, on parting with him at Torowotto, relied on receiving his immediate and zealous support; and it seems extremely improbable that Mr. Wright could have misconstrued the intentions of his leader so far as to suppose

that he ever calculated for a moment on his remaining for any length of time on the Darling. Mr. Wright has failed to give any satisfactory explanation of the causes of his delay; and to that delay are mainly attributable the whole of the disasters of the expedition, with the exception of the death of Gray. The grave responsibility of not having left a larger supply of provisions, together with some clothing, in the cache at Cooper's Creek, rests with Mr. Wright. Even had he been unable to convey stores to Cooper's Creek, he might have left them elsewhere, leaving notice at the depot of having done so.

The Exploration Committee, in overlooking the importance of the contents of Mr. Burke's dispatch from Torowotto, and in not urging Mr. Wright's departure from the Darling, committed errors of a serious nature. A means of knowledge of the delay of the party at Menindie was in the possession of the committee, not indeed by direct communication to that effect, but through the receipt of various letters from Drs. Becker and Beekler, at various dates up to the end of November—without, however, awakening the committee to a sense of the vital importance of Mr. Burke's request in that despatch that he should "be soon followed up"—or to a consideration of the disastrous consequences which would be likely to result, and did unfortunately result, from the fatal inactivity and idling of Mr. Wright and his party on the Darling.

The conduct of Mr. Brahe, in retiring from his position at the depot before he was rejoined by his commander, or relieved from the Darling, may be deserving of considerable censure; but we are of opinion that a responsibility far beyond his expectations devolved upon him; and it must be borne in mind that, with the assurance of his leader, and his own con-

viction, he might each day expect to be relieved by Mr. Wright, he still held his post for four months and five days, and that only when pressed by the appeals of a comrade sickening even to death, as was subsequently proved, his powers of endurance gave way, and he retired from the position which could alone afford succour to the weary explorers should they return by that route. His decision was most unfortunate; but we believe he acted from a conscientious desire to discharge his duty, and we are confident that the painful reflection that twenty-four hours' further perseverance would have made him the rescuer of the explorers, and gained for himself the praise and approbation of all, must be of itself an agonizing thought, without the addition of censure he might feel himself undeserving of.

It does not appear that Mr. Burke kept any regular journal, or that he gave written instructions to his officers; had he performed these essential portions of the duties of a leader, many of the calamities of the expedition might have been averted, and little or no room would have been left for doubt in judging of the conduct of those subordinates who pleaded unsatisfactory and contradictory verbal orders and statements.

We cannot too deeply deplore the lamentable result of an expedition undertaken at so great a cost to the colony; but, while we regret the absence of a systematic plan of operations on the part of the leader, we desire to express our admiration of his gallantry and daring, as well as of the fidelity of his brave coadjutor, Mr. Wills, and their more fortunate and enduring associate, Mr. King; and we would record our feelings of deep sympathy with the deplorable sufferings and untimely deaths of Mr. Burke and his fallen comrades.

### 3. DO YOU LOVE THE LORD JESUS CHRIST?

A MISSIONARY had been sent for to visit a dying man. He had a long way to go, but he mounted a horse and rode fast. He had to pass through a gate; it was closed, but at last a man came out and opened it for him. "Thank you, my friend, and now tell me, do you love the Lord Jesus Christ?" The man stared, but, making no reply the missionary rode off. Many years afterwards, he was holding a meeting, and after it was over, a gentleman begged to speak with

him; and what was the surprise of the missionary, when he said, "I am greatly indebted to you, sir." "In my debt! I do not understand you. I do not remember ever seeing you before." "Sir, I am more in your debt than I can ever repay you, for through your words I have been brought to a knowledge of Christ. Do you remember riding quickly through a gate, and saying to the man who held it, 'Do you love the Lord Jesus Christ?' I am that man; but then I had never



heard of Christ, your words sunk into my heart, and I asked every one I met if they could tell me who Jesus Christ was, and why I should love him. At last I found a pious negro woman, and she told me all you had taught her, and

now I am a Christian." Thus did God bless the missionary's words.

"Speak wisely, who can tell  
The power of a word?  
A sinner it may save from hell,  
And turn him to the Lord."

## NOTICES OF PUBLICATIONS.

1. *Charges and Sermons on Special Occasions*, during a ministry of fifty years. By ANDREW REED, D.D., as pastor of the church assembling at Wycliffe Chapel, London. London: Ward and Co., 27, Paternoster Row. 1861.

DR. REED has stood on a lofty pedestal as an author for a lengthened period, nor is his position likely to be less elevated, now that he has passed from among us to the blissful regions of a glorious immortality.

This excellent volume contains five charges and nine sermons. The former may be considered as models in many respects. Deeply sympathizing with his youthful brethren in their glorious, but solemn position, his pious heart pours forth streams of natural, refined, pathetic eloquence, which, while it is especially calculated to secure and rivet attention, is also well adapted to promote spirituality of mind and devotedness of life to the grand purposes for which man was created, and for which he was graciously redeemed.

The work is truly excellent, and although the "Discourses" have been published in a separate form, and "most of them have passed through several editions," very many persons who are good and wise, and, we trust, many who wish to become such, will gratefully accept this work of the late esteemed Dr. Reed, in its present form, as a real treasure.

The style is chaste, perspicuous, and popular. The great fundamental doctrines of our common Christianity are clearly stated, while they are logically and scripturally enforced under an influence which gilds, burnishes, brightens, and burns as one reads. In the charge delivered to his son, the Rev. A. Reed, A.B., in 1841, we not only felt very greatly profited in the perusal, but we were at a loss to determine which to admire most, the Christian father or the devoted minister. In both relationships the Doctor appears to very great advantage. We heartily recommend the book.

2. *The Works of Thomas Adams*; being the sum of his Sermons, Meditations, and other Divine and Moral Discourses, with Memoir. By JOSEPH ANGUS, D.D., Principal of the Baptist College, Regent's Park, London. Vols. I., II., and III. Edinburgh: James Nichol; London: James Nisbet and Co.; Dublin: W. Robertson. 1862.

NICHOL's series of Standard Divines, Puritan period, come to us under the patronage of the following gentlemen, who constitute the council of publication, viz.: W. Lindsey Alexander, D.D., Thomas J. Crawford, D.D., S.T.P.; William Cunningham, D.D.; D. T. K. Drummond, M.A., William H. Gold, D.D., and Andrew Thompson, D.D., aided by other literary gentlemen of note, whose services have been secured to make more complete the several works selected for publication. The "Works of Thomas Adams" are terse, masculine, and quaint, and illustrate a mind of superior power, thoroughly disciplined, profoundly fruitful, and decidedly original, but eccentric. We furnish an extract from Vol. II., page 38, which will give our readers a tolerably correct view of our author's style. The text is Matt. xii. 43—45:—

"The white devil, the hypocrite, hath been formerly discovered in a previous sermon, and the sky-coloured veil of his dissimulation pulled off. I am to present to your view and detestation a sinner of a contrary colour, swarthy, rebellious, and besmeared profaneness—an apostate falling into the clutches of eight unclean spirits. Needs must he be foul that hath so many foul devils in him. Mary Magdalene had but seven, and they were cast out; this hath gotten one more, to make his soul the blacker, and they keep in. If hypocrisy then were justly called the white devil, apostasy here may be as justly termed the black saint. In the former was a white skin of profession drawn over an ulcerous corpse; here, hide and carcass, hand and heart, shadow and substance, seeming and being, outward pro-

fession and inward intention, are black, foul, detestable. Therefore we call him the apostate, or black saint."

A bold originality and almost endless variety, with other excellencies, characterize the "Works of Thomas Adams," which will commend them to many readers.

3. *The Works of Thomas Goodwin, D.D.*, sometime President of Magdalen College, Oxford; with General Preface by JOHN C. MILLER, D.D., Lincoln College, honorary Canon of Worcester; Rector of St. Martin's, Birmingham; and Memoir by ROBERT HALLEY, D.D., Principal of the Independent New College, London. Vols. II. and III., containing expositions of various passages of the Epistle to the Ephesians; Patience and its perfect work, being an Exposition of James I. 1—5. Also an exposition of the Book of Revelation; certain select cases resolved; and the vanity of thoughts discovered. Edinburgh: James Nichol. London: James Nisbet and Co. Dublin: W. Robertson. 1861.

THE name of Thomas Goodwin, D.D., has long been held in veneration and he ranks high among the theologians of his day. The valuable works now being issued by Mr. Nichol will extend his fame. For our views on Vol. I., see our issue for April of the present year, pages 232, 233, which views, as a whole, we endorse, and deem them generally applicable to the present volumes. Dr. Goodwin was a man of superior powers, and the masterly manner in which he handles the subjects he has selected must contribute to improve the taste of the present age on sound practical divinity. We deem these works a valuable acquisition to our Theological library.

4. *The Doubting Christian obtaining the Light of Life*. Second edition. By THOMAS MILLS. London: Hamilton, Adams, and Co. 1862.

SEE our notice of the First Edition of this excellent work on page 234, under the title "The Light of Life," &c. We have good reason to believe this book has been made a great blessing to many souls, and we doubt not will be blessed to many more.

5. *The Great Conflict of the Age; or, Protestantism and Popery contrasted in their Leading Doctrines. A manual*

for the million. Dedicated to the Right Honourable the Earl of Shaftesbury. London: John F. Shaw, Southampton-street, and 48, Paternoster Row. Edinburgh: J. Nichol. Dublin: John Robertson. 1862.

THE author of this manual has done good service to the cause of saving truth. Cool, clear, concise, and forcible in his method, and possessing a good knowledge of his subject, he will secure a verdict from a large majority of his readers in favour of his own conclusions, "That Romanism is a formidable system of error." But had he been a dissenter, we think many of his remarks would have come with a better grace; witness Baptismal regeneration, &c. We can, however, cordially recommend the book.

6. *Aylott's Improved Editions of Irving's Catechism. General Knowledge*. Aylott and Co., Paternoster Row. Price 1s. 6d. sewed, or 2s. bound.

THE valuable compendium on our table is especially adapted to expand the mind, and awaken in ardent youth an increasing thirst for useful knowledge.

7. *The Wanderings of a Bible*. By CLARA LUCAS BALFOUR. S. W. Partridge, No. 9, Paternoster Row.

THIS is a truly graphic picture of life under different aspects, equally creditable to the talents and sympathies of the fair author. "The Wanderings of a Bible" will be a great favourite with many of its readers.

8. *The Revival at St. Ives, Cornwall*: being a full report of the revival services conducted by the Rev. Wm. and Mrs. Booth; together with a brief sketch of the life and ministerial labours of the Rev. Wm. Booth. By a Converted Deist. London: George J. Stevenson, 54, Paternoster Row, and C. T. Stephens, Fore-street, St. Ives, Cornwall.

THE tractate before us furnishes an account of what appears to us to be a very excellent and extensive revival of religion. We pray that the book may be made a great blessing to professors generally, and to ministers of the gospel especially. "He that winneth souls is wise."

## HOME RELIGIOUS INTELLIGENCE.

## WORK OF GOD.

1. SOUTH MOLTON MISSIONS.—My dear Brother Harland,—You and the numerous readers of our highly appreciated Magazines will be glad to learn that God still continues to bless the labours of His servants on this station.

*Bishop's Nympton* is a village about three miles from South Molton, numbering upwards of five hundred inhabitants. Formerly it was a noted place for vice, cock-fighting, card-playing, wrestling, and drunkenness; but, through preaching Jesus, as the Saviour of sinners, a great change has taken place; and many of those who were ringleaders in these wicked practices, are now happy in the Lord.

February 9th, 1862. The writer preached at Bishop's Nympton; and four penitents presented themselves at the feet of Jesus, two of whom were made happy.

Two of the four above-named were noted wrestlers. At one time, about twenty-four years since, they wrestled an hour for a silver cup; but how it gladdened our hearts that night in seeing them wrestling for the blessing of pardon. One was converted, and has identified himself with us. Praise God!

We have recently opened a new place, called Molland Cross; and there God has blessed our labours. We have formed a society, numbering four members, and the congregations are very good. Praise the Lord.

May we live holily, may we follow the example of Jesus "who went about doing good," and may we emulate the indefatigable zeal of those holy men who have lived to Jesus, laboured for Jesus, and who are now in the land of the happy and free.

T. LANE.

2. RADSTOCK CIRCUIT, March, 1862.—Dear Brother Harland,—It may not be uninteresting for you and your readers to know that the Lord has graciously visited us in this circuit with a blessed revival of His work. We now number at Radstock 200 members, having added 94 this quarter. We have opened a commodious new schoolroom, and many of the scholars are in church fellowship with us.

At *Welton*, we only numbered 24, now 78, and a new gallery is needed to accommodate our congregation.

At *Single Hill*, we were oft much tried after visiting and distributing tracts, &c. We, however, sometimes had to return home without preaching. We were reduced to six members, now we number fifty-six. The people have not only become sober, but have indeed proved the Gospel to be the "power of God to salvation." We can say, "The Lord has done great things for us whereof we are glad."

Our increase is about 260 souls, and we are looking forward for greater things. Last summer, we paid considerable attention at Radstock to open-air services, preaching in and about the market; and on Sunday mornings, at six o'clock, we held open-air prayer-meetings in different places. We waited in faith and duty, and we have now proved the truth of the inspired words, "Your labour shall not be in vain in the Lord." To God be all the glory. Amen. J. WILSON.

3. ST. IVES, CORNWALL.—"The LORD reigneth: let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness are round about him:

righteousness and judgment are the habitation of his throne."

Twelve months ago, a storm had gathered over our church in this Circuit, which threatened fearful destruction, but that Divine Being who

— "rides upon the stormy sky,  
And calms the roaring seas."

has brought us through the difficulties which lay before us, and caused a brighter day to shine upon us.

In August, 1861, the Lord visited our societies with tokens of His grace, and gave us signs of a powerful revival of religion at St. Ives, and every week since that period up to our March quarterly meeting, 1862, sinners have been saved and united in fellowship with us. During the months of October, November, and December, when the revival was pretty general in this neighbourhood, and the Rev. W. Booth was labouring successfully in several chapels, we received the largest portion of our ingathering; but both previous to, and since that period, many precious souls have been plucked as brands from the burning.

We have formed four new classes, which unitedly amount to eighty-four members; and some of the old leaders have more than doubled their numbers, so that our town society has risen from 235 to 444 members, and the good work is still moving on.

As far as we can judge, the work appears likely to be permanent. There are not so many children as we have sometimes seen; but there is a goodly number of young men and young women. There are many in their prime, from thirty to fifty years of age; and we have some who, far advanced in the journey of life, have found salvation in Christ.

In these times of refreshing, my colleague, Mr. R. Killingrey,

with our local preachers, leaders, and praying people, have laboured with untiring zeal and much success.

I am happy to say that souls have been saved throughout the Circuit, and our societies at Lelant, Trevalgan, Nancledria, Balnoon, and Trenerom, have had some gracious visitations of the Spirit, and accessions have been made to the several societies.

During last year, seven have been called from us by death, and others have fallen or removed from the Circuit; but through the blessing of the Most High, we have filled up their places, and report an increase of 200 members to the district meeting. To God be all the glory. We have now peace in all our borders, and our prayer is that soon the whole earth may be filled with the Redeemer's glory.

WILLIAM HARVEY.

4. BAGSHOT MISSION.—Dear Editor,—God has been with us on this mission and still is with us. It may be well to refer to several places on the station.

*Bagshot.*—A short time since the inhabitants of Bagshot were generally opposed to Primitive Methodism, but the success which our missionary collectors have lately met with, proves that a good impression is being made in the place. Bagshot is hard soil, but God is working, our congregations are improved, and on Sunday evenings the improvement is very great. We often see men shake and women weep under the preaching of God's word.

*Sunninghill.*—At this village we preach in a cottage. In December last we had no society, and very few hearers, but since then the Lord has saved souls, and now we have six or seven members, and the house in which we preach is generally crowded with hearers.

*Compton.*—At this village on the 23rd of February, a fiddler's eyes were opened, and he saw and felt his condition, resolved to use his fiddle for holier purposes than he had been wont to do, gave God his heart, and now he sings

"O happy day that fixed my choice  
On thee my Saviour and my God."

The conversion of this man is becoming a great attraction.

*Guildford.*—This is a pleasant town with a population of ten thousand inhabitants, and it is improving in appearance, in business, and in its religious condition. Our society is very young. Brother Fawcett commenced preaching at Guildford, and on the 6th of October, 1861, the writer was sent to reside at the place, and from that time we have continued our religious ordinances. Preaching was conducted in the open air until the 10th of November; on the 17th, we opened the theatre for Divine worship, and to give publicity to our movement we circulated bills in the neighbourhood, but this did not attract many; we tried another method, namely, visiting five or six courts on Sabbath mornings; and sung, prayed, and invited the people to attend Divine worship. Many came, and we soon witnessed an outpouring of the Holy Spirit. If space had permitted, we could have referred to some extraordinary conversions of degraded females who have been saved, and have since obtained good situations. In one family, the father, mother, daughter, and niece have been saved. At our March Quarterly meeting, we reported for Guildford twenty members, £1 1s. quarterages, and 13s. 2½d., quarterly collection. We have also raised for the rent of the theatre, stove, fuel, gas, and repairs £5 19s. 4½d. A few of our most distinguished friends have also subscribed privately for an elegant Bible, and a desk for the

preacher, and best of all the converting work is still going on. That He to whom all glory belongs may continue to succeed our efforts is the prayer of

GEORGE DOWSON.

5. My Dear Brother Harland,—I am sure you will be glad to hear that the work of God continues to progress in Ireland. Our increase this year is encouraging. PORTADOWN was made a separate station from Donaghmore last Midsummer, and since then our increase is thirty-three. A foundation is laid for a great extension of labour, and I should be thankful to see our beloved Connexions spreading over this land. The conflict in America, diffuses a blighting influence over the weaving trade, which is the staple business in this neighbourhood; but through the kindness of friends to missions, and the desire of our General Missionary Committee, we have been enabled to go on and increase. The Lord give His blessing to the united efforts of His people! Amen.

THOMAS RUSSELL.

6. EDINBURGH MISSION.—Dear Brother Harland,—I have great pleasure in stating that the Lord is with us on this station. Soon after I last wrote you, the Rev. W. Graham, a minister in the Established Church of Scotland, preached on a Sunday evening in our place of worship, and at his request I preached in his church at Newhaven. The church, notwithstanding the unfavourable state of the weather, was well attended, the Lord was with us, and at the prayer meeting held at the close of the service one soul professed to find pardon.

Dalkeith is a town a few miles from Edinburgh. A Baptist brother was very desirous that I should preach one evening at this place, but

not having an evening to spare, I could not comply with his request. However he was very urgent, and after several weeks delay I was able to make arrangements with him to hold a service at Dalkeith. The evening was very dark and wet, but notwithstanding that we commenced in the open air by singing, "The Lion of Judah," &c. A large company soon gathered round us, to whom I preached for about a quarter of an hour on heaven, hell, death, and eternity. We then sang, "My rest is in heaven," &c., as we marched to a school-room, which had been placed at our disposal. Here the Baptist brother gave a short address, and was followed by myself. I spoke on the nature and necessity of the new birth. The Holy Spirit was poured copiously on us, penitential tears flowed on every hand, and at the close of the service, several persons with streaming eyes, confessed their sins to God, begged for, and

obtained mercy. The people at this place are very desirous that I should preach to them again, which I intend to do as soon as possible. At the close of a service at Portobello last Monday evening, a poor woman cried for mercy, and professed to obtain the pardon of her sins. A class of six members had been formed at Stockbridge. The room in which I preach is crowded at every service. About a month ago I commenced preaching at the Water-of-Leith. While conducting the first service at this place one soul was saved, who afterwards became an advertisement for me. The congregation has so increased as to compel us to seek a larger place. We intend to form a class at this place immediately. On looking over the class-books I find twenty persons have been brought to God, and added to our ranks since November last. To God be all the glory.

JOHN VAUGHAN.

### MISSIONARY SERVICES.

1. HULL SECOND CIRCUIT.—Dear Editor,—Assisted by an able deputation, we have recently concluded a successful course of missionary services. Preparatory sermons were preached by the Revs. W. Sanderson, of Kirton Lindsey; P. Milson, of Epworth; T. Greenbury, of Scarborough; and W. Garner, circuit preacher. The congregations were very good, and the collections liberal. The public meetings were numerous attended and well sustained. Before the services our expectations were not sanguine. The unhappy fratricidal war which has been raging for a considerable time, and on an extensive scale, in the American States, has very seriously checked the commercial prosperity of this port, and thrown thousands of operatives out of employment. This state of things

inevitably imposed on the middle and upper classes of society a heavy tax, and interfered materially with the surplus funds at the disposal of benevolent persons. Under these circumstances it was difficult to avoid fearing that we should experience a falling off in our revenue. The beneficence of God and the liberality of our friends, however, have scattered our fears, and reassured us in the trustworthiness of the voluntary principle. At Cottingham the receipts were £16 0s. 6d., exceeding those of last year by nearly £1, although a large amount of money has been raised during the year towards the erection of a new chapel. At Holborn-street chapel, Hull, the balance just turned in our favour, the sum realised being £5 9s. 6d. The same remark applies to Church-street chapel.

In a locality where the people have suffered extremely through the unwanted depression of trade, the amount raised is £20 7s. 0d. At Clowes' chapel the income is about £10 in advance of that of 1861, being £72. Towards this amount, Alderman W. Hodge and Henry Hodge, Esq., with their families, in accordance with their habitual liberality, contributed £40. Two other brothers, Messrs. Samuel and Thomas Hodge, each contributed £5 at the Church-street meeting.

In a financial sense, this bountiful harvest has placed the circuit in a creditable position, and enabled us to transmit a considerable sum to the General Treasurer. With the progress of time, we hope to do still more for the noble missionary cause, till the entire proceeds of our best efforts are placed at the disposal of the Managing Committee.

WILLIAM GARNER.

2. A VISIT TO THE IRISH MISSIONS.—According to arrangement I went to Belfast to attend the annual missionary services there on the 30th of March last. I was kindly received by the friends, and had a good Sabbath there and at Lisburn. In the afternoon the Wesleyan and New Connexion superintendents attended the preaching service, and we had a good time. At night a rich influence pervaded the service at Belfast, and the friends expressed the assurance that good was done. On Monday, the 31st, a meeting of officials belonging to the different missions was held at Belfast. We inquired into the state and prospects of each station, and I was happy to learn that all were making some progress. The increase of members in Ireland is about seventy for the year, and, considering the poverty of the people, and the difficulties the missionaries have to encounter, I felt

glad to learn they had realized even that amount of prosperity. Brother Stroud's health is somewhat better, and he thinks he will be able to resume his labours at Midsummer, if stationed in the south of England. On the evening of the same day, we held a missionary meeting in Melbourne-street chapel, Mr. Alderman Hamilton in the chair, and addresses were delivered by Messrs. Bickerdike, Russell, Stroud, and myself. On the following days of the week I was on the Lisburn station, and addressed three meetings and preached one sermon. A new chapel is much needed at Lisburn, and if one could be secured, I trust the cause would make more rapid progress. We had good meetings, and the people, though poor, did what they could to aid the good cause. On Saturday I went to Portadown, where I had to preach three times on the Sabbath for the benefit of the chapel. I was pleased with the neat and convenient place of worship which has been there erected, and am sure the friends in general, and brother Russell in particular, must have worked hard to get it up, and to place it in such favourable circumstances. The Sabbath congregations were good, and much of the Divine presence was enjoyed. Monday, April 7th, I went with brother Russell to Armagh, the see of the Primate of the Established Church. I was pleased with this ancient city, but regretted we had no interest in it. The missionary meeting at Richhill, at night, was a very excellent one. Dr. Gibson took the chair, and the respected Independent minister assisted at the meeting. On Tuesday I gave a lecture at Portadown—largely attended. Wednesday, had the curate of the church for chairman, at Donaghmore, and a Presbyterian minister assisted at the missionary meeting. Messrs. Rus-

sell, Lawley, and Lang also assisted me at the meeting. On the following morning our valued friend, R. Wilson, Esq., kindly drove me to Poyntz Pass station, whence I took train to Belfast, and at night I sailed for Fleetwood on my way home. I found the friends invariably kind, and altogether the cause is doing as well as I could expect. If another missionary or two could be sent to assist in opening Dromore, Armagh, and a few other places, I think it would be well. Of course money is scarce,

and the prospects of the stations becoming self-sustaining, at present, are not very bright; but persevering labour will not be lost even in Ireland. The brethren generally, both ministers and lay brethren, seem in earnest, and they are doing a good work among the poor and neglected around them. I hope all the friends of the missions will remember Ireland in their prayers. May a harvest of prosperity soon be realised.

W. ANTLIFF.

### LAYING FOUNDATION STONES.

1. PLOUGHFIELD, PRESTON-ON-WYE, CWM CIRCUIT.—Dear Mr. Harland,—The friends connected with our society at the above place have long felt the need of a suitable house in which to worship God, but for want of an eligible site on which to build, they have not been able to erect a house to the honour of His Name. This difficulty has, however, in the providence of God, been removed. Mr. G. Jones, of Preston Mill, having purchased a portion of land, in a suitable part of the village, kindly gave a site to the trustees and Connexion, and on this plot they are about to build a Primitive Methodist chapel. The ceremony of laying the foundation stone was performed April 21st, 1862, in the presence of a respectable audience. The service was commenced at half-past 2 P.M., by singing an appropriate hymn, after which prayer was offered by the Rev. H. Worth, of Hereford. Mr. J. Gwillim, on behalf of the trustees, then presented a silver trowel to John Gilbert, Esq., of Madeley, who proceeded to lay the stone in the name of the Holy Trinity, Mr. Gilbert then presenting £5 to the trust fund. Addresses were delivered by J. Gwillim, H. Worth, and the writer, after which a col-

lection was made. A sermon was preached at 6 P.M. by Mr. Worth, and a collection was made. The total sum realized at the two services was £10, and £60 was promised at the first trustees' meeting. To Him whose kingdom shall have no end be glory, now and evermore. Amen.

JOHN QUARMBY.

2. SPORLE, SWAFFHAM CIRCUIT.—Dear Editor,—Sporle is a village containing about one thousand inhabitants, and is situated two and a half miles north-east of Swaffham, Norfolk. Our people have had a cause in the place for more than thirty years, and much good has been effected. Our brethren, Robert Ward and Horatio Hall, were converted at this place, and subsequently became travelling preachers; the former was the first of our missionaries who entered New Zealand, where he still labours; the latter continued his itinerancy till his health declined, and he is now superannuated.

Our people have had no settled place of worship, but God has, in his providence, enabled them to purchase sufficient land in the centre of the village, and in front of the main street, on which they intend to erect a house for God. On



Good Friday, April 18th, 1862, services were held on its behalf. At 3 o'clock in the afternoon, the Rev. T. Lowe, of Lynn, preached to hundreds of people in the open air. The stone was laid at the close of the service by Mr. J. Fuller, of Swaffham, and he laid on the stone £5 5s. 0d. About three hundred persons sat down to tea in a barn, where we held a public meeting in the evening, addressed by Messrs. T. Lowe, W. Crown, G. Bell, J. Fuller, and G. Bell, sen. The collections and donations at the services, together with the profits of the tea, amounted to about £19, for which we thank our friends. May they enjoy from God a rich reward.

WILLIAM CROWN.

3. PETERBOROUGH is 76 miles north of London; it is an improving city, and has increased in population more than three thousand since the census of 1851. Primitive Methodism was introduced into this city by the Rev. W. Kirby, who was sent by the Lynn circuit nearly thirty years ago. Our friends have preached much in the open air, and have occupied several places of worship, and their labours have been owned of God in the conversion of many souls. Our present chapel has been built about ten years; it has been too small for some time. The London District Meeting was held here in May, 1860, the services of which were so influential that our cause received a gracious impetus for good. Three months after that meeting was held, we engaged a site of land in a very eligible situation for £200, the whole of which was paid by the exertions of our friends, and the proceeds of a bazaar, in less than twelve months. Great credit is due to the members of our society generally, but especially to the ladies.

Thursday, April 24th, 1862, was the day fixed upon for laying the foundation stone. It was a day we anxiously expected—a day we shall never forget.

The foundation services were commenced by the Rev. G. Lamb, of London, preaching a sermon in the Congregational Church; then followed two appropriate addresses on the new chapel ground, by the Revs. S. Antliff, of Derby, and R. Parks, of Lincoln. The stone was laid by W. Hodge, Esq., ex-Mayor of Hull, who kindly placed the sum of £25 upon it. Then commenced a course of what we call bricklaying—a sovereign per brick; among this list of bricklayers were the following: Mrs. Hodge, Mrs. Lee, Mrs. Edis, John Edis, Miss Edis, Mr. Edis, Mr. Kerridge, Mr. Bennett, Mr. Lee, &c. It is worthy of remark that among the sovereign bricklayers were a good lady, her daughter and grandson, representing three generations. A beautiful piece of silver plate was presented with the best thanks of the trustees to W. Hodge, Esq., for his valuable services on the occasion, and a bottle was placed in the stone containing the usual documents.

Tea was gratuitously provided in the Corn Exchange, to which a goodly number sat down. An enthusiastic meeting was held after tea, presided over by Alderman Hodge, and addressed by Messrs. S. Antliff, R. Parks, G. Lamb, J. Ashworth, and T. Wilkinson. Several ministers of other denominations were present. The proceeds of the day amounted to upwards of £60.

The services were highly appreciated by our friends, the interests of our denomination were promoted, and we trust God was glorified.

J. ASHWORTH.

## SPECIAL EFFORTS.

LAW LAITHE, PATELEY BRIDGE STATION,—Dear Editor,—At this place a chapel was built, with two small cottages underneath, at a cost of £305 17s. 2d; and after standing eighteen years, it was found absolutely necessary to take the building down, the foundation having given way. A meeting of the trustees was called on the 16th of September, 1861, at which meeting Richard Pullan, Esq., made the following proposal to the trustees:—“As it is necessary to take down the old chapel,\* if the trustees will engage to beg and give the £140 which is the present debt, I will engage to pull down the old chapel, &c., and on the same site, and under the same trust, will erect a new school as large as the old chapel, and a preacher's house, and they shall be free from debt.” This was considered a providential opening, and the trustees accepted this generous offer. The case was laid before the building committee of the Leeds district; and permission being granted to build we laid our case before the General Chapel Fund

\* The above named chapel has been used as a school exclusively for the last two years and a half, Mr. Pullan having erected a chapel within 300 yards of the school two years and a half since, at a cost of £550.

Committee, which kindly promised £40, if the trustees would raise £100. I and my colleague, Mr. J. Harrison, then commenced begging, and with the aid of a bazaar, we have been enabled to accomplish the desired object. Richard Pullan, Esq., has also fulfilled his engagement. On the site on which the old chapel stood is erected a good school, built of stone and covered with blue slate 30 feet long by 27 feet, and 12½ feet from the floor to the ceiling. It is properly ventilated and lighted. The house is built of stone, and covered with blue slate, and is 27 feet by 26 feet inside. It contains a good cellar, a large kitchen, and scullery, a good parlour, and four good sleeping rooms. It stands in a healthy place and in the centre of the circuit. Belle Vue Chapel, Belle Vue cottage and school are the best buildings in that neighbourhood. We tender our sincere thanks to Mr. Pullan for this timely help, to Mrs. Pullan for a donation of £10, to R. Benson, Esq., of New York, Joseph Crossley, Esq., of Halifax, and Mr. Ashworth, of Pateley Bridge, for a donation of £5 each, and to all friends who have helped us. To God, the giver of all good, be everlasting praise,

THOMAS SMITH.

## JUBILEE SERVICE.

BAGSHOT.—Dear Editor,—On Sunday, March 16th, 1862, two sermons were preached at Bagshot, in aid of the Jubilee Fund, by the Rev. M. Lupton, General Missionary Secretary. On the following day, a public platform meeting was

held, presided over by the Rev. D. Day, and addressed by the Revs. M. Lupton, G. Dowson, and Mr. C. Locke. A gracious influence was felt at each service and the sum realized amounted to £6 4s. 5½d.  
G. D.

## CHAPEL ANNIVERSARY.

Dear Editor,—The anniversary services of the Primitive Methodist chapel, KING'S HILL, DARLSTON CIRCUIT, were celebrated on

Sunday, April 20th, 1862, and three sermons were preached on the occasion. Miss Underwood, of Leominster, preached morning and

evening, and Mr. J. Belcher, of Darlaston, in the afternoon. The congregations were good, and a gracious influence was felt during the day, especially in the evening.

The collections amounted to £6 4s. 0½d. That this chapel may be the birth-place of many souls, is the prayer of

R. G. WILLIAM.

### SCHOOL SERVICES.

1. HALIFAX. — Our Ebenezer Sabbath School contains about 400 scholars, and on Lord's Day, March 30th, 1862, we celebrated its anniversary; the congregations were crowded. Several interesting pieces were recited by some of the children after each sermon. A variety of anthems were sung by our choir. The officiating preachers for the day were the Revs. A. Worsnop, S. Stubbings and William Birks. The collections amounted to upwards of £35. We are happy to state that this school has a branch school in the neighbourhood of Charlestown, Halifax, consisting of about 100 scholars and several devoted teachers. May all our teachers and children become the saved of the Lord.

W. BIRKS.

2. BROADWATERS, KIDDERMINSTER CIRCUIT. — Dear Editor, — On Sunday, April 6th, 1862, Mr. Thomas Morrall, of Princes End, Tipton, preached in our chapel, morning and evening, and Mr. Thomas Turly, in the afternoon. The children recited some interesting pieces and sang their hymns in a manner which gave great satisfaction. Heavy rain fell in the morning, but the clouds were subsequently dispersed, and the remainder of the day was fair. We are thankful to say notwithstanding the great depression in trade, the collections amounted to £5, being in advance of the proceeds of the anniversary services last year. We pray that our future efforts may be more abundantly successful.

JOHN BAKER.

## FOREIGN RELIGIOUS INTELLIGENCE.

1. ADELAIDE DISTRICT MEETING. — On Friday, November the 1st, 1861, the fifth Adelaide District Meeting commenced its sittings at Koorunga, South Australia. Being the first meeting of the kind ever held by any denomination in the north of our colony, considerable excitement had been created by the announcement of our meeting, and many people had been anxiously looking forward to the great gathering of ministers and friends. On the Thursday night prior to the commencement, we arrived at Pancharpoo, 25 miles south of the Burra Burra, and 75 north of Adelaide. Here we met with Brother

T. Braithwaite and a great number of friends, who had provided a public tea. They gave us a hearty welcome, and we felt our hearts cheered by meeting so many kind friends in the bush.

Early next morning, we (nearly twenty of us in all) left for the Burra Burra (great, great), some on horseback, and others in carts. About ten A.M. we ascended the last hill on our journey, from the top of which we could see a number of mountains lifting their rocky heads in the light of heaven. High above all the rest, stood Mount Sugar-loaf as monarch, and around forty or fifty lesser ones. Here nature is seen in its wildest gran-

deur. A few minutes brought us to the township, where we were greeted by Brother Whittaker and family. We cannot tell you, or give you an idea of the joy we feel at the end of the year when we all meet. Our District Meetings are hailed with great delight. What will that meeting be when those who have left the field, and those who are in the field, and those that shall be in it, shall meet in the region of light? What joy! yea, what rapture!

After lifting up our hearts to the Father of lights in praise and prayer, in which the help of the Holy Spirit was sought, to assist us in all our deliberations; Brother J. Warner was appointed president. The examination of the circuit reports and chapel schedules was heart-inspiring. In every part of our moral machinery success was apparent; on our beloved Zion heaven had smiled, and the hands of all our ministers had been strengthened. During the year ten chapels had been erected, £3,459 11s. 3½d. had been collected during the year for chapel purposes, thirty-seven members had been added, and an increase of children in our Sabbath-schools of 469. We have now in our District 50 Connexional chapels, 1015 members, 12 ministers, 101 local preachers, 66 class-leaders, 47 Sabbath-schools, 342 teachers, and 1,889 scholars. The Lord is with us, and doors of usefulness are opening before us, but we have not the men to send. Willunga made a request for another missionary. Wallaroo wants a second man, and one ought to be sent to Mount Gambier. This was painful to the minds of all in the District Meeting; men were required, but we had not the men to send. For usefulness, our colony is second to none for Primitive Methodist ministers. When will our soul-loving young men yield to the con-

straining love of Christ, so as to offer themselves on the altar for this field of labour? My young friends, let us on this side of the seas beg you to offer yourselves as a sacrifice for the happiness of poor fallen humanity, and for your Lord's sake. You may have to leave a large circle of dear friends, but you leave them for Christ's sake, and He will reward you. "Come over and help us!"

The religious services were truly profitable. On Friday night, the opening sermon was preached by the writer; the Lord was with us. Brother J. Standrin preached on the Saturday night to a large congregation. We felt near heaven, while the Lord helped our brother to place before our minds the work of Christ in His redemptive character—the Deity enshrined in humanity, the body of our Lord, that bled on the cross, now in mysterious union with Jehovah. The Son passed into the heavens, there on His mediatorial throne making intercession for us. We felt we could sing while listening—

"There sits our Saviour crowned with light,

Clothed in a body like our own," &c.

The Sabbath was a time of great attraction. Early in the morning we commenced singing in the streets in real old English style—

"O for a thousand tongues to sing,

My great Redeemer's praise."

As we moved on the streets became thronged, and the power of the Highest fell upon the people; some wept and praised God aloud. From the township we moved on, in a dense body, to the campground. A more beautiful place could not have been selected in the neighbourhood. On a gentle declivity with the creek, the township, and the mine before us; the smelting works on our right, and a range of hills behind us. The day was delightful, not a leaf seemed to

move. About 3,000 people were listening to the words of life, and it is to be hoped many will have to bless God for what they heard. Both ministers and laymen were heart and soul in the service. There was no effort at display, no aiming to please, no exhibition of self, no shunning to declare the truth, but throughout the discourses the healing virtues of the cross were proclaimed. The style was clear, distinct, and earnest, and we believe could not fail, through the blessing of God, to enlighten the ignorant, cheer the penitent, comfort the distressed, reprove the wayward, admonish the thoughtless, and warn the reckless. The lovefeast was emphatically a refreshing season from the presence of the Lord.

The meeting on the Monday evening was held in the Bible Christian Chapel; Brother H. Gole was called to the chair. The assembly was afterwards addressed by Brothers J. Standrin, T. Braithwaite, J. Warner, J. Read, and the writer. The business of the District Meeting closed, and the brethren left with hearts glowing with love to each other, and to the friends at Koorings.

There was one source of sorrow mixed with our joy; it was the last time we should in all probability meet with Brother J. D. Whittaker, who was about to leave our colony for New Zealand. May the Lord make him a blessing in his new field of labour.

May all our friends in dear old England enjoy every blessing of the new covenant. J. G. WRIGHT.

2. MY DEAR SIR,—The following extract relating to our camp-meeting, at Sandhurst, appeared in the "Christian Times," and I herewith send it to you for insertion in the Magazine. The meeting was a very powerful one, and two of

the sermons were preached by Wesleyan local preachers. Yours very truly, GEO. TUDOR HALL.

OPEN-AIR SERVICE.—The Primitive Methodist Church, on Bendigo, held an open-air service, on the hill at the back of their chapel, a short time ago, commencing at ten o'clock A.M. The situation chosen was a most delightful one, commanding a view of the country for miles round, and a large number of tents are situated within sound of the singing. The attendance was large, especially in the afternoon, and the whole company behaved themselves well with the exception of one man, who appeared to be under the influence of intoxicating drink. The service was conducted by the Rev. G. T. Hall, the resident minister, and several very interesting, powerful, and intelligent sermons were preached during the day. A public lovefeast, or fellowship meeting, was held in the chapel adjoining at half-past six in the evening, when several persons were brought under deep concern about their salvation, and before the meeting closed most of them professed to find peace and pardon through faith in the Lord Jesus Christ. Our hope is, that meetings of a similar character may be held by the various sections of Christ's Church throughout the colony, as we believe they would help to promote a revival of religion.

3. RE-OPENING OF THE PRIMITIVE METHODIST CHAPEL, KENT STREET, SYDNEY, NEW SOUTH WALES.—This chapel having been closed eight weeks for completion, was re-opened for divine worship on Sunday, February 2nd, 1862. Sermons were preached by the Revs. R. Hartley, J. B. McCure, and W. Kelynack. The congregations were good, and the collections liberal.

On Monday, February 10th, a tea-meeting was held, after which there was a public meeting, and there were about 200 persons present. John Fairfax, Esq., occupied the chair, the Rev. R. Moneymont gave out a hymn, and the Rev. J. Reid offered an appropriate prayer. The chairman, in a very feeling and impressive manner, referred to the impressions made on his mind when he was first informed by the Rev. J. Sharpe of the intention to erect the chapel in which they were assembled. These impressions were unaltered, and he had always felt sympathy with the denomination in their struggles in connection with this building. He believed that the efforts generally employed by the Primitive Methodists were of the character especially calculated to benefit the population by which the chapel was surrounded, and he had consequently always felt a pleasure in aiding them when requested to do so, considering them more adapted to the work which seemed assigned to them by Divine Providence than any other denomination of Christians. He expressed himself much pleased with the altered appearance of the chapel. The last time he presided there, many references were made to its unfinished and unattractive appearance; no such remarks could be made now. He concluded with urging the necessity of paying off the debt thus occasioned. Mr. S. S. Goold, one of the trustees, was then called upon to address the meeting. He said he felt much pleasure at seeing so many of their old friends, and in seeing the platform graced with so many ministers of different denominations, but he was especially pleased to see the chairman present, when he remembered that it was not the first or second time he had occupied that position, and had rendered them valuable assistance on various occa-

sions. He could not refrain from expressing on behalf of himself and his fellow-worshippers, his gratitude for such timely aid. He said the only object they had in view in the erection of that building, was the social, moral, and spiritual welfare of the numerous inhabitants of the locality, and referred to the causes which led to the completion of the chapel. Although the amount of success had not been what they could have wished, it was known to many that a great change for the better had taken place in the neighbourhood. Many of the scenes which he had witnessed, in connection with some of his visits to the lanes and alleys, were of a character which he could not describe to that audience. Some of the worst individuals had been benefited, and there was one member in the church now who was almost on the verge of destruction when he entered this chapel. He hoped that on the arrival of their new minister to labour as the colleague of their much respected superintendent, the Rev. R. Hartley, they would be able to pay more attention to this part of the city, and that much good would result. He stated that the amount expended in completing the building was about £110 5s. 10d., toward which £45 19s. 9d. had been collected, leaving a balance of £64 6s. 1d.

Rev. R. Moneymont delivered an interesting speech, in which he assigned many weighty reasons why debts should not be left on places of worship, especially where a minister's time is occupied, and his energies crippled by collecting efforts, instead of being devoted to the work assigned to him by the great Founder of Christianity.

The Rev. R. Hartley here said he endorsed the remarks in the speech just delivered, being able to testify from experience their truthfulness, but hoped the time

was not distant when financial difficulties in connection with the places of worship with which he was associated would be removed. There was a luxury in giving, and many were prepared to pray for the extension of the lives of those who were liberal, while few were found who did not regard misers as hinderers of every good work. There was a person present belonging to another part of the colony, who had resolved to give £20 to every £80 that should be collected till the debt on the chapels in his locality was extinct. Those were the men whom we wished to be multiplied, and whose lives we wished to be lengthened.

The Rev. W. R. Fletcher, M.A., of Sandhurst, Victoria, referred, in a pleasing manner to a Primitive Methodist camp-meeting scene in South Wales, in the old country, in which he took part, and of his co-operation with their ministers in Victoria. He spoke very impressively of the duty and privilege of persons giving a stated portion of their income for benevolent and religious purposes, particularly urging the necessity of raising on this occasion what was necessary to cover the expense of these improvements.

An appeal was then made by the Chairman, who promised that if those present would engage to collect or give the rest, he would subscribe the last £10. This gave an impulse to the meeting which, with the collection, soon produced in subscriptions and promises the amount required, £64 6s. 1d., which, with what was previously

raised, amounted to £110 5s. 10d. While the subscriptions were being received, Captain Welch delivered a very animating speech, which was often interrupted by announcements of different sums and frequent bursts of applause.

The Rev. T. Johnson, next addressed the meeting in a strain which indicated a familiarity with Primitive Methodist operations, referring to the fact of his uncle having been a preacher in the denomination, and his satisfaction at having made the acquaintance of the minister of the chapel in which they were assembled, and assured him that it would give him great pleasure to see the cause of religion flourish in this locality, and to reciprocate those evidences of a disposition for Christian union now manifested. Remarks had been made about local preachers. They were a class of labourers whose increase and efficiency he much desired, believing as he did that their labours were much needed, and of much service to the church and the world. The rev. gentleman was frequently applauded during the course of his speech.

Mr. Hartley announced that Mr. Forrester had generously promised to give a time-piece for the chapel.

A vote of thanks was given to the chairman, the doxology sung, the benediction pronounced, and the meeting closed a little past 10 o'clock.

ROBERT HARTLEY.

P.S.—The financial state of the chapel is £33 18 7½d. better than it was last year, in addition to the amount raised and promised for its completion.

R. H.

## OBITUARY.

1. WILLIAM WALLER, late the beloved husband of Sarah Waller, of Filey, Scarbro' circuit, was born in 1831. He lived a stranger to saving grace until 1858,

when, being at sea in a heavy storm, he promised the Lord if He would spare his life, he would give his heart unto Him. This promise he fulfilled: for when he got

on shore he went to the Primitive Methodist Chapel at Edgefield, Bristol Circuit, and at a prayer-meeting, as a trembling penitent he approached the feet of Jesus, he sought and obtained mercy. When he gave his heart to God, he gave his hand to God's people. Being often very much exercised with poverty while in the south of England, he thought he would come into the north. He prayed for Divine guidance, and felt an impression that it was the Lord's will he should remove. He told his wife what were his designs; she at first could not consent to it; she said, if anything should happen to him, what could she do if left among strangers. He said, "We must leave that with the Lord, He will provide for you, and if anything should happen to me, sudden death will be sudden glory." Accordingly they came to Filey, and he engaged himself to Mr. Francis Crowford. He and his wife began to attend the Primitive Methodist chapel at Filey, and soon after they joined Mr. Jenkinson Haxby's class, which he attended regularly until his removal to a better world. Often in his experience he said he felt religion was a good thing, and in stating his experience for the last time he said he felt the blood of Christ cleansed him from all sin. On Saturday, Nov. 2nd, 1861, when at sea in a storm, he was washed overboard. Mr. Crowford says the morning they lost him he appeared to be in deep thought, occasionally singing,

"There will be no more sorrow there," &c. And some time between eight and nine o'clock, a heavy sea struck the vessel, and he was carried overboard, and sank in the mighty waters. Mr. Crowford and his men believe he was a good man and was prepared for death. He has left a wife and three children to contend with the trials of the wilderness, but their loss is his eternal gain. William Jenkinson met a similar fate during the same storm. May the living lay these things to heart and prepare to meet their God.

JAMES AUSTERBURY.

2. MRS. MARY NUNN, of Deighton, Huddersfield Circuit, departed this life October 19th, 1861, in the sixty-sixth year of her age. She followed the course of this world until her forty-seventh year, when she was led to hear the word of God in our preaching-room at Deighton, and that word found its way to her heart. She sought and obtained forgiveness of her sins by faith in a crucified Redeemer. For a few years she held on her way, but a heavy family trial of a peculiar nature calculated to deeply wound a parent's feelings, intervened, and, for a month or two retarded her devotedness to God.

However, being kindly spoken to, she with renewed vigour buckled on the armour, and prosecuted her journey towards a brighter clime.

During the nineteen years of her Christian pilgrimage she was called upon to suffer severe bereavements in the loss of two daughters. In 1858 her beloved husband was brought to God under the ministry of the Rev. G. N. Hutchinson, and nine weeks after he fell into the arms of a fellow labourer, a class-mate, and expired. These heavy afflictions she bore with Christian meekness, looking to Him who is touched with the feelings of our infirmities. As a member of Christ's church she was very regular at her class, and her house was ever open to receive God's servants.

As a parent she travelled in birth for the conversion of her family, and she had the pleasure of seeing them all, save one, walking in the way of holiness. She was the honoured instrument, in God's hands, of leading at least one soul to the fold of Christ. As a neighbour she was peaceable, obliging, and charitable, and the loss sustained by her death will be greatly felt in the village.

During the four months of her heavy affliction, the writer had frequent conversations with her on things pertaining to godliness, and he always found her in possession of the strongest assurance of her acceptance with God. Indeed, it has never fallen to his lot to visit one more happy and joyous in prospect of another world. When visited by her class-mates, during her affliction, her soul rose into ecstasies, and to all present they were truly times of refreshing from the presence of the Lord. For the last three weeks of her life her sufferings were very acute, but in patience she possessed her soul and was kept in perfect peace; though her pain of body at times for the last day or two was excruciating, yet her language was, "AIP's right! All's well! Come, Lord Jesus, and come quickly!" and about six o'clock on the above-named day she calmly fell asleep in Jesus. JOSEPH BATTYE.

3. ISABELLA GALEBRAITH died at Lowick, Berwick Circuit, on the 22nd of October, 1861, in the twenty-ninth year of her age. The early years of her life were spent in her grandfather's house, and while there she was a frequent attendant on the services of the Established Church. The death of one of her aged relatives rendered it prudent for her to return to her parents at Lowick, where she regularly attended Divine worship in our sanctuary. She was of a very amiable disposition, not easily moved, and always manifested considerable attachment to the services of the



Lord's house. Yet she was a stranger to the covenant of promise. But in 1855, when the church in Lowick was graciously revived, Isabella was among the number of those who found peace, and for four years she stood fast in the liberty where-with Christ had made her free; but after that she became entangled again with the yoke of bondage, but in the spring of 1861 she was mercifully restored to a state of favour with God in Christ. At that time she was suffering from the affliction which terminated her life. She gradually grew worse, her sufferings increased, but she continued to trust in the Lord, and to rejoice in the God of Jacob as her help. Her confidence was unshaken, and with unwavering faith in Christ she put off her mortal coil. Her last words were "All is well." "There will be no more sorrow there." Her friends sorrow, but not as others "which have no hope." For, believing that Jesus died and rose again, they also believe that they who sleep in Jesus will God bring with Him.

J. A.

4. SARAH DIXON, of Walesby, Market Rasen Circuit, went to her endless rest, November 2nd, 1861, aged fifty-seven years. She was always steady in her deportment, and often much impressed with a sense of her need of religion, but remained destitute of the "pearl of great price" until she was forty years of age. About that time she became deeply concerned for salvation, and under this religious influence, she went to a class-meeting, and offered herself for membership in our society, evincing a great desire to "flee from the wrath to come," and having commenced in earnest to seek the salvation of her soul, she was soon made a recipient of the Divine favour, and "rejoiced in hope of the glory of God." She thenceforward held on the even tenour of her way, "growing in grace, and in the knowledge of the Lord Jesus Christ." Hers was an intelligent piety, she was always ready to give a scriptural reason for the hope that was in her. She was an ardent lover of our cause, and helped it in a variety of ways. She took a great pleasure in entertaining our ministers; our missions, too, shared deeply in her sympathies, and year after year she assisted them according to her ability. She was a good wife, a kind neighbour, and a generous and consistent Christian.

Her affliction was very protracted, for many years she suffered from general debility, which terminated in dropsy, and during the last two years her sufferings were very severe, but she was enabled to possess her soul in patience, and to say,

"It is the Lord, let Him do what seemeth Him good." During the last two or three days of her earthly career, she was very happy, her soul seemed rapt in sweet visions of glory. She talked much about her heavenly Redeemer, and the bright mansions He had gone to prepare for her; she also, with the utmost calmness gave many directions to her dear husband and others, how they were to proceed after she was gone, and exhorted them all to attend to their religious duties, and be sure to meet her in heaven. When very near her end she had a severe struggle with the powers of darkness. She said to her friends, "It seemed as if Satan appeared to me, and endeavoured by a violent attack, to shake my confidence and rob me of my peace; but in the midst of the conflict it seemed as if Jesus made His appearance, and said, 'Get thee away, Satan, she is Mine, I have redeemed her with My blood, she is Mine and I am hers, she shall have part in the first resurrection.'" After she had thus got the victory over the great enemy she was exceedingly joyous, and in that heavenly frame of soul she closed her mortal career, and went to the "realms of the blest."

T. NEWSOME.

5. DANIEL RANKIN was born at Enniskillen, county Fermurragh, Ireland, in 1798, and departed this life at Glasgow, November 4th, 1861. When a boy, he took leave of his relations, bade adieu to old Erin, and emigrated to Scotland. He lived a stranger to vital godliness till the spring of 1855. He was converted to God at one of our places of worship in Glasgow, under the preaching of his son John. Convinced of his rebellious state, in penitential sorrow, he cried to God for mercy, and laying hold of the hope set before him in the Gospel, he obtained redemption through the blood of Jesus, even the forgiveness of sins. Filled with joy and peace in the Holy Spirit, he immediately united with our people, and testified by his works that he was born of God.

His illness was of short duration—only eight days. The Sunday week prior to his death he went to hear the Rev. S. Todd. He felt very happy under the word, but was forced to leave before the service was concluded. On his arrival at home he went to bed, and never afterwards rose. About three hours before he died he sent for me. On my entering his room, he looked at me and said, "My dear Mr. Kenny, I am so glad to see you. I longed to see you to tell you of the happiness of my soul. Jesus is precious, His blood cleanseth me from all sin. I am going to the realms of light."

And looking at his children, who stood weeping, he told them to meet him in heaven. He commended them to God, and said he believed that his prayer would be answered. A little before his death he looked up and said, "I see Jesus, and in a few minutes his anointed spirit took its flight from its earthly tabernacle to a mansion of glory in the Paradise of God. May his family meet him there."

BERNARD KENNY.

6. Died, at Hanging Langford, Salisbury Circuit, November 7th, 1861, MARY GILES, in the forty-third year of her age. She was brought to the Lord under the ministry of Brother H. Parham, at the above place, in 1848. She united at once with our society, and maintained a consistent walk until death. She was a lover of God's people, was regular in her attendance at the means of grace, took a deep interest in the welfare of God's house, was very active in the Sabbath-school, and cheerfully contributed towards the spread of true religion. She was highly esteemed by those who knew her, and she met with great sympathy and kindness in her last affliction. The writer found her resting on the atonement enjoying peace of mind, and in possession of a good hope of future happiness.

She suffered much from a severe cough, but was very patient. Her death was sudden and unexpected, she had retired to rest for the night, and suddenly breathed her last.

G. PRICE.

7. CHARLES PUGH, of Hope, Minsterly Circuit, was born July 22nd, 1841; from childhood he evinced traits of character which endeared him to all who knew him. His father died and left him when he was but a child, and this seemed to increase his attachment to his widowed mother, and as soon as he was able to earn a few shillings a week, he gladly carried his small earnings home to assist in maintaining the family. He was however a stranger to saving grace till October 17th, 1859, when he found forgiveness of sins. His name was put on the preachers' plan in March, 1860, and he creditably acquitted himself as an exhorter till about five months before his death, when he was prevented from labour by consumption, and was confined to his bed. I visited him several times during his illness, and always found him resigned to the will of God and confiding in Divine mercy. His class-leader asked him some questions concerning his hope in the Lord, only a short time before his death, when he replied, "The Lord is more precious to me than ever." In this happy frame

of mind he entered into rest, October 25th, 1861.

JOHN THOMAS.

8. Died at Causey Row, Shotley Bridge Circuit, October 11th, 1861, ANN GIBSON, aged twenty-six years. When she was about nineteen years of age, a gracious revival took place among the Primitive Methodists at the place where she was living. She sought and found the "pearl of great price," and maintained her faith in Christ till she was taken to that happy place where faith is lost in sight.

Her affliction was short, but very severe; she, nevertheless, expressed her resignation to the will of God, and told those around her that she had given her two little ones into the hands of the Lord, and added, "Come, Lord, and receive me to Thyself," "I shall go straight to glory." And she left her weeping friends to mourn their loss, but their loss, we doubt not, is her eternal gain.

ROBERT WEARMOUTH.

9. JANE GOULDER, Tarnagulla, Victoria, Australia, was born August 22nd, 1799, and died October 28th, 1861. She was under religious influences from her infancy, the home of her childhood being the home of the ministers of Christ. When attending their appointments at the place where she resided, deep impressions were made on her youthful mind, which ultimately ripened into a desire to consecrate her being to Christ. She became a candidate for membership with the Wesleyan Methodists, and received a ticket on trial, December, 1813, when she was just fourteen years of age. On August 21st, 1822, she was united in marriage to him who mourns her departure. What a mercy that her character was formed, her principles fixed before the cares of a family devolved upon her! First married to Christ, then to one of His servants! 1839 brought a change in the family residence. In that year they removed to London, and, for many reasons, she (in connection with her husband) united with our people, and became an assistant leader of a class. They emigrated to Australia in 1854, and at Back Creek, Dunolly, and Tarnagulla, she was united with our societies. Her attachment to Primitive Methodism was not the result of fortuitous circumstances, but from a deep conviction of its scriptural polity. Relative to her end, she appears to have had an impression it was nigh. While visiting her, a fortnight previous to her decease, she requested that on the next Sabbath I would preach on death. A few days before the time named, while out with her daughter, she walked to a cemetery and

selected a place in which to rest till awakened by the trumpet-sound, on the morning of the resurrection. She conversed about death frequently, but the subject wore no gloom. The evidences of her triumph at the time of her departure were not so striking as is the case with some—arising, I think, from protracted illness, which affected her mind and rendered it partially inactive. Three days before her final hour, I paid my last visit to her, and when inquiring what was her state of mind, I received the following answers, "I have solid peace," "No care as to the time of my end," "I am in the hands of One who knows best, and will do right." She enjoyed solid peace and unflagging trust in the Lord. Although unconscious for twelve hours, except a momentary flash, and then, with a soft utterance, she said, "Let my children trust in the Lord." Doubtless, she felt in the Lord Jehovah is everlasting strength. She was an amiable, kind, and affectionate Christian, a good wife, devoted mother, and a pious member of the Church,—her life was useful and her memory is blessed.

WILLIAM ADAMS.

10. The late Mrs. JANE WALTON, of Scarborough Circuit, Canada west, was a native of Alston Moor, county of Cumberland, England. She left her native country for this land in 1818. About nine years ago, she was bereaved of her beloved husband, which stroke she bore with becoming and Christian fortitude, believing God was too wise to err, and too good to be unkind. She was the mother of ten children, and she felt it to be her duty and pleasure to train them aright, both for this and the better world; and her efforts for their welfare have not been in vain. For more than half a century she enjoyed a sense of God's pardoning mercy, and was a member of some portion of the great Methodist family. She became a member among us, shortly after our people visited the neighbourhood in which she resided, and she continued a steady and consistent adherent to our cause up to the time of her removal hence to a higher and better world. During her last illness, I and my colleague visited her as often as our other engagements would allow; we always found her the subject of the power and consolations of our holy religion, and fully resigned to the will of God, either to live or die. Her decease took place, September 9th, 1861, at the advanced age of eighty-two years five months and ten days. Her remains were interred on the 11th. She has left behind her, to mourn her loss, nine children, sixty-eight grandchildren, and

thirty-two great-grandchildren. May her numerous posterity and friends meet her in heaven.

JOHN GARNER.

From the *Christian Journal*.

11. ELIZABETH AINSLIE was born at Hexham, October 20th, 1836, and died at Shotley Bridge, November 13th, 1861. Her mother was a consistent member in our Connexion for many years, and died in the faith. The subject of this sketch was always of an amiable disposition. During the winter (1860-61), a gracious outpouring of the Holy Spirit was enjoyed by the society at Shotley Bridge. It was during that refreshing season that our departed sister, along with her husband, looked by faith to Christ and obtained salvation.

We hope that many who were born for glory at the same time will ultimately join her in the skies.

In May, 1861, consumption confined her to her bed. During her affliction I often visited her, and always found her happily resigned to the will of God. She could say with the apostle, "O death, where is thy sting? O grave, where is thy victory." She used often to sing, and get others to sing,

"Come sing to me of heaven.

When I'm about to die," &c.

When she could no longer speak, her husband, who stood at her bedside, repeated the following words—

"Yonder's my house, my portion fair,  
My treasures and my heart are there,  
And my abiding home."

When he had done, she held up her hands, smiled, and passed away to where consumption wasteth not.

ROBERT WEARMOUTH.

12. Mrs. E. HARRISON was brought to God about thirty years ago, through the agency of the Primitive Methodist missionaries who visited this neighbourhood (now the Motcombe Circuit). Her heart, like Lydia's, was opened, and her house also, for the ministration of God's word, and as a home for the servants of the Lord, who were always welcome. She esteemed it an honour to have the ministers of the Lord under her roof. For many years her path has been very rough and thorny, but she held fast her confidence from the beginning to the end, without wavering. I have been intimately acquainted with her about five years, and always found her resting on Jesus, who alone was her stay.

She evidenced her love to the Saviour by her attachment to the means of grace, and her liberality to the cause of God. For two years she was confined to her

house by affliction, but she was supplied with the means twice a week, for which she was always grateful. She lived a Christian life about thirty years, and died in the faith, on the 16th November, 1861, aged sixty-nine years.

T. M. WILLIAMS.

13. MILLCENT BARBER, of Bradwell, Derbyshire, was born about the year 1792. Early in life she was the subject of deep religious impressions, and joined the Wesleyan Methodists. Unhappily she fell from grace, and remained for some time in a backsliding state till, perhaps, thirty-five years ago, when, through the instrumentality of our people, she was restored to Christ. Thenceforth her walk has been as becomes the Gospel, her light shone, and she was beloved as an Israelite indeed, in whom was no guile. Her habits of industry and frugality were such as to enable her to provide things "honest in the sight of all men," without depending on others. Our leaders and friends, fearing she might be straitened in circumstances, sometimes suggested that she need not pay her class and ticket moneys, but her answers were, "While I can get it I shall pay it freely." She had an unwavering attachment to our Connexion.

Her last affliction was dropsy in a severe form, but during its progress she was very patient and submissive. Praise and thanksgiving were her delight. Christian assurance bore her up, and enabled her to look forward to a better state. While sympathising friends stood round, she said "Sing for me, sing—

"There is rest for the weary."

"The Lord is good," "He is faithful," "He will never leave me," "He will be with me in the sixth trouble, and in the seventh He will not leave me," "He has been with me for many years, and will not cast me off now." Such joyous hope and strong consolation in prospect of death, made visiting her a pleasure. On November 10th, 1861, her happy spirit was liberated from mortality, and, we doubt not, entered into the joy of her Lord.

T. DOODY.

14. ANN BLACKBURN was born at Crosby-le-Moor, Winterton Cireuit, Lincolnshire, and died, June 7th, 1861.

From a child she was the subject of religious impressions; the Holy Spirit often strove with her until she gave her heart to God. During the winter of 1800-61, the above place was favoured with a gracious revival of religion, when Miss Blackburn with several others started on the heavenly way. From the time of her

conversion till called to her reward above she gave satisfactory evidence of the reality of the great change she had experienced, her deportment was such as becometh a follower of Christ. A few weeks before her death she left home on business, not thinking that she was never to return alive.

Though young, healthy, and strong, the decree went forth that she must die—her sun was to go down before noon. The disease with which she was assailed was diphtheria; and, in about a fortnight it accomplished its fatal errand.

However, she was prepared for the solemn event. A short time before "life's last hour," she was visited by an aged pilgrim, who questioned her as to her spiritual state and her prospects for eternity. She at once declared that she had experienced a real change of heart, and was ready to die if it pleased the Lord to take her.

When dying, she said to her mother, who sat sorrowing by her side, "Weep not for me"—"Let me go, let me go." Death appeared, but he had lost his sting. And the dying saint departed this life in peace, lamented it is true by her earthly friends, but welcomed by the blood-bought throng in glory.

WILLIAM WHITE.

15. MRS. RACHEL CRAWFORD, the subject of this obituary, was one of the first members of the Primitive Methodist Society in Belfast. In early life she embraced religion, and united with the Wesleys, with whom she remained until 1832. When Mr. Haslam visited Belfast and preached in the open air, he was soon invited to Mrs. Crawford's house, in which the meetings were held for some time, and he being desirous of forming a society, Mrs. C., her husband, and others were united in a class, and in this society Mr. C. remains to the present. Mrs. C. was also a member with us till she was removed by death.

Of late they have been reduced in circumstances, and none but the Lord knows what she has borne, but she did not complain. She was supported by religion, and often looked with joyful anticipations to the time when she should be "absent from the body and present with the Lord."

On the day on which she died, she was engaged, as usual, in her household duties, retired to bed in the evening, and about midnight her aged partner found her dead and cold by his side. Although no friendly hand wiped the cold death-damp from her brow, though no one caught her dying words, if any were uttered, yet, doubtless,—

"Angels watched the sinking clay,  
And bore her to the realms of day."

Thus she peacefully left this vale of tears November 27th, 1861, in the eighty-third year of her age. May the writer and reader find an eternal home in that happy place—Amen. S. BROCK.

16. Died, at Greetland, Halifax Circuit, October 23rd, 1861, CHARLOTTE HOWE aged seventy-four years. She remained a stranger to Christ till she was fifty-six years of age. At that time she attended a prayer-meeting near her residence, was deeply convinced of sin, and, shortly after, she obtained salvation by faith in Christ. From her conversion till death she honoured her profession. Though she was unlearned, yet she understood the deep things of God, so that when she gave a statement of her Christian attainments in public assemblies, a gracious influence generally attended her remarks. To Christian fellowship she was warmly attached, and regularly attended the house of God, when health and circumstances permitted. At last the infirmities of declining life prevented her constant attendance; her earthly house could no longer endure the toils and cares of life; but she had a building of God. Of this, she had frequently given testimony when in health, and she gave similar evidence to her family and friends when she was near the swellings of Jordan. To her son she said, "I am waiting till Jesus comes to call me away." To her husband, she said, "I am going to Jesus." Her last expressions were "Bless Him! bless Him! glory! glory!" God grant that every member of her family and the writer may meet her in heaven.

A. WORSNUP.

17. CAROLINE WADSWORTH was born at Greetland, Halifax Circuit, March 1st, 1825. When about twelve years of age, she became a scholar in our Sabbath-school, at Greetland, and became a teacher before she was sixteen.

During her attendance at the Sabbath-school, she became enlightened by the Spirit of God, but she remained unsaved till she was more than twenty-one years of age. During some special services, she yielded to the terms of mercy, and became reconciled to God through our Lord Jesus Christ. Having tasted of the good word of God and the powers of the world to come, she shrank not from publicly acknowledging the Lord. but at once united with the Primitive Methodist Society, and continued a useful member with us till her death. During the last few years she has been the subject of occasional affliction, but recovered after a little me-

dical aid and rest. Her last affliction came, and all efforts to restore her failed, and her happy spirit, attended by angelic beings, triumphantly rose to the Paradise of God.

As she neared the last conflict, she exclaimed, "I shall soon have the victory." During her afflictions she was continually blessing and praising God. As she had recommended religion in health, she did the same in affliction. She told her cousin to meet her in heaven, stating, at the same time, "I have been a member upwards of fifteen years, and I never regretted." Though detained from the means of grace, she loved the communion of saints, and when she had lost all hope of mingling any more with the teachers and scholars in this world, she sent a message to them, requesting them to meet her in heaven. A similar message she also sent to the young women among whom she had daily laboured. As she drew near the eternal conflict, she sang—

"If this be death, I soon shall be  
From every pain and sorrow free," &c.

In this happy state she continued till she fell asleep in Jesus, November 14th, 1861, aged thirty-six years.

A. WORSNUP.

18. MRS. HANNAH SIMPSON, widow of the late Rev. Thomas Simpson, Primitive Methodist minister, was born November 3rd, 1779, in the parish of Howden, Swinefleet Circuit. For many years she lived without God, and without hope in the world; but God who is rich in mercy even when she was dead in sin, quickened and saved her. Being convinced of her state as a sinner, and having obtained the assurance of salvation by faith in Christ, she became united to the Wesleyan Methodist Society in Hull, in 1816. About three years after this time the venerable William Clowes, as a Primitive Methodist Missionary, visited the above-named town. A great revival of religion followed, when the subject of this notice and her husband, having derived much spiritual profit from the services that were being held, united themselves with the infant society. Ardently attached to the cause they opened their house for the entertainment of its ministers, and the conducting of its ordinances. When a service was intended to be held in her house, Mrs. Simpson was accustomed to invite her neighbours to attend, nor was her labour and that of her associates in vain in the Lord, as appears from the progress of the cause in that town. In 1823 her husband entered the itinerant ministry. In reference to this period of our departed sister's life, the Rev. J. Lightfoot says, "I first was in-

roduced into the company of the late Mrs. Simpson in 1823, in the neighbourhood of Newcastle-on-Tyne, and was struck at that time with her Christian demeanour. I was afterwards stationed with Mr. Simpson, in Sunderland, Hexham and Brompton Circuits, and at all times was strongly attached to them both. Mrs. Simpson diligently cultivated those habits of economy which were indispensable in her situation. She was, moreover, a wise counsellor, both to her husband and others, and a pattern of order, cleanliness, and neatness, both in her person and dwelling. She was also highly endowed with a meek and quiet spirit, and, I believe, lived near to the Lord. In one word she was always regarded by me as a 'Mother in Israel.'

She was a strict observer of the Sabbath, and was truly exemplary in her conduct in all the relations of life. As a wife she was industrious and affectionate, and as a mother she laboured to promote the welfare of her children in every respect.

Her piety shone more at home than abroad, but it was deeply rooted. The public and private means of grace she loved and prayerfully attended. Her love to the Word of God was strong. She daily searched the Scriptures. She delighted much in secret prayer, and was evidently being made meet for the inheritance of the saints in light. A short time before her decease she removed from Selby to Hull. At the latter place she suddenly exchanged the sufferings of time for the glories of eternity, October 29th, 1861, in the eighty-second year of her age. Her end was peace.

JAMES R. PARKINSON.

19. Our dear and valued friend ELIZABETH WOOD, of Sigston, has left us, and gone to a holier clime. Though there is nothing very eventful in her history, yet for her words of love and deeds of charity, her name deserves a niche among the annals of God's loved ones. For upwards of forty years she was a firmly attached member of the Primitive Methodist Connexion. When the Lord opened her heart and filled it with His love, she opened her house for the reception of God's ark, and beneath the roof of the old cottage at Sigston, many of the ministers of our Connexion have been refreshed, and found a shelter and a home. Though not possessed of much of this world's goods, yet she ministered cheerfully to the necessities of God's servants. Elizabeth Wood was well known to the ministers who travelled in Brompton Circuit, and though her spirit has passed away from earth, we have no doubt she lives in their grateful remembrance. For a long series of

years the Gospel of the blessed God was preached under her roof, and that old cottage has been the place where the germs of spiritual life have been communicated to many precious souls. In the day of accounts it will be said of this and that man that he was born there. The family of the Woods are highly respected in the circuit for their sincere and strong attachment to Primitive Methodism. By their deeds of kindness they have greatly endeared themselves to us. As a whole they have been great helpers to our Israel; and what with their collecting-books, boxes, and missionary basket, they have gathered many a sovereign for the mission fund. The record of their deeds is registered in heaven. Our departed sister always felt an interest in these matters, and rejoiced in the prosperity of Zion. Since the death of her husband, who was a good man, she has resided with her son Thomas, who is our class-leader at Sigston. Of late years growing infirmities have been stealing upon her, and at times her sufferings were severe. On several occasions her life was despaired of, but while her outward man decayed, her inward man was renewed day by day. There was evidently in her a growing meetness for heaven. During my visits to Sigston I found her always cheerful and an attentive listener to the Word of Life; and the ordinances of God's house were to her wells of salvation. A brother who had been preaching at Sigston the Sabbath before she died, spoke of her as being very happy. There were then no symptoms of death, nor was she worse than usual. Her death was very sudden and very unexpected, and has been a cause of much grief to the family. She had retired to rest in her usual way and fallen into a deep sleep. Early in the morning something in the shape of a groan aroused her son Thomas, who passing speedily to his mother's bedside, he found to his great grief that the spirit of his beloved parent had fled. Thus died Elizabeth Wood, of Sigston, on October 10th, 1861, in the seventieth year of her age. W. FULTON.

20. The Primitive Methodist Society at Wyson, Ludlow circuit, has sustained a loss in the removal from earth to heaven of Mr. POWELL, of the above-named place.

Our departed friend was converted to God in 1828, and united with our society in 1829. It being a settled conviction of his many years ago that a sanctuary was greatly needed in the neighbourhood, he made an offer of land to two or three different communities of Christians for a chapel site, and, having associated with

us, he made us an offer, which we accepted, and a chapel was built, in which hundreds have heard the tidings of salvation, and many precious souls have been converted to God within its walls.

Mr. Powell was a sensible, consistent professor of the Christian religion, and, consequently, adorned the doctrine of God our Saviour, and was an ornament to our society.

For a number of years he was the superintendent of our Sabbath school at the place aforementioned, and remained such until incapacitated by the affliction that terminated his life,—the duties of which office he fulfilled with acceptability and credit. He was particularly interested in the welfare of his youthful charge, which interest was joyfully reciprocated by the children in respect and partiality for him. In the school it will not be an easy matter to fill his place suitably.

His decease (stricture of the rectum) was of a peculiar and very painful character. His sufferings at times were extreme, and sometimes he felt very low in spirits; but still he was by grace enabled to bear up beneath his pain, and had a bright and blissful prospect of immortality and eternal life.

About an hour and a half before he died, a friend who was in his room said to him, "You will soon meet them who are gone before," and he, nodding assent, said "Victory! victory!" but spoke very little after. He finished his earthly journey on the 22nd of October last, aged sixty years. His widow has lost a kind partner, and his children a tender parent and wise guardian.

Oh! may they ever hear his warning voice,—ever regard him as from his bright seat in the Paradise world, beckoning them away to the better land, and may they render God their hearts, and follow their friend to heaven.

CHARLES SMALLMAN.

21. GEORGE, son of Robert and Hannah Maria GIBSON, of Bishopwearmouth, Sunderland, was born September 19th, 1841, and died November 8th, 1861, from the effects of a fall from a ladder while he was engaged in his ordinary employment.

He was among the first fruits of an extensive revival of religion, especially among young men, with which God graciously favoured us in Hopper-street chapel, 1858.

For this happy change he had been prepared by the holy counsels he had received at our well-conducted school, in Hopper-street, and by a course of systematic training at home, to which his parents tenaciously adhered, and which

resulted in the conversion of most of their children.

As a Sunday scholar, his superintendent states that he was regular in his attendance at school, obedient and attentive to the instructions therein imparted, mild and amiable in his disposition, loving his teacher and class-mates, and orderly in his conduct; hence he was promoted to be a teacher, and afterwards to be an assistant superintendent, in which offices he discharged his duties with fidelity.

After his conversion, one who knew him well declares that his evenness of temper, meekness of disposition, humility of mind, uprightness of deportment, and spiritualness of conversation, were exemplary. The testimony of his father is, that he was everything that could be desired in a son,—very prayerful and attentive to his books, especially the Bible, which he studied systematically. He was mighty in prayer,—frequently, in private, engaging in this exercise with strong cries and tears.

We don't wonder to find that he was a strenuous advocate for revivals, and an active and efficient labourer in them, frequently exhausting himself therein. He was engaged in this work up to the last day of his life. An intense desire for the salvation of souls led him and others to hold a course of mighty revival prayer meetings, in which, in the true spirit of Primitive Methodism, he engaged in his usual manner, seeking for present blessings, and evincing a spirit in close fellowship with God. On the evening before his death he was observed to be very devout, solemn, and earnest; and, which is very remarkable, within a half-hour of the catastrophe that terminated a life of so much promise, he was conversing with his fellow-workmen on death, and on the fear of death, when he remarked that he was not afraid to meet death, being fully prepared for it. We believe he was, and that he was transferred at once to the kingdom of glory.

We have only now to add that during his short life, he was also characterized by a spirit of pure benevolence, disposing him to economise his small means, so as to preserve something to purchase books for the children, and clothing for the naked, and frequently also, when dining from home, to divide his provision among those who were less plenteously supplied. Such Christians are indeed lovely in the sight of both God and man. May all who read this sketch follow him as he followed Christ. JOHN LIGHTFOOT.

22. ELIZA SELLWOOD, of Woodyates, in the Salisbury Circuit, died in peace the

23rd of November, 1861. The death of one of her children, about four years ago, deeply impressed her mind, and she felt that without pardon she should be lost for ever, and she exclaimed, "O Lord, save my soul!" she could say nothing more, but continued to cry, "O Lord, save my soul!" Divine light broke in upon her mind; she ventured her all on the atonement and found peace. She at once joined our society at Wood Yates, about March, 1861. It was evident that she was consumptive, and, under a consciousness of approaching dissolution, she came to the prayer meeting, and there commended herself, her husband, and her children, her parents, and the society, into the hands of God. Never shall I forget that meeting; such was the earnestness with which she pleaded with God that some of the members thought she would have died there. I visited her many times during her affliction, and in answer to questions which were proposed to her she said, "I have no doubt on my mind; I feel Jesus precious; I believe He has pardoned all my sin; I trust in nothing but Jesus, I know He loves me, I know He died for me, and I know that I love Him, I love Him!" I visited her about two hours before she died; she was very happy, and requested that her parents and husband would come and engage in prayer for the last time, which they did; she also wrestled with God in prayer, and responded to the petitions that were presented for the conversion of her parents, husband, and children. After prayer I said, "How sweet the name of Jesus sounds," she answered "In a believer's ear." Thus died, Eliza Sellwood, aged twenty-seven years. B. HERRINGTON.

23. Mrs. MARY WILLIS, Cassop, Durham Circuit, departed to be with Christ, December 2nd, 1861. For many years she was spiritually dead to all religious concerns, and seemed to think that religion would abridge her happiness in this world. This impression was considerably strengthened by the influence of surrounding example and general custom. But though impelled from evil within, and drawn forward from evil without, tranquillity and gladness of heart were not realized. In this state she was met by religion. It put in its authoritative and Divine claims, urged her to seek and secure a spiritual and superior good. Many times her heart was on the point of yielding obedience to its sway. The struggle was sharp—worldly temptations were presented. The prevailing idea was, not that religion should be abandoned or its claims dismissed; it should only wait till she had made a further trial of the

world. The happy death of a neighbour, however, made plain to her mind the inconsistency and danger of putting off and trifling with the call of God. Henceforth she conferred no more with flesh and blood, but she believed in the Redeemer, and came unto God by Him for salvation, which blessing she realized. In October, 1859, she became identified with our Church, and exemplified in her life and conversation the blessed fruits of the Spirit and the excellent graces of piety to the time of her sudden removal.

She exhibited an example of conjugal affection, fidelity, and maternal virtue, exceeded by but few in her station. It was impossible to be familiarly acquainted with her domestic habits, and not see at the same time the characteristics of the prudent housewife of the Old Testament. The zeal and diligence with which she ordered her household and sought the welfare of her children was only exceeded by the devotion to her spiritual interests, and her intense anxiety to have a name in God's house better than that of a son or a daughter. After the Gospel began to exert its attractive influences over her, love to its ordinances, its worship, and association with its disciples were fully manifested by a punctual, stated, and regular attendance on the means of grace. She was laying up for herself treasure in heaven, by acts of zeal and benevolence, performing the different duties of life with activity, care, and perseverance. Her decease was both painful and unexpected, but the Lord was her stronghold in the day "when the sorrows of death gat hold upon her." She died in the assured hope of eternal life.

WILLIAM SAUL.

24. Died, at Broadhill, Stafford branch, Wrockwardine Wood Circuit, WILLIAM SIMILL, November 17th, 1861. Our departed brother was born at Bramstead Heath, in August, 1824. He was a stranger to the grace of God until about four years ago, when several of the members of the Gnosol Society determined to mission Broadhill, which they continued to do for several weeks, through much opposition and persecution. Towards the end of the year 1857, we invited Sister Newman from Stafford to preach at the place, and our late brother attended that service, with the avowed purpose, as he afterwards acknowledged, of opposing the preacher; but the Spirit of God accompanied the word to his heart. He felt he was a sinner; and determining to give his heart to God, he united with the people of God, and was the first member enrolled in our society at Broadhill. He continued zealous and active to the time



of his death. The affliction that terminated his life was the result of severe cold. About three weeks before his death he felt convinced that his earthly career would be short, and though at times delirious, yet in his lucid moments he rejoiced in God his Saviour.

I visited him several times during his affliction, and always found him happy. My last interview with him was indeed a blessed one. I asked him what he would have done if he had neglected religion till this time of his extreme suffering, and he answered, "I could not have sought it now, but bless God I enjoy it." During the latter part of his affliction, he was visited by several of the friends, who found him exceedingly happy, and he passed away from earth without a groan or struggle, to enter the blissful regions of endless life, aged thirty-eight years. C. HALL.

25. JANE SMITH, of the South Shields Circuit, was born at Oxolose, November 17th, 1799. The general character of the life of the deceased, up to the time of conversion, was strictly moral. Her heart, however, contained the germs of natural depravity, which, had it not been for counter-working influences, would have developed itself as fearfully in her case as in others. She attended the Church of England in early life; whether her attachments and leanings in this direction arose from family interferences or personal choice I have not learned. She became devotedly pious about thirty-five years ago, and till her death she continued to adorn her profession as a follower of Christ. The last three years of our sister's life were passed under affliction.

In her last moments there were no ecstatic outbursts, no shouts of triumph, yet there was reflective calm, the quiet and peace of a well-grounded hope. It was the setting of a light that had shed its mild lustre in its own sphere. Blessed are the dead who die in the Lord.

J. J.

26. ELIZABETH TRAVENOR, the subject of this brief sketch, was born at Lodgvan, Cornwall. She bade adieu to weeping friends, and left the shores of time on the 29th of November, 1861, aged fifty-two years. Followed by her husband and six children, her body was interred, December 3rd. Of her early life I have no knowledge. She was a member with the Primitive Methodists several years in various parts of the county.

She was very attentive to the means of grace, especially to her class, and she was liberal to the cause, always willing to assist, as far as her limi-

ted means would allow. She was taken ill about seven months before her death, and her suffering at times was very severe: but, "in patience she possessed her soul." Firm on the Rock of everlasting ages, amid the billows of afflictions, she enjoyed a perfect calm, an inward heaven. She many times said to me in her illness, "Jesus is mine and I am His." "I am, glory, I rest on Him!" Her confidence in Christ was strong. Just before she died she sung—

"I love Jesus, Hallelujah!" &c.

And as she was merging into the light of heaven, she cried, "Lord, take me home." Her dying prayer was answered, and she went to the bosom of Infinite Love. JOSEPH SHEPARD.

27. ANNE PEARCE, the subject of this brief sketch, was the daughter of William and Mary Scholefield, of Warren Vale, Rawmarsh, Rotherham Circuit. She was deprived of her mother when she was very young, and little is known of her life until she was united in marriage to Joseph Pearce, more than nineteen years since. She received serious impressions under the preaching of the Gospel by the Primitive Methodists, and about sixteen years ago, at a prayer-meeting held in a private house, she was enabled by faith in the merits of Christ Jesus to realize the forgiveness of her sins, and she united with our society.

She was a subject of severe sufferings for a long time, but in her affliction she had not religion to seek. During her last night on earth, she twice earnestly prayed that God would give her patience to bear her sufferings, and she sweetly, without a struggle, fell asleep in the arms of her Redeemer, on the 16th of November, 1861, aged forty-one years, leaving a husband and seven children to lament their loss. JOHN GOULDSBRO.

28. CATHERINE, the daughter of Robert and Abigail SMALLWOOD, was born at Winges, near Egremont, Cumberland, February 11th, 1822. In early life, she was the subject of serious impressions, and at the age of sixteen she attended a field meeting at Distington, held by the Wesleyans, when she was enabled by faith to lay hold of Christ, the hope set before her in the Gospel, united with the Society, and remained a steady, useful, and consistent member, labouring to support and promote the cause of God. In 1841 she was united in marriage to Robert Foster; in 1844 they removed from Distington to Dearham, where she attended our chapel, and being strongly attached to the Primitives, she joined the Society. When health and opportunity permitted,

she regularly attended the means of grace, took great delight in the service of God's house. Three years ago there was a very gracious revival in the village. Since that time our sister has been making pleasing progress in the Divine life. She often said, "I love my class. My bliss is much sweeter when I share it with others; it is joyous to my heart; it is like a little heaven below." The last time she was present, speaking of her trials and afflictions, she said, "I had rather suffer affliction with the people of God than enjoy the pleasures of sin for a season." Cheerful in her disposition and sweet in her temper, I never heard her utter a word of complaint. She desired and delighted in religious company and spiritual conversation. As a Christian she was sincere, as a wife faithful and frugal, as a neighbour much respected, as a mother strongly attached to her children; and she endeavoured to instil into their minds the principles of piety. This was lately manifested when her two daughters were afflicted with typhus fever. She watched over them with streaming eyes and a throbbing heart, anxious for their spiritual safety. But it pleased the Lord to restore them and take her. She took the fever, submitted with Christian meekness to her lot. Her illness was short but severe, and she was frequently delirious: but when able to converse, she spoke of her confidence in God. On the 17th of November, 1861, while her sister stood by her bedside she exchanged mortality for life. May her partner, family, and friends, prepare to meet her in heaven.

JOHN THOMPSON.

29. DIED at Little Farrington, High-worth Circuit, in full assurance of heaven, THOMAS LYNN, aged ninety-nine years. He lived without a saving knowledge till 1825, in which year he was awakened to a sense of his danger at a camp meeting held at Aston, conducted by Mr. Alcock, one of the first Primitive Methodist missionaries who visited this part of the country. He did not obtain the assurance of sins forgiven on the camp ground, but early next morning he was enabled to believe in Christ, and instantly he received the blessing, and could rejoice in God. As soon as he was converted he established family prayer, and the altar erected was ever kept up. His house was opened for the reception of the preachers, travelling and local. He was a liberal supporter of the cause of God, and he often went with the preachers to neighbouring villages, and stood by them when they were violently persecuted. He re-

proved sin among rich and poor, and did it in such a way as not to give offence, but was productive of good. His love to God was constant. He was a great sufferer for some time before he died, but he bore his affliction patiently. His end was peace. May his aged widow and children meet him in heaven. Amen.

GEORGE BEALE.

30. ROBERT COUSINS, of South Ferriby, Barton Circuit, furnished, during a severe and lengthened affliction, a brilliant testimony to the sustaining influence of Divine grace, and the joy and confidence with which a Christian can die. The place of his birth was West Halton, near Barton, Lincolnshire. He was the son of pious parents. For many years his father sustained the office of a class-leader in the Primitive Methodist Connexion, so that Robert had the advantages of an early religious training. At the age of twenty-seven he entered the marriage state with Elizabeth Carlie, with whom he lived in conjugal happiness for forty years. In 1837 he was converted to God, and united with the Primitive Methodists, with whom he continued a consistent member to the day of his death.

He was more a man of deeds than of words; his religion was not characterized by many public and striking events which would have placed him before society with marked prominence. He was not, however, an idler, he worked in a humble and modest manner, but with great credit to himself and usefulness to the church. He was chapel-keeper twenty-four years, and chapel-steward nine years. He was an honest, industrious, upright man.

In an eminent degree Robert Cousins possessed the graces of the Holy Spirit, love, joy, peace, long-suffering, faith, meekness, temperance. And in the possession of these graces he was a useful member of the church, and an example to society at large. His death, he believed, was accelerated by a fall which he had whilst cleaning the chapel, and which occasioned a tumour in his body. Towards the close of his life he was a great sufferer, but he bore all with patience and resignation. Divine grace enabled him to say—  
"Since all that I meet shall work for my good,  
The bitter is sweet, the medicine is food."

On Sunday, November 24th, 1861, being the sixty-seventh year of his age, his peaceful spirit took its flight from this region of mortality to be for ever with the Lord, leaving for a time his sorrowing family behind.

EPHRAIM TALBOT.





*Philip Payton,  
Born July 21, 1817.*

# THE Primitive Methodist Magazine.

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JULY, 1862.

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## BIOGRAPHY.

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1. WILLIAM GOLDSBY began his earthly existence in 1793, at Marston, St. Lawrence, Northamptonshire. Upwards of thirty-eight years of his life were spent in the neglect of the welfare of his soul. When about twenty years of age he enlisted into the army; was a private in the 95th regiment of foot, commanded by Sir D. Dundas. In the fourth year of his service, when in New Orleans, he received a wound which resulted in the amputation of his right arm. Thus disabled, he became an out-pensioner of Chelsea hospital, and returned to his native village, and for more than forty years sustained the office of school master.

About thirty years ago, the Primitive Methodist Missionaries were labouring extensively and enduring many privations in the counties of Oxford and Northampton. They at length visited the birth-place of our departed brother, who was induced to go and hear them; the word was made a blessing to him; he prayerfully and believingly sought and obtained the remission of his sins. In the face of much opposition he united with our friends; opened his house for the preaching of the Gospel; and for more than twenty-seven years he was a consistent member, and also for many years the steady, persevering leader of the church which met in his house. The village of Farthinghoe, a mile and half from Marston, was visited about the same time; at that place a class was raised, and brother Goldsby was its constant leader for twenty years.

He was one of the first local preachers in Banbury Circuit. As his Sabbaths were generally employed in managing the Sabbath-school of the Established Church, it was only the evenings which he could devote to preaching; but in this sphere his labours were both acceptable and beneficial. He was strongly attached to the Connexion, and cheerfully and liberally supported it. From the time of his conversion to the close of his life, his house was a home for travelling and local preachers, who were welcome there. Several inducements were held out to him to turn from the people of his choice, but he held on his way, adhering to

his principles immoveably, while the cause was strengthened, and his piety appreciated. But,

“ We cannot hush the ever rising thought  
That we are subjects of mortality;  
Probationers of this sublunary sphere,—  
Mere travellers from the cradle to the grave.”

Four years since, the health of our brother began to decline; he became afflicted with asthma and a heart disease, from which he suffered by night and day. But he submissively bore the burden, cheered with the hope of eventually gaining the realms of the blest. The evening before he died, I preached in his house; after service I spoke to him on his future prospects; he answered confidently relative to his trust in Christ. Early the next morning, January 2nd, 1862, the last enemy was under his feet, and he safely and calmly entered into the joy of his Lord.

May his widow and the members of his class imitate his devotedness, emulate his zeal, and follow him as he followed Christ.

H. PLATT.

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2. JOHN GARNER, late of Doncaster, son of William and Sarah Garner, was born 22nd April, 1815, at Bradfield, a village about eight miles from Sheffield.

In 1820 the family removed from Bradfield to Norton, in the Doncaster Circuit. At a suitable age John was apprenticed to learn the shoe-making business at Campeall. In his youthful days he was volatile, and lived in forgetfulness of God, and thus he went on till 1836, when he, with some other young men, were led by the good providence of God to the Wesleyan chapel at Norton, to hear a sermon by Edward Brooks, Esq. His object was to make sport rather than to get good. But the word preached was with power, conviction pierced his heart, he felt his state as a sinner. His sorrow for sin was great, and he did not rest till he could rejoice in hope of future glory. After he had found the Lord he joined the Wesleysans at Norton, but continued with them only a short time.

In 1839 he united with the Primitive Methodists at Norton, and he laboured hard for the prosperity of the infant cause, being anxious to glorify God and be useful to his fellowmen. Soon after he had a protracted illness, but he found the Lord precious to his soul. On his restoration he was appointed class-leader, and was made a blessing to the members of his charge. He also tried to train others to the work of class-leading, and to get them more fully into the work of soul-saving. The time came for the erection of a Primitive Methodist chapel at Norton, in which our brother took an active part. He was deemed by the Quarterly Meeting a fit person to sustain the office of a local preacher, and he was appointed thereto, in which sphere he strove to be useful, labouring

zealously to win souls to Christ. His preaching was generally acceptable, and the people were glad to hear him enforce the doctrines of a free, full, and present salvation through faith in the atoning blood of the Lamb. He was favoured with a measure of success in his work of faith and labour of love, and some souls will be the crown of his rejoicing in the day of the Lord. He was held in high esteem by the members and friends at Norton.

On April 5th, 1857, he was united in marriage to Mrs. C. Jones, of Doncaster. As a husband he was kind and indulgent, but in less than five years death dissolved the union. After he had been at Doncaster about three months, he was appointed assistant leader to Brother Huntington's class, which duty he faithfully discharged. Soon after he was appointed to raise a new class to meet on Sunday mornings, which proved very successful. Brother Phanton says he met with him two years and nine months, and never knew him absent except he was sick or was preaching. He very much enjoyed class-meetings. He often lamented his being detained from the means of grace on work-day nights, but he strove to make the best of the Sabbath. He had humbling views of himself, but as a class-leader he was very faithful. He told the members of his class the last time he met them December 16th, he was determined to be more in earnest for his own salvation, and in leading others in the way to heaven. He took an active part in street processional movements; in the Sunday night prayer-meetings, he laboured hard to bring souls to Christ.

Some time ago he had a severe illness, and it was thought by his family and friends he would not get better, but by the blessing of God on the means used, he partially recovered.

About the middle of December last he was in a precarious state of health. He, nevertheless, was present with his brethren at the quarterly meeting, December 17th. On Friday December 21st, he was much worse, and medical aid was procured, but his disorder was of such a nature that it was ineffectual. During the fortnight he was confined to his bed, his sufferings at times were acute and distressing. He was regularly visited by the preachers and friends. The enemy of his soul appeared to take advantage of his weakness, and he felt it hard work to contend with the powers of darkness. On one occasion he said to me, "There are many things that would keep rising up to prevent that comfort and peace of mind which I desired, but I am determined to plead the blood of Jesus, and cling to the promise, Whosoever believeth in him shall not perish, but have everlasting life."

On the Monday before he died, I saw him, and he appeared quite calm. He said all was well, and he had no doubt of his acceptance. His sufferings on the Wednesday night following were very distressing and he seemed at times quiet insensible. Brothers Wadsworth and

Newburn spent the night with him, and on Thursday morning, January 2nd, 1862, his spirit passed away to be with Christ.

On Sunday January 6th, his remains were carried to the grave by the members of his class, followed by his family, and a large number of members and friends.

THOMAS KENDALL.

3. ROBERT NASH, the subject of this brief memoir, was born at Sleaford, September 11th, 1807. The early part of his life was spent in sin, but a short time previous to his marriage he found salvation, joined the Wesleyans, and was a member with them till about half a year after his marriage, when in an unguarded hour he fell, and was a backslider about thirteen years. He and his family removed to Hardaley, in Yorkshire, and whilst there he again sought the Lord. He sometimes wavered in reference to religion. On one occasion, when he had not lived so near to the Lord as he knew it was his duty to do (being ashamed to attend his class-meeting), he sought a solitary place, and there confessed his sin unto the Lord, and found forgiveness through the blood of Christ, and by the grace of God he became established. He was a member with us nearly nineteen years, and a local preacher about ten of those years. About four years ago he and his family came to live at Glentworth in Lincoln Circuit, and during that time he was very zealous in the cause of Christ. He was punctual in attending to his appointments. A long journey, a wet day, a little indisposition, were not to him sufficient reasons for disappointing a congregation. He was an earnest preacher, and was well received. He was ill about nine months of an ulcerated throat.

On the night of January 11th, 1862, between twelve and one o'clock, he ruptured a blood vessel. He looked at his sorrowful wife, and said, "It's all over." One of his sons said, "You will soon be in heaven;" and with strong confidence in Christ he replied, "Yes; be good boys," and his happy soul entered the realms of the blessed. Since his death his bereaved widow and two of his sons have sought the Lord. That they may meet him before the throne of God, is the sincere prayer of

JOHN CHENEY.

4. STEPHEN COOPER, of Wrockwardine Wood Circuit, died January 13th, 1862, aged sixty-seven years. Being the son of unconverted parents, he had no religious training, but he grew up indulging himself in the sinful sports of his country. He delighted in gambling and bull-baiting, but, thank God, through the Gospel these practices have been abolished. When the first Primitive Methodist missionaries visited these parts of Shropshire, he went to hear them. The Spirit of God had been striving with him powerfully, and he had been frequently troubled by dreams in the night. When he got to the meeting he was greatly



surprised, and deeply convinced of sin when he heard the text announced—"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction."—Job xxxiii. 14—16. About a fortnight after, he was praying while at his work in a coal-pit, when the Lord made Himself known to the penitent as his God and Saviour. He then joined our society, and was a consistent member for about thirty-nine years. He also was a local preacher for perhaps thirty-seven years. When he became such, the journeys were long and friends were few, so that great fatigue, &c., had to be endured; yet he was faithful in his office, and not a charge of immorality was ever brought against him. He endured his last affliction with Christian fortitude. The friends and his children were comforted, finding that he ever possessed a well-grounded hope of heaven. To his son he said, "O Moses, what a holy, heavenly visit I had last night; I thought I was going home." At another time his son said, "Father, is Christ precious?" The old man said, "He is always precious to them that abide in Him." During his illness he continued happy, and, at times, greatly rejoiced, saying, "Glory, glory, glory be to God! He is the fairest among ten thousands, and altogether lovely!" In this state of holy peace and joy he continued till January 13th, 1862, when his happy spirit departed this life to be with Christ. May all his friends and children follow the Lord as he did, and may their last end be like his.

HENRY LEECH.

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5. WILLIAM MARSH, late of Weston Colville, Saffron Walden Circuit, was born June, 1813. With eager steps he ran the downward road to ruin for about thirty-six years. The neighbourhood in which he lived was notorious for daring profligacy, drunkenness, Sabbath desecration, and various cruel sports. Among the ungodly throng Brother Marsh was found, until by a Divine hand he was saved from sin about sixteen years ago. The means which appear, under God, to have led to his conversion were prayer-meetings. Previous to our people missioning Weston, Brother Thomas Marsh and others attended a camp-meeting at Saffron Walden. At that meeting their hearts were fired with love to Christ and precious souls; and on their return home they began to hold cottage prayer-meetings. Among those that attended them was the subject of this sketch. God, in His infinite mercy, met him, and gave him to feel his need of Christ. He wept bitterly on account of his sins. He resolved, however, upon gaining the blessedness of sins forgiven, and one evening when returning from his labour, thinking and praying, and trying to venture on the Crucified, the words of one of our hymns were powerfully impressed upon his mind:—

"I can but perish if I go,  
 I am resolved to try;  
 For if I stay away I know  
 I must for ever die."

He thought, "If I remain as I am I shall be lost; and if I make the attempt to go to Jesus, and should fail, I can only *be lost*!" In this agitated state of mind he cast his all at the feet of Jesus. The gracious Spirit helped him, and on that spot he believed in Christ with all his heart; his chains were snapped, his soul was fully freed, and God that night sent him home to his wife and family a "new man in Christ Jesus."

As soon as our people found their way to Weston to mission it, Brother Marsh joyfully cast in his lot with them, and when a Sabbath-school was formed, he became a teacher in it; he was appointed a class-leader also, which office he sustained, as long as he was able, with credit to himself and profit to his members.

As a local preacher he was generally acceptable; he was earnest and sincere in the administration of the Word of life, and ever aimed at being useful. He was distinguished for punctuality in taking his appointments; he had not his name on the plan to disappoint congregations, and thus wound God's cause. He was indeed a judicious man. He walked many long journeys after six days' hard toil, that he might break the bread of life to the perishing to whom he ministered. He had to walk sometimes ten, twelve, or fourteen miles out and home again; and we have good reasons to believe that he did not labour in vain. He was returning from an appointment which he had fulfilled at Whittelsford, when he was seized with his last illness. It commenced with a pain in his side, which continued to get worse, and he was confined to his bed. Sometimes we hoped he would recover, and then our hopes were blighted; he had medical aid, and was attended by kind friends, but he gradually sank.

During the time of his affliction, he found that the Saviour, whom he had so often preached to others, was ever present to comfort and support him; it was a pleasure to visit him. He was a humble Christian. His affliction was painful and protracted; but he was fully resigned to the will of God. As death approached, he was calm and thoughtful; he selected the parties who should bear him to the tomb; and spoke of the text which he thought might be taken for the improvement of his death, which was, "Weep not for me, but weep for yourselves, and for your children."

He was visited the night before his death by Brother Frost, to whom he said, "Christ is here—all is well." He was visited by the same friend in the morning, who asked him whether he knew him; he answered, "Yes, pray, pray, pray;" prayer was offered, and at its close the dying saint said, "Amen." A short time after our brother charged his wife

and children to meet him in heaven; then bade them farewell, and left this world's woes for heaven's glories December 19th, 1861. We do not say that Brother Marsh was faultless, but his excellencies were many. He was much respected, was faithful to the people who were the means of his salvation, and religion was exemplified in him as servant, neighbour, class-leader, preacher, husband, and father. E. MASTERMAN.

6. JOSEPH FRITH was born at Skelmanthorpe, Yorkshire, September 6th, 1805. When about seven years of age, death deprived him of his father, and he, with four other children, were left to the care of his widowed mother. When about fourteen years old his mother died. He being a Sunday scholar learned to read the sacred Scriptures, which in after life became the support and solace of his soul. Serious impressions were made upon his mind in his youthful days; but after leaving the Sabbath school these good impressions quickly passed away, and he was wild and unruly until he arrived at the age of sixteen years, when he became a hearer of the Primitive Methodist ministers, and while listening to the truth he felt himself a miserable sinner, and sought for mercy through the atoning blood of Christ. As soon as he obtained a knowledge of the forgiveness of his sins, he was anxious that others might enjoy the same blessing, hence he began to exhort in prayer-meetings. Primitive Methodism being then in its infancy, a want of labourers was felt, to carry on the work of God. Our departed brother's name first appeared on the plan, September 1822, in the Barnsley Circuit. He laboured with acceptability in the capacity of a local preacher upwards of thirty-nine years, and class-leader thirty years, and he was beloved by his members. He was a trustee for Clayton West Chapel, and the treasurer from the time of its being built up to his death. He was much respected as a superintendent in the Sabbath school, by the teachers and scholars. When he had been a member about four years he entered into the marriage state with Elizabeth Lawton. During the time of their sojourn together on earth, they lived in peace, and patiently bore up under their afflictions. God was pleased to remove the partner of his joys and sorrows from the church militant to the church triumphant. This was a painful dispensation to Joseph, but he still continued to labour in the vineyard of the Lord for the advancement of the Redeemer's kingdom. He knew too much of the power of religion and its ultimate triumphs, to slacken in his work in the time of bereavement. He was not constitutionally strong, hence he saw the necessity of having some one to attend to his domestic affairs, and act the part of a mother to his beloved children, and hence he was married to Mary Exley, and he found in her an agreeable partner and an affectionate mother to his children. She lived a few years, loved and prized by the family, and then died happy in the Lord.

Although death made breach upon breach in his family and removed them all but three, he steadily pursued his Christian course, making advancement towards the prize which he now enjoys in the regions of bliss. There was no trouble with his appointments, he always attended them or got an accredited supply. He never gave an appointment in to the circuit steward during the whole time of his being a local preacher. This gave him an additional influence at the places to which he was appointed. The writer frequently called to see him during the time of his last illness, and found him calmly relying on the Lord. While reading a portion of Scripture, he cried out, "Bless the Lord, O my soul, and all that is within me praise His holy name; and forget not all his benefits." He remarked, "I murmured some time ago about seeing little success in my preaching, but the last place at which I preached the word was made a blessing and souls were converted." He was not so particular as some in systematically arranging and writing his discourses, for he never but once penned the outlines of a sermon, Acts ii. 21. He delivered his message in a plain and pointed manner, depending upon the power of the Holy Spirit for success. For some weeks previous to leaving his work, he was assailed by symptoms of the disease which proved fatal. On the 23rd of last December, he was forced from his employment by the stern hand of affliction, yet he sometimes entertained hopes of his recovery, but the earthly house of his tabernacle got weaker and weaker. His affliction was inflammation on the glands which baffled medical skill. He had not been ill long before he felt reconciled to the will of God, and expressed strong confidence in the promises of the Bible, and often sung—

"Now I have found the ground wherein," &c.

The day before he died, while conversing with one of his most intimate friends about his sufferings, he broke out in a rapture

"His own soft hand shall wipe the tear  
From every weeping eye," &c.

A short time after he said, "Not one of the promises of God has failed; He has fulfilled them all."

He hovered a little on the verge of heaven, and said, "Bless Jesus, bless Jesus." A short pause, and he added, "Salvation," and he fell asleep in Jesus, January 22nd, 1862.

J. BALDWIN.

7. JOHN HAMBLY was born at Tywardreath, in the county of Cornwall, England, April 8th, 1799, and died at Sandhill, North Fredericksburg, in the county of Lennox and Addington, Napanee Mission, January 17th, 1862, aged sixty-two years and nine months.

Brother Hambley was convinced of sin when a child; and felt the strivings of the Holy Spirit when he was very young, but did not yield to be saved by grace until he was about seventeen years of age.

Through the labours of pious friends and a Wesleyan minister, he was led to see that his morality would not do; he sought the Lord with all his heart, and found Him able and willing to save.

He united with the Wesleyan Church, and remained for more than twenty years a faithful member, when he united with the Bible Christian Church, which was convenient for him, and with which he remained until he left the old country for Canada.

Twenty-one years ago, he was married to her who is left to feel her loss. Brother Hambly, his wife and eight children, left England and came to Canada in the spring of 1855; he procured a farm, and settled down in this New World. About that time, Brother Wood went and held a successful protracted meeting at Sandhill, and formed a Primitive Methodist class, when Mr. Hambly and his wife united with our little interest there, and his house has been a preacher's home ever since. Brother Hambly was a useful member until the day of his death. The writer became acquainted with him about three years ago, and in justice must say, I never saw one fault in him. He was one of the most consistent, exemplary, and best Christians I ever knew.

He was a good husband, a loving father, a kind neighbour, a warm-hearted friend, and a humble follower of the Lord Jesus Christ.

A volume might be written about this good man, but as we have only a limited space, we hasten to the closing scene of life.

On the 14th of January, 1862, Brother Hambly was helping a neighbour to thresh, and after dinner he had gone upon the mow, but fell thence on to the barn floor, receiving from his fall serious injury. For a time he could not speak. He was taken into the house, and as soon as he was able to speak, he requested to see his dear wife. His son Joseph quickly fetched her; when he saw her, he said, "Oh, Ann! I am not long for this world." She said, "My dear John, look to Jesus, look to Jesus! the Lord can help you." When he replied, "Do not trouble yourself about me; it will be all right." He was taken home—the doctor was fetched, and he had hopes that he would recover, but soon his hopes were cut off. He lingered in pain, constantly lifting his heart in prayer to God, until the morning of the 17th, when he died in peace, but sleeps in Jesus. "Blessed are the dead who die in the Lord." His death was sudden, but, bless the Lord, it was perfectly safe.

He leaves a wife, four sons, and three daughters to lament their loss, besides many friends in England and Canada. The Church has lost a good member, a willing supporter, a kind friend, a Christian man. Our loss is his infinite gain.

May God bless and keep his dear widow, and save all his children, that we may all at last meet him in heaven, where we shall have to say no more, "Farewell."

W. COOK.

8. JOSEPH, the son of John and Sarah ROLLASON, was born at Dudley, Worcestershire, June 14th, 1804. His father being a member and leader in the Primitive Methodist Connexion, he was early in life brought under the influence of religious impressions, and gave his heart fully to God at the age of fourteen; he at once united with the New Connexion Methodists. Some years after he became a member with the people of his father's choice, and was afterwards invited to accept his father's class; he at once acceded, and God made him useful in his day and generation. Occupying an official position in the Connexion, his responsibilities increased, and he gave himself to the work with that assiduity and zeal which evinced a determination to be "a workman that needeth not to be ashamed."

His piety keeping pace with his Connexional status, he was called to the office of a local preacher, and he became very useful. His preaching was pathetic, practical, and acceptable. He was not a great reader; lack of time and other things prevented an extensive acquaintance with this source of intellectual and spiritual power; nevertheless, it appeared he was well acquainted with the leading features and main principles of "the best of books."

Our late brother was fond of music, and with delight he took an active part in the singing portions of the service of God. He was appointed to the leadership of the choir at George-street chapel, Dudley, and for about twenty years that office was sustained by him with great satisfaction to the society and congregation assembling therein.

Of his Christian experience, it may be said that great confidence was felt and expressed by him as to his personal acceptance with God; his piety was very lively and firm, not characterized by fluctuations: it was often during life the subject of very severe tests, but he came from the furnace unscathed.

During the last few years of his life, his affliction prevented his preaching anywhere but at two or three places near home, yet he was enabled to give attention to his other duties. His afflictions increased until he was confined still more at home, when his piety and confidence in God were more especially tried. The writer, his colleague, and circuit steward, with others, visited him, and found him in a very happy state of mind; though his prospects might not be luminous, yet he felt the presence and power of religion, and up to the hour of his death, which to us appeared sudden, the God of his fathers was the never-failing source of even and strong consolation to his mind when "mortality became swallowed up of life."

Thus lived and died, Joseph Rollason, blest with religious usefulness, and laden with religious honours: being a trustee of George-street chapel and school, the treasurer of the estate, the leader of the choir, a local preacher, and the leader of two classes. His departure from this

life took place on the 14th of January, 1862. Devout men from the Dudley and Brierley Hill circuits, on the day of his interment carried him to his burial, and made great lamentation over him.

N. W. STAFFORD.

9. Died, at Walpole St. Andrew's, Wisbech circuit, Jan. 18th, 1862, ROBERT POINTER, aged seventy-one years. He received his first religious impressions while living as a farmer's servant with the late Mr. Sutterby, of Tilney Fen. Mrs. Sutterby was a pious member with the Wesleyans, and took a lively interest in the spiritual welfare of all who were brought under her influence. While living in that family, brother Pointer was led to see himself a sinner, and began to pray, but he did not unite in membership with the church of Christ; this good beginning was of short duration, and he relapsed into his former worldly habits. A little more than thirty years ago our people missioned the neighbourhood where he was residing; many sinners were awakened, among whom was our departed brother and his wife. They were soon both of them made happy in God; their house became a home for the preachers who visited the place, and for thirty years their hospitality refreshed and comforted the servants of God. He was a trustee for our chapel at Walpole, a class-leader, and the society steward. Kindness and fidelity adorned his official conduct, and his path was that of the just, shining more and more unto the perfect day. His affliction was of short duration. On the Monday he was in his usual health, and the following Saturday he died. To those around him he said, "There is no thorn in my pillow;—all is right." He passed from our midst beloved and regretted; and entered upon his glorious reward. Several of his children are walking in the way to heaven. His daughter Dinah, who was residing in America, finished her Christian course in holy triumph about two months before her father.

ROBERT CHURCH.

10. JOHN COOPER, the subject of this memoir, was born at Blackheath, Dudley Circuit, in the parish of Rowley Regis, county of Stafford, December 11th, 1829, and departed this life, January 25th, 1862. In his boyhood he was sent to a Sabbath-school, but his general conduct was bad. As years advanced, however, he changed his course, becoming a better boy, and he was more regular in his attendance at school; he also became very much respected by his teachers, and frequently received rewards for attendance and good behaviour. When he arrived at manhood, he was not given to open vice and wickedness, nevertheless he lived without hope and without God in the world. When about twenty-three years of age he received an invitation to attend the Primitive Methodist Chapel at Blackheath, and very soon after, while sitting beneath the sound of the Gospel, he was deeply convinced that he was a sinner

in the sight of God, and that without a change of heart he should be forever lost. He sought and very soon obtained the blessing of pardon, became a member of society, and subsequently was appointed to the office of teacher in the Sunday-school. He was willing to go to any class when requested. After being a member of society for three years, he was made an assistant leader. In this new position, so long as health permitted, he was very fervent, faithful, and attentive to his duties. Two years after he was made leader of the same class, and as a leader he was very faithful with his members, and punctual also in his attendance at this means of grace. He was much attached to the Connexion, a faithful conservator of its laws, and on account of his affection for, and attachment to, the cause of God at Blackheath, he was much beloved, and very frequently visited during the illness which terminated his earthly career. After his arriving at manhood his health was in a precarious state, yet he manifested great resignation. Some time ago symptoms of consumption were manifest, and his health declined until

Fond nature ceased her strife,  
And let him languish into life.

During his illness he was frequently visited by his brethren and sisters in the church, and many happy seasons they had together. These visits were to him especially "times of refreshing from the presence of the Lord." Many were the testimonies from his lips that God was true, and that religion was a glorious reality. He does not appear to have had anything like great raptures while in afflictions furnace, but was calm and triumphant. One of the most distinguished features of inherent piety is a yearning desire for the salvation of others. This desire was very strong in him during his affliction, and he was especially anxious for the salvation of his parents and relatives. A visit which I paid him just before his death was made an especial blessing to him. His mind from that time was full of divine assurance and hope. He consoled his sorrowing partner by assuring her that he should "die to live again." To the last visitor, who was favoured with seeing him leave this world, he said, "Tell them," i.e., his friends, "I am going to rest without doubting." Previous to his departure his eyes were fixed as though he beheld some of the angelic throng, who were sent to accompany his spirit home, when he said, "Come, come, come." He then took his farewell of those present, saying, "Good by, meet me in heaven, the blood will bear me through;" and he passed in triumph home.

N. W. STAFFORD.

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11. THE subject of this sketch, Mrs. ANNA BURRELL, was born at King's Lynn, Norfolk, March 27th, 1811.

She received her earliest religious impressions from the pious example and teachings of her parents. About twenty years ago, her



mother died in peace; her father, Mr. Charles Brown, still survives. For about half a century he has been united in Christian fellowship with an Independent Church at Lynn.

Mrs. Burrell became a member of our society October 17th, 1835, in a class of which Mrs. C. Lee was the leader, and which was held in Norfolk street. Her old leader says that the period of the conversion of the deceased "was a very delightful time." She remained in the class with which she was first connected until she became an associate of the number which no man can number, which surround the throne of God.

For nearly twenty years she officiated as an assistant leader, in conjunction with the late Martha Morris, who was her pious and faithful maid for many years.

The class with which she was identified became very important and influential, numbering at one period about sixty-five members. From its ranks several brethren entered the ministry, viz., the Revs. R. Ward, missionary in New Zealand; J. Sculpher, E. Rust, and others. Mrs. Burrell was a spiritual Deborah; she occasionally blew the trumpet of salvation. Wolverton was the scene of her first attempt, and Marham witnessed her last effort in preaching the "word of life." She moved quietly, but she actively and energetically exerted a potent moral influence.

"Stillest streams, oft water fairest meadows,

And birds that flutter least are longest on the wing."

Pure and peaceful as a meadow streamlet, her life rippled on to the eternal ocean of being. She was an indefatigable visitor of the sick and poor.

In this respect, she was a tender-hearted and benevolent "sister of mercy." She has been known by some of her most intimate friends cheerfully to forego her personal convenience and gratification to relieve and bless the languishing invalid, the desolate widow, the fatherless, penniless, helpless poor. She was fluent in prayer and "very mellow," as her friend, Miss A. Lock, expresses it.

Her spirituality of mind was high-toned. Her gentleness of disposition shone out beautifully. Her attachment to the Primitive Methodist Connexion was unwavering, "in good report and evil report." Her liberality in supporting Connexional claims and interests, was freely and cheerfully manifested. In her friendships she was firm and constant. Her general deportment was truly exemplary.

Her last affliction was a cancerous throat affection, attended with extreme suffering. Its first insidious and fatal advances were observed about two years ago. The best medical advice that could be secured in Lynn and London, failed to arrest the ravages of her painful affliction. Her sufferings were intense, but were borne with perfect patience. When Dr. Lade informed her that her life would be embittered with severe suffering, she said, "I have trusted the Lord with my soul for twenty-five

years, and can now trust my body with Him." She was unable to partake of any solid food for about three months. And for nearly that time articulation almost entirely failed, hence she expressed her wishes in writing. On one occasion, when Mrs. Lowe and others were with her, one remarked, "How patient she is." Her eyes brightened, and overflowed with tears, and she pointed upwards! During one of my visits, she said, "I am safe in the atonement;" and on another occasion, "I am going home. Praise the Lord."

On Sunday morning, January 12th, 1862, she calmly and safely passed from earth to heaven. In the morning, her faithful maid, Anne Morley, in waiting on her, quoted the lines,—

"When I feel my heart strings breaking,  
Peace, peace is mine."

Mrs. Burrell's fading eye brightened and her cheek glowed with unearthly radiance. The golden gleams of heaven was then upon her death-dewed brow.

"Though the mist hangs o'er the river,  
And its billows loudly roar;  
Yet we hear the song of angels,  
Wafted from the other shore."

T. Lowe.

12. JOHN WEBB of Leadwell, Chipping Norton Branch of Witney Circuit, completed his spiritual warfare and entered on his reward, December 22nd, 1861. From the information communicated by the sorrowing relatives of our deceased brother, it appears that his character prior to his conversion was openly profane. For thirty-five years he rendered allegiance to Satan, the prince of the power of the air, and was held in spiritual captivity, constantly developing in his conduct and conversation, the unhallowed elements of a depraved heart. When the Primitive Methodist missionaries entered the village at which he resided, he became an occasional attendant on their ministry, and through their preaching, accompanied by the power of the Holy Spirit, he was aroused to a right apprehension of his spiritual danger, and became deeply solicitous respecting his eternal interests. His convictions were keen in the extreme, and he drank deeply of the wormwood and gall.

In 1840, on Christmas eve, after having retired to his chamber, the surges of a guilty conscience arose and rolled with such violence across his disconsolate bosom, that he was prevented from enjoying "nature's sweet restorer balmy sleep." With tears and groans he earnestly besought the Lord to remove the load of guilt from his soul, and after struggling for some time he was enabled to confide in the all-sufficiency of Christ to pardon his transgressions, and he afterwards rejoiced in a consciousness of his reconciliation to God. With a heart disburthened of its load, he said to his wife, "I can now lie down and sleep in the arms of the Saviour." His transition from sin to holiness was so apparent

that none who knew him questioned the reality of his conversion. He forthwith separated himself from his ungodly companions, and united in church fellowship with the people of his choice. After having for twelve months evinced his sincerity by a deportment that harmonized with his profession, he was appointed to labour in the capacity of a local preacher, which office he honorably sustained, till prevented by affliction. His education was very limited, and his talents were by no means brilliant, hence his sermons were not adorned with poetic effusions, nor bursts of eloquence, nevertheless his profound humility, deep piety, fervent zeal, and affectionate manner, rendered him a successful labourer in the Lord's vineyard. He was a man of much prayer, and his heart was the temple of the living God. Neither long journeys nor inclement weather deterred him from going to his appointments.

For twelve years John Webb had been class-leader, and for some time he superintended the Sabbath-school, and his kind and gentle manner secured for him the affections of the children, and also of the members of his class. For the last four years his health gradually declined, and in June, 1861, he was obliged to have medical aid; and he was unable to follow his employment. Satan sought to disturb his spiritual repose by suggesting that he would lose his harvest, and might in consequence suffer temporal privation; but he committed his way unto the Lord, believing that He who feeds the birds of the air and clothes the grass of the field, would also provide for his temporal necessities. His bodily sufferings were great, but he endured them with Christian fortitude; his language at all times was "the Lord's will be done." Through the peculiarity of his affliction, which was a disease of the heart and dropsy, he was unable during the last two months of his life to lie down, hence he sat in a chair by the fireside; and several times during the night watches, he wished those who sat with him to engage in prayer. On one occasion he said, "Here is a weather-beaten sailor, just going into harbour,—

"Blow, breezes, blow; come, gales of grace;  
A heaven of glory is my landing place."

The day before he died he tried to sing,

"With steady pace the pilgrim moves," &c.

The last day he spent on earth was a Sabbath, and the writer being planned to preach at his residence, had an opportunity of seeing him several times, and found him rejoicing in the prospect of an abundant entrance into heaven. His house being the preachers' home, I sat with him till near eleven o'clock. Soon after I retired, he was heard to pray for his relatives and neighbours, and for the prosperity of Zion, concluding with the benediction; and at a quarter to twelve he died without a groan. He is gone to inherit the promises, but though dead he yet speaketh.

W. PALMER.

13. **SAMUEL WILDGOOSE** was born at Over Haddon, Winster Circuit, in 1813. In early life he was sent to a Wesleyan Sabbath-school, in which he was taught to read the Bible, and shewn the necessity of giving himself to God. But he remained in the gall of bitterness and in the bonds of iniquity till 1829, when it pleased the Lord to send the Primitive Methodist preachers to mission the village in which he resided, and conducting their services principally in the open-air, he was induced to go and hear them; when the truth being preached under the influence of the Holy Spirit, it found its way to his heart, he saw his fallen condition and the danger to which he was exposed; he wept, prayed, and believed in Christ, with his heart unto righteousness, and with his mouth he made confession unto salvation. He could then sing—

"My God is reconciled," &c.

When he was converted he was only sixteen years of age. In about a year afterwards his name appeared on the circuit's plan, and for thirty-two years he performed the duties of a local preacher with profit to his hearers. He was always received with pleasure. He possessed a good knowledge of the Scriptures. His preaching was characterized by great plainness and energy. His appeals to the hearts of sinners were powerful, and his admonitions to believers were pointed. When he commenced his public labours the journeys were long, and the difficulties great, but love to Christ enabled him to surmount them. He often stood by the missionary and spent much of his leisure time in assisting him to carry out the great purposes of mercy, not only in the village where he resided, but in others adjoining. His zeal for God in this respect was fervent.

In his Christian duties he was fervent, zealous, and punctual. His presence at the class was much valued. His experience was clear, simple, instructive. In prayer he was mighty; he had power with God. His faith was strong in the promises. His great object was to glorify God with his body and his spirit.

In 1850 he removed to Hasland, near Chesterfield, and having his worldly calling to attend to, he could not take up his appointments on the plan so well as he would have liked, and this, with the difficulty arising from his poverty and a nervous temperament, often made him mourn. But still he held on his way, and was "stedfast, immovable, always abounding in the work of the Lord." He had a firm confidence in God. His aim was to be a Christian at home and abroad. In his household he shone with heavenly lustre, and bore his family difficulties with great patience. He was a good husband and an affectionate father. He was kindly disposed towards his neighbours, and often invited them to the house of God. He was a faithful and trusty servant, and was highly esteemed by his employers. For the last five years he lived with Mr. O. Oliver, who has been a Primitive Methodist for above forty years. Mr. Oliver speaks of Samuel in the highest terms, both as a man and a Chris-

man, and believes ere long he shall meet him on the plains of Paradise, to sing with him and all the ransomed, "Worthy is the Lamb."

The death of our brother was remarkably sudden, and powerfully appeals to the living, "Be ye also ready."

On February 14th, 1862, he was watering his master's horse, when he fell into the river, which was only about knee deep, and in a minute and a half he ceased to breathe, and it was found that his spirit had fled. He has left a widow and three children to lament their loss, but we have no doubt their loss is his infinite gain.

EPHRAIM GIBSON.

## D I V I N I T Y.

DEAR BROTHER HARLAND,—If you make some little allowance for the quaintness and peculiarities of the worthy divine, to whom the following outlines of a sermon are attributed, I think the sketch will be perused with pleasure and profit by many of your readers.

S. HART.

### OUTLINES OF A SERMON.

BY THE LATE REV. MR. BERRIDGE, Rector of Tetworth, Bedfordshire.  
*With a few slight Alterations by the Editor.*

"Ye are our epistle."—2 Cor. iii. 2.

THIS was the language of the great apostle Paul (who, in his own eyes, was less than the least of all saints), in an address to the Corinthian Church, the members of which had been some of the most abandoned characters; and to whatever place the apostle went, where letters of commendation were required of the visiting ministers, he pointed to those conspicuous converts, who were living epistles, and so eminent as to be "known and read of all men." The change in them was so great as to render it evident to every one. The drunkards were become sober; the dishonest, just; the miser, liberal; the prodigal, frugal; the libertine, chaste; and the proud, humble. To these the apostle appealed, for himself and fellow labourers, as letters of commendation, who were living epistles at Corinth, and as lights in the world.

In an epistle there must be paper or parchment, a pen, ink, a writer, and somewhat written.

1. *The paper or parchment.* We may consider, in these Divine epistles, as the human heart, which, some people say, is as clean as a sheet of white paper; but if it be so on one side, it is as black as sin can make it on the other. It may appear clean like a whited sepulchre without, but it is full of all uncleanness and defilement within.

2. *The pen* may be well compared to the ministers of the Gospel, who are used in those living epistles as such, and many are willing to acknowledge themselves as very bad pens, scarcely fit to be written with, or to be employed in any way, to do so great a work.

It seems they have been trying for many years to make good pens at the Universities; but after all the ingenuity and pains taken, the pens which are made there are good for nothing till God has nibbed them; when they are made, it is well known the best of pens want mending. I find that the poor old one that has been in use now for a long while, and is yet employed in scribbling, needs to be mended two or three times in a sermon.

3. The *ink* used in these Divine epistles, I compare to the influences of Divine grace on the human heart; and this flows freely from the pen when it has a good supply from the fountain head, which is continually needed: but sometimes the ink appears to be exhausted, and the pen almost dry. Whenever any of you find it so, either at Tabernacle, St. Ann's, or Tottenham Court Chapel, and are ready to say, "O, what a poor creature this is; I could preach as well myself;" that may be true, but instead of these complaints, lift up your hearts in prayer for the poor pen, and say, "Lord, give him a little more ink."

But if a pen is made well, and quite fit for use, it cannot move of itself; there must be an agent to put it in motion; and,

4. The *Writer* of these glorious and living epistles is the Lord Jesus Christ. Some people talk about, and are very curious in, fine writing; but there is something in the penmanship of these epistles which exceeds all that was ever written in the world; for, as the Lord Jesus spake, so He writes, as never man either spoke or wrote. One superior excellency in these epistles, is, that they are all so plain and intelligible as to be "known and read of all men."

As pens cannot move themselves, so we profess, when we take upon us, the sacred character, to be moved thereunto by the Holy Spirit, nor can we move to any good purpose without his Divine assistance.

Lastly, in all epistles there must be *somewhat written*. Many things might be said here; but I shall include the Divine inscription of these epistles in repentance, faith, and holiness. Repentance is written with a broad-nibbed pen, in the old black letter of the law: faith is written with a crow-quill pen, in fine and gentle strokes: holiness is progressively written, is the most interesting part of the letter; and when this character is completely inscribed, and the epistle is finished, it is ultimately sent to glory.

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## WORKS OF CREATION.

### THE VASTNESS OF THE UNIVERSE.

The following Extract is from "The DEITY," by the Rev. W. COOKE, D.D.

THE omnipresence of Jehovah is thus established by the clearest	evidence; but, while it commands our assent, it overpowers our
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imagination. In contemplating the immensity, as well as the eternity of God, we feel we have a truth which irresistibly forces itself upon the mind, but yet surpasses all our powers of comprehension. Whatever numbers and symbols we call to our aid, they fall infinitely short of the reality. Science has, indeed, greatly enlarged our conceptions of the vastness of the universe, and yet the whole dwindles into a point, contrasted with the ubiquity of the Divine Being. To gauge the extent of the universe, miles and leagues are too short; and even the velocity of light estimated by time, and that time stretched to millions of years, affords but a faint idea of its magnitude. Light, the swiftest body in existence, travels at the rate of nearly 200,000 miles in a second. Compared with other bodies, the sun is near to us, yet it takes eight minutes for a beam of light to pass from that sun to our planet, a distance of 95,000,000 of miles. The planet Neptune, though belonging to our system, is said to be distant 2,900,000,000 of miles, and it takes a period of four hours for a ray of light to pass from the sun to that planet. The great comet of 1680, at its aphelion, wanders to a distance about twenty-five times more remote than the planet Neptune, and it would take light above four days to travel from that distance to our world. Yet that comet belongs to our system; it is one of the group belonging to the solar family. But vast as must be the circumference of a sphere whose radius stretches so far into the fields of space, it is only a diminutive point, compared with the distance of the nearest body unconnected with this family group—a point so diminutive, indeed, as scarcely to form a parallax to some of the fixed stars. The time required for light to travel from the

centre to the circumference of our system, we reckon by the narrow measures of minutes, hours, and days: but the moment we emerge from hence to the nearest star, the journey of light, rapid as it is, has to be computed by years.

The star *α Centauri* is computed to be two hundred thousand times further from us than we are from the sun; the star *61 Cygni* is three times the distance of *α Centauri*; and the star *α Lyre* is nearly three times more remote than *61 Cygni*. Thus, the remotest of these three stars is so distant, that a ray of light would be thirty years in passing from it to our world. We cannot realize these enormous distances, and yet they are "but our first mile stones among the trackless space." For, if we extend our observations to those stars whose distance renders them only just visible to the naked eye, we behold objects so remote, that their light does not reach us until one hundred and twenty years after it has left the twinkling orbs. It is vain to give this distance in miles; we have to heap billions upon millions until the imagination, becomes confused by the enormous multitude. Yet here, in these remote regions, we are only on the frontier of creation. Beyond the visible stars, we come to that faint light called the Milky Way, whose belt infolds a space far beyond the smallest stars visible to the naked eye. This luminous zone consists of myriads of stars, which, from their distance, are invisible to the eye; but they are resolved by Herschel's telescope, and in one quarter of an hour one hundred and sixteen thousand of these stars were observed to pass through the field of vision of that powerful instrument. These stars are estimated, on satisfactory data, to be four hundred and ninety-seven times more remote from us than some of the fixed stars; and it

would require one thousand six hundred and forty years for a ray of light to pass from thence to our world ; or a cannon ball flying at the rate of five hundred miles an hour, would occupy more than two thousand two hundred and sixty-seven millions eight hundred thousand years in passing through the same space ! How prodigious the distance, then, of those orbs whose light constitutes the Milky Way ! and yet we have made but little progress through the vast systems of created being ; for the Milky Way is, with good reason, supposed to be but the outer bounds of that great stellary congregation to which our sun, and his planets, and all visible stars belong. In depths of space immeasurably beyond the Milky Way, there lie other congregated systems, and groups of congregated systems, each as large, or perhaps larger, than the entire field of creation we have hitherto explored. Our own galaxy, sufficient itself for a universe, and made up of millions upon millions of suns so remote that light itself cannot pass from one star to another until hundreds or thousands of years, is yet but a unit among myriads. Beyond it are other galaxies which hang as wreaths or folded curtains of light ; and beyond these, again, are others, appearing as filmy flakes, of faint and dubious aspect ; and again, beyond these are others which the telescope alone reveals to our vision, the succession appearing in every part of the heavens, so long as instruments can be found capable of extending the view deeper into space. The nebula of Orion, though visible to the naked eye, "lies a deep so far away, that its light cannot reach us in less than sixty thousand years after its departure ;" yet even this is near, compared with others, for Herschel states that "the rays of light from

some remoter nebulae must have been two millions of years on their way." And since the power of Lord Rosse's six feet mirror has pierced yet deeper and deeper into space, it has brought some nebulae into view which may be so distant that their light does not reach us in less than thirty millions of years.

Let us only reflect for a moment upon the fact that light travels at the rate of nearly twelve millions of miles in a minute, and yet objects are so distant that light itself cannot pass from them to our eye in less than a period of thirty millions of years. It must be remembered, too, that as these nebulae are seen in all parts of the heavens, this amazing distance is only the radius of the known universe. We must double it to find the diameter, and we must six times double it to find the circumference ; yet even this is only a sphere of the known congregated systems. But who can tell how far the beams of light, issuing from them on every side, pierce into the depths of space ? How many times shall we have to double the circumference of the whole, to reach the utmost limit to which the flooding starbeams dart ? What aids shall imagination call up to stretch its view to the most distant rays, shot forth with the velocity of twelve millions of miles each minute of time, since the first moment of creation ? But hitherto, lost as we are in immensity, we have been contemplating merely those objects which are visible through the telescope ; yet, shall we suppose that our little tubes and mirrors, in this corner of the universe, are capable of sounding the depths of God's creation ? Rather let us suppose, as reason and analogy require, that all we have explored, and all we can explore, compared with what remains unexplored, are as the sands of an hour-



glass compared with the stupendous Andes, or the still more stupendous globe itself. This vast universe Jehovah fills with His presence. He resides in every part. His being and consciousness pervade the whole; His intelligence guides, His power preserves, and His presence fills and replenishes the whole. But beyond creation, magnify as we may—let imagination roam till it is weary with squaring and multiplying all we

have yet contemplated—beyond all this there is an infinite amplitude where no planet rolls, no nebula looms, no stray star-beam has pierced, no seraph's wing has swept, and no creative fiat has yet reached—an infinite amplitude to which all imaginable creation bears no proportion; yet Jehovah fills the whole—His presence and attributes absolutely fill immensity, "The heaven and the heaven of heavens cannot contain Him."

## JUNIOR PREACHERS' DEPARTMENT.

### MINISTERIAL PIETY.

HOW FAR THE SUCCESS OF A MINISTER DEPENDS UPON HIS PERSONAL PIETY.

A Paper read before the Nottingham District Association of Primitive Methodist Ministers, by the Rev. J. W. HOWELL.

(Concluded from page 349.)

I AM not now disposed to discuss the question whether it is right to test a minister's success by the number of members which he reports. We believe that some test should be applied, and I am not prepared to furnish a better. Doubtless a minister may be very useful to the Church who does not always, nor even frequently, report a large ingathering of souls. In consequence of his peculiar gifts, manner, &c., his particular work may be as a "son of consolation," to build up believers in their most holy faith, rather than as a "son of thunder," to arouse, awaken, and turn many to righteousness. Still, however, every true minister will unquestionably be blest with some fruit in the salvation of souls, and he who is never favoured with such tokens of the Divine approval ought seriously to ponder his ways and solemnly to inquire whether he has not mistaken his vocation, and is consequently an intruder in the sacred office, offering "strange fire" upon the "altar of God."

That men eminently successful, as Bramwell, Stoner, Smith, Fletcher, &c., have been deeply devoted, is beyond dispute, though, it may be, that some men of equal piety have not enjoyed such large success, so that their success might, perhaps, in some measure, be owing to the doctrines they preached, and to their peculiar manner of delivering them. Piety, however, is indispensable. There may be the most splendid talents, the richest endowments, the loftiest acquisitions, dazzling rhetoric, and perfectly finished oratory, but without the vitalizing, unctuous influences of the Holy Spirit, there is not likely to be very great success in the salvation of souls. These things, apart from deep-rooted piety and the Holy Spirit, may please, but they will not convince; they may charm, but they will not save; in fact, in the day of battle they will only be as the armour of Saul to Jessie's son.

"But if," says one, "there be a spirituality, whose attributes are

lowliness, prayerfulness, humbleness of mind, vigorous faith, singleness of aim, simplicity of purpose, constraining love, inward unction, persevering industry, and entire devotedness, we shall most likely find such a man a successful preacher of the Gospel.

"Many preachers," says a good writer, "are either altogether without unction and emotion, or if they are not entirely destitute of both, they yet give little proof of either, except in the manner of pronouncing their discourses, which generally are very flat and insipid, and so deficient in these qualities as to show evidently that the head has more share than the heart in composing them. It is, however, necessary to enliven the productions of the purest reason, and to join heat with light. It is not sufficient to instruct a disorderly hearer—we must move him too—or all we say will be to little purpose. He is convinced of his duty, yet finds in himself no inclination to practise it. Those preachers therefore who aim only at satisfying the reason are not eminent for conversions.

In order, therefore, to be successful, there should be in all our ministrations a direct aim at the conversion of souls. He who preaches with any other aim mistakes his work, and need not wonder if he fail to win souls. However elaborate may be our discourses, however brilliant their imagery, graceful their periods, polished their sentences, or cogent their arguments, if there be not in all a direct aim at the conversion of souls, they will not affect the heart and consciences of men to their regeneration, any more than the snow-flake will affect the rock. But where there is a direct aim at this work in humble dependence on the Spirit of God, I greatly question whether the really and deeply pious minister can fail of success.

I know of no instance of such failure.

Of course, in order to this, Christ must be "first and last," "all and in all." He must give light to our sentences and enchantment to our discourses; He must be the centre around which we must constantly revolve, the Sun whence we derive all our heat; He must be the music of our songs and the fragrance of our flowers, the burden of our theme, and the object of our glory. If we descend into the deepest depths of the mine of truth, it must be to gather His treasures, if we study philosophy or science it must be in the light of His cross, if we speak of the heavens, it must be to show the glory of the "Sun of Righteousness," or the brightness of the "Morning Star;" if we cull flowers for our sermons, they must drop with the dew of Hermon and be redolent with the perfume of Sharon's lily and the fragrance of Sharon's rose; in fine, if we mean to save men, "pulling them out of the fire," our theme must be "Christ crucified," in all its fulness and its power, and our ministerial language must be "God forbid that I should glory save in the cross of our Lord Jesus Christ."

I may, perhaps, be allowed to glance a moment at the hindrances to ministerial success. That it may be hindered, who can doubt? That it is frequently hindered we have many sad and mournful proofs. The hindrances are too numerous to admit of particular reference to them all in this paper. Suffice it to say, that where the spirit of the minister is not uniformly maintained, there will be a blight upon that person's ministry. The Holy Spirit, grieved by such minister, his ministerial usefulness will be contracted. His best hearers will be likely to see that he does not live in God, that he is one man in the pulpit and another man out of

it, while his worldly spirit, foolish jesting, recital of silly and unprofitable tales, light and trifling conversation, his jokes about spiritual and eternal things, will leave him without ministerial power possessing, perhaps, light, but without heat, a mockery and a jest, a Judas in the apostle's seat, or a practical infidel, singing hymns and saying prayers.

Indolence on the part of a minister will hinder his success. An indolent minister is an anomaly; the grief of the good, and the sport of the wicked, if not the wonder of demons. Upon this subject one of our own brethren, in the *Christian Ambassador*, says, "Temptations to indolence in every part of duty will be experienced by a minister. He may devote so great a proportion of his time to light and flippant visitation, as to leave him little time and less taste for intellectual pursuits. The man who spends his time in running from door to door, and from table to table, and who neglects the improvement of his mind, will become light-headed and empty-hearted. His memory will be crowded with fireside gossip and the secrets of the tell-tale; and he will become a walking store-room of all the passing occurrences of his neighbourhood." We know well, the deep attachment to loved ones at home, and attention to their wants and comforts, are demanded alike by nature and scripture; but is not he who allows these to engross the whole of his time, and who, consequently, has to appear in the pulpit without due preparation, and who passes week after week without attending to the requirements of his flock, guilty of turning aside from the ministry and serving tables? And he too, who, from early morn to dewy eve deserts his closet and study, and sports like a butterfly from place to place for his own sensual gratification,

will find that his course will incur merited contempt, and that, consequently, his success will be hindered. No wonder if the ministry of such men prove an abortion, or, something worse. Their course is destructive of all vitality and godliness; it degrades the ministry, deprives the people of that spiritual help which they justly demand, leaves souls to perish, and will, very probably, issue in the utter ruin of such a minister, who will, perhaps, ultimately be left to merge in the common mass of the ungodly, or to seek shelter from the storm of a guilty conscience in the blank negations of scepticism. And oh! the fall of a minister of Christ is almost too awful to contemplate: an event from which each ought to shrink with the utmost horror.

Allow me, brethren, in closing my remarks, to quote an American minister on this subject. He says, "The falls of so many ministers are awful and affecting warnings to those who think they stand. The bleak shores of eternity are strewn with the fragments of many a beautiful wreck—men who once stood high in the Church—too high for their own safety, but who made shipwreck of their profession and their faith, and now serve as beacons of warning to those who follow. What see I yonder? A spectacle over which demons have exulted, the Church has mourned, and, if it be possible, angels have wept. I knew him well. He was my compeer in age, my associate in study, the companion of my works, the confidant of my bosom. His fine mind was redolent of thought, his bright eye gleamed with genius. Few men ever entered the ministry with higher prospects. He bade fair as his sun rose to its zenith to be a bright and a shining light. Distinguished posts of labour were proffered him, and crowds eager to receive his instructions clustered

around his pulpit, drawn together by the tender, subduing eloquence of his lips. But—he fell! and fell deeply, awfully. He grew prayerless, unwatchful, self-confident, worldly, presumptuous, and by slow, but certain and fatal degrees, he descended from his lofty eminence; his sun went down while it was yet day, and around him is now gathered, in thick and gloomy folds, the dark pall of guilt, of infamy, and shame.

Dear brethren, our office is no ordinary one. We are ambassadors from the King of kings and Lord of lords to a revolted world. Never had men committed to them an embassy of such deep and everlasting moment. Among all the thousands to whom we preach, not one but will take an impression from us that will never wear out. Heaven and hell will for ever ring with recited memorials of our ministry. And oh! our own responsibility; there is for us no middle destiny. Our stake is for a

higher throne of glory, or a deeper hell. For, to say nothing of the souls committed to our care, our work leads to the work. We have daily to go where Nadab and Abihu went, and to transact with Him who darted his lightning upon them. It is a solemn thing to stand so near the holy Lord God. Let us not fail to devote to our work our best powers. Soon shall we appear with our people before the judgment-seat of Christ. What a scene will then open between the minister and those of his charge, when all his official conduct towards them shall be scrutinized, and all their treatment of Christ and His Gospel shall be laid open.

Let us, brethren, cultivate deep toned piety as the requisite to ministerial usefulness, and we may rest assured that success will attend our labours, and amidst the solemnities of the judgment we shall see, as we never have seen, that, "He that winneth souls is wise."

## 2. OUR HABITS AND THEIR INFLUENCES.

From a Lecture on "Our Habits, Influence, and Responsibilities," delivered before the Young Men's Christian Association, Oxford, by W. BATMAN.

[The following extract contains many valuable sentiments, and as they were designed for young men, we pleurably give them a place in our Junior Preacher's department. We trust they will be read with the interest which they merit.—EDITOR.]

THE importance of our habits arises also from our influence with others. "Iron sharpeneth iron, so sharpeneth a man the countenance of his friend." We influence each other both individually and collectively; when we hold familiar intercourse with each other as friends, and when we meet on the common platform of our universal brotherhood to discharge the duties of our social relationship. Were it possible to limit the influence of man's habits to himself, or his responsibility for that influence to the few short years of his own life, it would then be a matter of little consequence

comparatively how his life was spent or his habits regulated. But when we remember how greatly we influence others, and the necessarily eternal consequences of that influence, we are bound, not only by considerations for our own present and eternal welfare, but also by considerations for the present and eternal welfare of others, keenly to scrutinize and well to calculate the influence of our habits upon the destinies of mankind. Death may sever the subtle bond of union between the mortal and the spiritual in our nature, and may consign these earthly tabernacles to the dust

and to the worms ; but death itself, keen as is his arrow and universal as is his dominion, cannot destroy that subtle power by which we live in the influence we leave behind us after we have bowed to his sceptre and passed from the circles of the living. The habits of a good man's life are productive of results which exert an influence in the world long after he has passed from the scene of his toils and cares. Equally lasting is the effect of evil habits, and he greatly miscalculates his criminality who limits it to the immediate consequences of his actions.

The time has come when, as Christian young men, we are called upon to make a decided stand, claiming, as we do, the high and glorious honours of that sacred name. Ours is at this critical juncture in the moral history of our world a most solemn responsibility. There never was a time when the agencies in operation for evil were more numerous and more powerful than they now are ; there never was a period in the moral history of man when all the influence of the Christian character was more called for than in the present day. Christianity lays open its high claims before us, and from its rich storehouse we may draw those principles of action which will render us an unspeakable blessing to our race ; and by imbibing its spirit and living according to its instructions, we may—we shall—exert an influence favourable to human progression in the highest sense of the term. Under no circumstances does man live for himself alone, and under every circumstance the sentiment of Cain, "Am I my brother's keeper?" is unworthy of all. But now that the sources of evil in our land are being thrown so widely open, and profligacy, atheism, and immorality are making such rapid strides in our island home, every man's individual character and con-

duct is of the highest consequence. Religion and irreligion, righteousness and worldly-policy, bold principle and cowardly expediency, spiritual Christianity and cold conformity, marshal their opposing forces and mingle in incessant conflict. There is no neutral ground upon which we may stand ; if we do not, in our daily intercourse with society, exert an influence favourable to Christianity, we must be drags upon its wheels.

Our position is an important one. We are yet but young men, it is true, and there are some who would tell us that it would greatly endanger the interests of society for young men to take a lively interest in the cause of human progress, before their youthful enthusiasm is sobered down by age. We reverence experienced age ; it is entitled to, and shall ever have, our deep respect, but at the same time we maintain that it is highly requisite for us as young men to realise the importance of our position in society, that by the cultivation of our habits and character now, we may lay the foundation of a mighty influence for good in the world ; for certain it is that if ever we must accomplish anything either good or great in the world, we must begin now.

Thirty years ago the great men of the present day were young men ; thirty years hence, the young men of the present day will be the great men. Thirty years ago the leading characters which now stand so prominent in society were being moulded. The ambition which has led to the wars of the past few years, and all their mournful consequences, was being nourished as a tender plant ; and that noble-hearted, self-denying enterprise, which is now bearing the gospel of peace and salvation to the dark and distant parts of the world, was being fostered and strengthened. Thirty

years hence, the habits and principles cultivated by the young men of this day will supply the great and mighty impulses by which society shall be moved and governed. The literary, scientific, and Christian luminaries of the next generation must spring from the young men of this.

The generation of our fathers is fast passing away. The grey hair, the wrinkled cheek, the feeble step—sure harbingers of approaching dissolution—are fast spreading themselves through the ranks of those whom we deeply reverence and dearly love. Soon they must bow to the just decree of heaven, and their dust return to dust. Soon we may visit the scenes of our boyhood, and range over the places endeared to us by the gambols of childhood and the sweet reminiscences of our early days; we may there lift up our voice and cry, "Our fathers, where are they?" and, as though to mock enquiring sorrow, instead of the old familiar voice which so often welcomed us in the home circle, an echo shall

answer from the deep, dark chambers of the grave, "Where are they?" and

"Some are risen—a feeble race,  
Awhile to fill our fathers' place."

It is to the heroic courage and devoted piety of our forefathers that we owe our present pleasing position. To confer upon us the liberty and the privileges which are a Briton's birthright in every corner of this civilized world, heroes have bled and martyrs have suffered; peace then to their ashes, honour then to their urns: long may their memory live with and be cherished by us. Let us emulate their example, that we may hand down unsullied to the generation that shall follow us the ancestral honours which we now inherit from them.

Lives of great men all remind us,  
We can make our lives sublime;  
And departing, leave behind us  
Footprints on the sands of time.  
Footprints that perchance another,  
Sailing o'er life's solemn main!  
A forlorn or shipwreck'd brother,  
Seeing, shall take heart again!

W. B.

## FAMILY DEPARTMENT.

### THE SALVATION OF LITTLE CHILDREN: AN ADDRESS TO PARENTS.

BY R. WARD, NEW PLYMOUTH, NEW ZEALAND.

"Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."—Matthew xix. 14.

(Concluded from page 351.)

THE Church of the Old Testament made provision to receive infants into the covenant of grace, of which circumcision was the outward sign; and the promise of God in the Christian Church is to you and to your children; else were your children unclean, but now are they holy. The means of grace belong to your children. The sacred Scriptures are so written that many parts are peculiarly at-

tractive to the young. The gospel should be so preached as to feed the lambs of the flock, and to lead them to devote their impressible hearts to the Saviour.

"A flower when offered in the bud,  
Is no vain sacrifice."

Let the words of Jesus be understood, secondly, as referring to the life which is to come. "Suffer little children to come unto me," "where I am to behold my glory." *Where*

that place is we know not, nor *how* it is garnished; but as God has spread the earth with every form of life and beauty, may we not suppose that the place where His throne is may be ineffably glorious? We know that it is so. And that is the home of your departed children. Accidents may suddenly remove others, or lingering affliction may lead them slowly to the border streams; but all is well, suffer them to go to Jesus and, as you take your last fond gaze, say "The Lord gave, and the Lord taketh away; blessed be the name of the Lord."

Your departed babes are safe. The sun shall not smite them by day, nor the moon by night; they shall neither hunger nor thirst; neither sickness, sin, nor death shall ever touch them more. Cannot you hear Jesus saying, "I have been below; I have stooped to childhood's cries; I made my bed in a manger; I know all the sorrows of infancy; I will compassionate these babes; "Suffer little children to come unto me."

III. *Consider, thirdly, the obstacles which lie in the way of children coming to Christ.*

These are not to be confounded with the hindrances which you may experience. For evil habits may have enslaved you; your heart may be so hard that the ordinary work of the Holy Spirit could make no impression on it. Fear and shame may prevent you from confessing Christ. Or care may lay its heavy weight upon your spirit. From all these things your little ones are free.

But men forbade children's coming to Christ. On what false principles may we suppose such a course was taken? Was it that Jesus would not stoop to notice childhood? The whole Bible is a refutation of such a thought. Some perchance, may suppose that religion is so serious a subject children

must not touch it; that the healthful playfulness of a child's spirit would desecrate it; that the knowledge of salvation is so far beyond the faculties of children, that they must stand aside for the present, and be initiated slowly. And so they would forbid them from coming to Christ.

We can imagine such persons saying, "It was well for the leper to come and kneel before Jesus; and yonder blind and deaf man was right in requesting to be cured; it was proper for blind Bartimeus to come when Jesus called him; but for mothers to bring their babes to the Saviour! It is preposterous; we will forbid them."

But the men who forbade them in the days of Christ's sojourn on earth were disciples. Had they been men of the world their opposition might have been attributed to their ignorance of Christ's purposes; but the disciples were supposed to know their Master's will, to be interested in his cause and the promotion of His glory. There are such disciples in the present day. They may be found in the Sabbath-school, confining their efforts to enlighten the mind rather than to convert the heart; they may be found in the pulpit, where no pains are taken to provide the sincere milk of the word; they may be found in the family of Christian profession, hence the multitudes of unconverted children belonging to the families of those who profess religion.

Ye parents, partake not of the guilt of those who forbid children to come to Christ. Remember if you train them up without religious principles, you in effect forbid their approach to Jesus. In what an awful position will many parents stand at the day of judgement. They educate their children, and give them wealth, without leading them to Christ. They fasten them

more securely to the world with, so called, elegant accomplishments. Their minds are dissipated by dancing, charades, and plays; their time is wasted in fashionable morning calls and novel reading. The catalogue of vanities is a long one. The Spirit of God is grieved; and the young heart, which might have been the seat of brightest hopes and noblest purposes, becomes "earthly sensual, devilish."

IV. *How are the obstacles, which lie in the way of children's salvation, to be removed?*

Christ saw this to be such an important question, that He gave a distinct command concerning it—"Forbid them not." Nothing less than a positive command could meet the case. It must not be left to be drawn as an inference from the general teaching of the Scriptures. "Forbid them not" must be written, it must pass into a law, and remain in force for ever.

Forbid not appropriate means being used to win your children to Christ. Such are Sunday-schools, Bible classes, and meetings for prayer, among many others. Forbid them not under any false pleas of pride, or shame, or fear. Manifest no improper conduct, nor let an improper word be heard, against the people of God; lest you wither some bud of repentance, and check the rising of a desire to be saved. Had your lot been cast in the days of your fathers, when, to confess Christ in Scriptural purity, might bring upon your children the fiercest rage of men and demons, exhibited in the darkest days of persecution, the voice of Jesus might be heard above the storm, saying, "Forbid them not."

V. *Consider the reason given in support of the course commanded by our Lord—"Of such is the kingdom of heaven."*

How vast the number who have gone from earth to heaven in childhood. They are not natives of heaven, but going thither so young they are almost such. Their experience of earth was so brief, they were so early sanctified by the Holy Spirit, that they know no dwelling-place but heaven. They have been gathered from every land. Slavery has contributed multitudes; hundreds of thousands have been ransomed from heathen lands; many have been selected from mansions and from palaces; the number is so great that no man can count them; truly, of such is the kingdom of heaven.

These words may convey two ideas to our mind. 1. The freedom of childhood from the cares and sins of this wicked world. No man is free from these things till the grace of God sets him free. 2. That little children submit to the Spirit of God. Suppose a change were to pass over society, freeing it from every case which is sinful, from every thing which is traceable to unbelief, to the lust of the flesh, to the lust of the eye, and to the pride of life, and from everything which grieves the Holy Spirit, and you have a type of the heavenly society. The best representative of that blest state to be found on earth is a little child.

Here is an unbounded source of consolation to those Christian parents whose children are gone before them to heaven. A little while and you will meet them again if you be faithful. And the children now left in your charge are precious in the sight of the Lord. The seal of Heaven is upon them. You may well rejoice with trembling. Bring them at once to Him who said, "Suffer little children to come unto me."

R. WARD.



## SUNDAY-SCHOOL DEPARTMENT.

### ON REWARD-BOOKS FOR SUNDAY-SCHOLARS.

DEAR MR. EDITOR,—In perusing our large magazine for November, 1861, I was startled by reading an article by X. Y. Z., relative to the giving of rewards to our Sabbath School children; that the sum of three pounds worth of books should be given to the scholars of a certain school, and only one of them, "like Primitive Methodism," appears surpassing strange. I hope that the hint given will stir us all up to seek to place in the hands of our dear children, books which are sound in Methodist (that is scriptural) theology; as in all probability the books the children receive at our Sabbath Schools will be taken by them into different situations, and read by them and others for years to come. Hence the inconceivable importance of the books being of a good character and sound doctrine.

Allow me here to state the course I have adopted in my stations for many years. When a school anniversary has been held, at its close I have met the school committee, first, to ascertain the state of the funds; secondly, to fix on the sum that should be applied to the purchase of reward books; thirdly, to examine our own catalogue, which we are glad to find has recently been much improved, many valuable

works having been written by our own ministers, and many other works of a superior kind, which are offered at very reasonable prices.

We have, not long since, held three school anniversaries in this station. The books we have selected for rewards have been the following:—Bibles, our own Hymn Books, School Hymn Books, Jackson's Alarm, Mrs. Jackson's Mothers' Remembrancer, Dodsworth's Better Land, Eden Family, Dixon's Christian Parent, Lowe's Folded Lambs, Simpson's Prodigal, The Two Sons, a Contrast, Smiles and Tears, Garner's Candidate, Widow's Mite by Dixon, Ducker's Flowers, &c.

GEORGE WALLIS.

[The course pursued by our esteemed friend at Leamington, must commend itself to truly loyal Primitive Methodists, hence no need of our eulogy. Another respected correspondent has favoured us with some powerfully pungent remarks on this subject, which we had extended and prepared for publication, but as several valuable articles have laid over for want of space for many months, and as we hope the above will be sufficient to secure the attention, and command the future conduct of Connexional Sunday school committees, we forbear to enlarge.—ED.]

## MISCELLANIES.

### 1. "THEREFORE BE YE ALSO READY."

1. ASHCOTT, BRIDGWATER MISSION.—Dear Sir,—On my journey from the above place to the Isle of Wight, I was informed that one of the villagers had met with a serious accident. On enquiry I found he had been climbing a tree, and had

ascended nearly forty feet, when, taking hold of a withered branch, it broke, he fell with it, and broke his back. Hearing of his dangerous state, I called to see him, and found him very anxious for salvation; but very weak, unable to

move, or speak very distinctly, as the lower part of his body and legs were dead. I immediately directed him to come to the Saviour, by simple faith; and while I was relating an anecdote, he laid hold of the atonement, and exclaimed, "I do believe the Lord has pardoned me," "Praise the Lord," "My blessed Lord," &c., &c. I then engaged in prayer, and such an overwhelming measure of the Spirit came upon us that all who were in the room wept; one wept tears of penitence, the others wept tears of holy joy. To God be the praise! Hallelujah! Amen! For such a salvation in such imminent peril, and for such a holy baptism.

Reader, take warning by this

narrative. Its subject, as you learn from the above, took hold of, and trusted his life on a withered branch which was unable to support him, and he fell. Allow me affectionately to ask, are you trying to ascend to that country that "eye hath not seen" without the support of the "Green Tree?" If so, you will find that the "dry tree" cannot support you across the stream of death; and when that sifting, trying, fixing moment comes, you will prove to your everlasting sorrow, the folly of trusting to a withered earthly hope, a dead branch. Trust in the Lord alone, for in the Lord Jehovah is everlasting strength.

WILLIAM DINNICK.

## 2. A LECTURE BY MISS STANSFIELD,

### ON THE EVIDENCES AND PURPOSES OF CHRISTIANITY.

My design in examining the Christian religion, is to unfold its realities, refer to its boundless benefits, and the numberless mercies which it is constantly propagating. Such an enquiry is not only calculated to enlighten, but to bless abundantly the earnest seeker after truth. There is great vitality in the Christian system; with what life are its truths explained, its doctrines enforced, and its principles unfolded! To examine the practical part of Christianity, according to the dictates of the Scriptures, has a saving influence, it is a revelation of God's will. The matured Christian abounds in love to God and man, he feels deep sympathy for those who are in the gall of bitterness and the bonds of iniquity; and his sympathy prompts him to acts of devotion and self-denial. He cannot see his fellow-creatures sporting in sin on the brink of an awful eternity without lifting a warning voice, or supplying for them repentance unto

life. Christianity in its sanctified subjects not only evidences itself in purposes of devotion and self-denial, but in deeds of charity, indeed it is fruitful in good works.

One clear evidence and strong proof of Christianity is a life of faith; it not only lifts us above the transitory state of these changing scenes which surround us, but it adds an interest and gives sunshine to life, and impels to the noblest objects of pursuit, and the most sublime anticipations. What is it that faith cannot claim? Faith is the lustre of the soul, itself being powerful evidence of our glorious Christianity, (Heb. xi. 1.) It is one of the fruits of the Spirit, and is accompanied by love, joy, peace, long-suffering, gentleness, meekness, temperance. Few things illustrate Christianity more profitably than a life of piety, sanctified temper, holy dispositions, frequent works of charity, faith, and love. These spread abroad a benign and hallowing influence, and constrain

many to admirably say, "See how these Christians live." Such were the happy effects consequent on the lives of the pious Fletcher, Baxter, and others who closely walked with God. Some of our reformers, philanthropists, and self-denying missionaries, have been noble examples of the evidences and purposes of Christianity.

Consecration of life, enlightenment in God's word and will, love to our neighbour, to God's sanctuary and His people are each and all manifestations of Christianity. Unity in love, is one of the most sacred elements and one of the most substantial proofs of Christian feeling. Proper religious life is a life of love, of tenderness, compassion and forbearance; "God is love, he that dwelleth in love, dwelleth in God, and God in him." The all-redeeming love of Christ, and the gracious witness of the Spirit, illuminate, cheer, and direct the Christian's path. What would it signify, or what efficacy would our best works have if they were not sanctified. It is the Spirit of truth which sustains individuals in persecution, affliction, and trial: "His truth shall be thy shield and buckler." Christian fortitude will sustain the faithful, while he travels on his earthly pilgrimage. Possessing the spirit of Christ, gives success to individuals in their Christian enterprises. Whoever are partakers of the Gospel of Christ, are wishful that others should be partakers of the same grace and knowledge. When light and truth beam into the heart, they prompt to sacred duty, and "Thy kingdom come," is the prayer of the heart and life. Christianity of the soul, which is in such a state, also evidences itself by upholding the hands of God's servants, and by assisting them in their works of faith and labours of love. Zeal for the ambassadors of Christ manifests a sympathy towards the

Redeemer's cause, and a knowledge of a world being dead in trespasses and sins. Christianity is active in those who possess and retain it, and it ever will be; hence it is always operating on the believer's mind, leading it to its highest good; it is also an effective system which will direct and influence men in the path of duty in spite of counteracting agencies; it seizes the conscience, and when the Holy Spirit accompanies its searchings, what earthly power can resist its progress. It is a divine agency, a spiritual element and power that is superior to all carnal, worldly influences and instruments.

When Christianity possesses the heart of an individual, what an instrumentality he is for usefulness; in the name of God he lives, and conquers, and he is enabled to exclaim, Life! life! eternal life! He knows that time is on the wing, carrying either a swift message of life unto life, or death unto death. Before the throne of God every action must be accounted for. Thought and action may be trifled with here, but before God a sentence is pronounced upon it. From well directed thought, under divine influence, springs our salvation. It is in right thought on the nature and character of God on which our belief is determined. The Christian religion brings things to the Scripture test, and listens as Jehovah speaks, "Be ye holy." That which relates to our closest interests we are most anxious to weigh, sanction, and compare thus with the soul, the immortal part of man; if he be right with God he thinks no pains too great, no labour too much to secure his immortal interests. He knows that the work of conversion is essential to his being happy in God, and that justification by faith, and sanctification through the power of the Holy Spirit are among his privileges, and

all must enjoy these blessings before they can live in the enjoyment of Christian perfection, and be prepared to associate with the spirits of the just made perfect, what preceding laborious thought must have existed. I presume the enjoyment of the different degrees of glory depends on the different degrees of the saving knowledge of God and His grace, and to the distributing of that knowledge to the very utmost of our powers.

If eternal interests are our great objects of pursuit, there are many means for directing our thoughts thitherward, when we reflect on the mutability of existent things around us whose destiny is a sufficient emblem of our mortality, and of the necessary preparation for another changing scene. What is there in life, but teacheth us to be "wise and consider our latter end."

The design of Christianity is to place us beyond things temporal, and exalt us to things eternal, that we may "Set our affections on things above, not on things on the earth," that when Christ who is our life shall appear, we may also appear with Him in glory.

Christianity is one great evidence of a life to come, its hopes are blooming, full of immortality and eternal life. Thus it testifies to the world that joyful hope, those blissful anticipations and heavenly foretastes which are being revealed in Him. The unregenerate considers these things as visionary, enthusiastic, and beyond the sense of man to conceive, so absorbed are they in the concerns and pleasures of this world. Faith, repentance, and good works, must be thought of at a more convenient season. But alas, to many that convenient season never arrives. May the Most High help us to yield to the convictions of the Holy Spirit.

Again, Christianity is evidenced

by the rich consolations of the Gospel, and an abiding assurance of Divine assistance for the awakening of fallen man, and of drawing him to Christ.

Trust in God is one great standard of the truth of Christianity. In this life we are subject to trial and disappointment; nothing can so effectually support us as the grace of God; how can we glorify God more than by a constant dependence on Him? "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever." A person that humbly depends on God will not be liable to fall into temptation, he will feel that his strength is weakness, without he has sufficiency in Christ, whose strength is made perfect in our weakness.

Those who trust in God feel a holy guardianship that screens them from the fiery darts of the wicked one, and from the besetments and allurements of the world. God has not only promised to be with us in trouble, but to deliver us. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. The Lord not only ministers unto us His own presence, but His angels are ministering spirits. Those that live up to their privilege, what a hallowed influence encompasses them, and what honoured witnesses they are for Christ.

To be a faithful follower of the Saviour, is a high vocation. To be in the world yet not of the world, is a high attainment in the Divine life. Eminent piety is mostly accompanied with eminent zeal in God's service. Thus, such an individual will be a faithful worker in God's vineyard, whether he be a hewer of wood or a drawer of water, so that he may not lack in his service towards them who are without.

A living Christianity is a power-

ful principle which causes to stream forth a mighty influence among the children of men, turning the bias of their minds, leading them from the broad road of destruction, to the narrow path of peace, and joy, and heaven. Religion is a salutary principle that edifies, reproveth, directs, cheers, and revives. Its purposes are to enlighten the dark, to instruct the ignorant, to direct the wanderer, and to arouse the careless; these it seeks to bring to an acquaintance with God, with His precepts, His sanctuary, His people. It strives to unfold to the inquirer after salvation the comforting influences of the Holy Spirit, and to make known the pardoning love of God. These are great essentials in the communication of the revealed religion of God. "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."

I will bring these remarks to a close by the following anecdote:—

Locke spent the last fourteen years of his life in the study of the Bible, and he wrote, "The common place book of the Scriptures," which is an invaluable fruit of his Scripture studies. These facts, of themselves, give strong proof of the high estimation in which this

profound thinker and acute metaphysician held the sacred Scriptures. He admired the wisdom and goodness of God in the plan of salvation which His word reveals; and it is said that when he thought on it he could not forbear crying out, "O! the depths of the riches, of the goodness, of the knowledge of God!" He was persuaded that men would be convinced of this by reading the Scriptures without prejudice, and he frequently exhorted those with whom he conversed to a serious study of these sacred writings.

A relative inquired of him, what was the shortest and surest way for a young gentleman to attain a true knowledge of the Christian religion. "Let him study," said the philosopher, "the Holy Scriptures, especially the New Testament; therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. If we would be useful Christians, we must study the Bible; its precepts must be the constant rule of our life. May God help us to discharge our several duties faithfully and earnestly." "Blessed is that servant, whom his Lord, when he cometh, shall find so doing."

### 3. A SOLDIER'S ADVICE TO HIS COMRADE.

A SOLDIER, addressing one of his comrades in arms, said:—"Are you afraid of the sneers and taunts of the barrack-room? Then you have not counted the cost of following your Captain. And one of his warnings perhaps you have forgotten, 'Whosoever shall be ashamed of me and my words, in this adulterous and sinful generation, of him shall the Son of man be ashamed when he comes in the glory of his Father, with the holy angels.' Your evil habits of drinking and

adultery are ruining you. Some of you are looking ten years older than you did only one year ago. What with bad habits, the punishment of pack-drill, extra parades, guard-rooms, imprisonments, &c., the smittings of conscience, and the troubles of mind, you are well nigh an instance of self-destruction.

"Come, brother comrade! be no longer afraid. The self-denial I wish you to practise will not be so difficult and irksome. It is not so hard to struggle against obstacles if

prayerfully and manfully met. Give up your habits of drinking, and all other vices. There is nothing like striking at the root. Seek the Lord in earnest, and He will be found of you. His Spirit will guide

and teach you. His grace will keep you in the path which leads to holiness and heaven—as well as strengthen and fortify you against the attacks of the enemy.

## NOTICES OF PUBLICATIONS.

1. *A Bible Dictionary*; Being a comprehensive Digest of the History and Antiquities of the Hebrews and neighbouring nations; the Natural History, Geography, and Literature of the Sacred Writings, with reference to the latest researches. By the Rev. JAMES AUSTIN BASTOW. New Edition. London: Longman, Brown, Green, Longmans, and Roberts.

As this valuable work was passing through the press certain parts came under our review, and we did not fail to express the very favourable opinions we entertained of our author's production. Since the completion of the work the sentiments of critics and reviewers have been generally of a flattering character in reference to the research and ability manifested by the Author in this elaborate work; but while such has been the general character of the articles written on the "Bible Dictionary," there have been not a few thoughtful, experienced, judicious, and learned individuals who have maintained opinions not at all favourable to the orthodoxy of certain articles embodied in this volume.

As the author of the Dictionary is an esteemed minister in the Primitive Methodist Connexion, and as the work is calculated to be very useful, if sound in theology, and as it might, on the other hand prove highly injurious, especially to junior preachers, if heterodox on subjects of vital importance, it was deemed advisable to subject the book to the careful perusal of a few brethren who should be desired to transmit their views to the Editor, and he was, after reading the remarks of his brethren, directed to prepare an article for insertion in our Magazine. Hence the rather lengthy notice which follows.

In our remarks we have used as much brevity as is compatible with a clear expression of our sentiments on the important subjects of which we have treated.

ATONEMENT. — On this subject Mr. Bastow says, p. 106 (new edition), "The primitive meaning of the word atonement

was to set at one those who had been at variance; and in conformity with its formation it was pronounced *at-one-ment*. Hence the term properly designates not the means by which reconciliation is effected, but the reconciliation itself. It would thus seem that the *death* of Christ and the *atonement* of Christ are often erroneously employed as synonymous terms; whereas, in the Scriptures the one is represented as the material of which the other is made. So the Hebrew word *Kaphar*, rendered "to atone," in its primary meaning, signifies *to cover sin*, to *hide*, to *atone* by some expiatory act, by presenting the blood of the victim." Lev. xvii. 11. Our author adds, "If Christ by his death on the cross has made atonement for the world, it then follows that the world is *at one* with Him, and that sinners are reconciled even in a state of impenitence; otherwise atonement is made for the world, and yet sinners are not forgiven. Christ died for all sinners, but atones for none until they are truly penitent and believe on Him."

Into the philology of the word *atonement*, and the sentiments of our Author relative thereto, we do not wish at present to enter, but the theological deductions and doctrines as set forth under this term we can by no means receive as being in accordance with the Scriptures of truth.

We assert that Christ by the shedding of His blood made an atonement for all mankind, "by means of which reconciliation is effected between God and man," and until man becomes personally guilty, from personal transgression, he is saved through this atonement. In the making of an atonement under the Jewish dispensation three things were essential, the victim; the blood of the victim;—"for it is the blood that maketh atonement for the soul;" Lev. xvii. 11; and the officiating priest, acting according to the Law of Moses.

In the great work under consideration Christ was the victim for the world's atonement. For this purpose the Father

gave Him; "God so loved the world, that He gave His only begotten Son;" for this purpose "He gave Himself for us, that He might redeem us from all iniquity;" "Now, once in the end of the world hath He appeared to put away sin by the sacrifice of Himself;" "Christ was once offered;" "This man, after He had offered one sacrifice for sin, for ever sat down on the right hand of God; for by one offering He hath perfected for ever them that are sanctified;" "Unto Him that hath loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen."

In Christ we have the sacrificial victim; in His blood, the atoning medium; in Himself, the high priest of our profession, who in the *one sacrifice of himself* atoned for a guilty world, including all mankind from the first offender to the last transgressor of Jehovah's righteous law.

Mr. Bastow says, "If Christ by His death on the cross has made atonement for the world, it then follows that the world is *at one* with Him."

On the doctrines contained in the preceding quotation, we further remark, that the world, was severed from God by the sin of Adam, and was atoned for and restored by Jesus Christ, "as by the offence of one judgment came upon all men to condemnation: even so by the righteousness of one the *free gift* came upon all men to justification." Hence, through the atonement of Christ all children and other individuals who are not amenable for their moral conduct, dying in such state, are saved through the blood of Christ, and shall inherit eternal life. "He gave himself a ransom for all."

Such are the doctrines of the Scriptures, and such are the views which are held on these doctrines, by our best Methodist theologians, and such are the doctrines required to be taught by our ministers, and such are the sentiments in many of our hymns, as sung by hundreds of thousands who attend our ministry.

"His blood atoned for all our race,  
And sprinkles now the throne of grace."

We close these remarks by an extract from Dr. Adam Clarke on the subject under consideration (see his comment on Lev. xvii.: "It is well worthy of being remarked that Christ not only died for sinners, but our redemption is everywhere attributed to his BLOOD, and the *shedding of that blood*; and that on the altar of the cross this might make an atonement for the lives and souls of men, he not only bowed his head, and gave up the ghost, but his side was opened, the pericardium

and the heart evidently pierced, that the vital fluid might be poured out from the very seat of life, and that thus the *blood*, which is the *life*, should be poured out to make an atonement for the *life* of the *soul*."

ARK.—On this word our author holds certain ideas, which are not only novel, but some of which we deem decidedly dangerous in their tendency, as likely to shake the faith of not a few in the authenticity of the Sacred Scriptures.\* We presume relative to the creatures preserved in the ark, the genera of such creatures only are to be understood as having occupied a place therein. To this conclusion we had come, when, on perusing Dr. Adam Clarke's Commentary on the sixth chapter of Genesis, we read the following sentence: "It is a question whether in this account any but the different *genera* of animals necessary to be brought into the ark should be included." We could assign several reasons for entertaining the above sentiment, but the fact that, from a single family of the human race have sprung the diversified species of mankind, and that the same causes exist to a great extent for effecting that diversity in the brute as well as in the rational creation, we think we are not speaking at random in concluding that the *genera* were preserved, and not the *species* of the animal creation, at the time of the Deluge, and if so, the ark contained ample accommodation for all its occupants, although we believe that "male and female of all flesh," with an addition of the clean beasts and birds, were present therein. See Gen. vi., vii.

As the Ark was designed to preserve the lives of those creatures which could not ordinarily subsist in water, and, as far as we know, no Scripture will warrant any other conclusion, we are sorry that our author should think of a necessity for elementary and other accommodation for fishes, &c., and that to meet an emergency which never had an existence, aquatic animals and fishes, &c., are conceived to need providing with room in the ark, while in the deluge they would be in their own element. The statements and conclusions on this subject are not reliable.

Taking the common cubit as our standard of measurement, according to Dr. Hales, the ark would be of 42,413 tons burden, but some authorities claim a much larger tonnage for the general home of human and animal nature at the time of the Deluge; and if so, then we hesitate not in coming to the conclusion, that there might be representatives of all the creatures "that moved upon the earth" pre-

\* See col. 1, page 95.

served with Noah and his family, according to the Scriptures.

Having expressed a few of our sentiments on the subject before us, we close our observations by stating that the statistics referred to on page 95 are indefensible, and from the unhappy tendency of the part referred to we think it ought to be expunged from the book. That to pursue such a course as is therein taken would lead to disastrous consequences in the interpretation of the oracles of Divine truth, and afford infidelity an advantage which we believe Mr. Bastow, as well as ourselves, would deeply deplore.

The mode of argumentation pursued by Mr. Bastow, when applied to the Scriptures, as in this article, is extremely dangerous. That the ancient philosophers pursued such a plan we admit; but we had hoped that, among philologists, exegetists, and metaphysicians of this day, it had been exploded. To adopt hypotheses that cannot be sustained, and then to accept or reject revelation only as it accords therewith is a very dangerous course to pursue.

Whether the flood referred to in the sixth and seventh chapters of Genesis was universal or partial we stop not now to ask, only the Scriptures warrant the opinion of a general deluge; and until something more tangible than what is adduced by our author be advanced, some people will think themselves well sustained in their sentiments that "all the high hills that were under the *whole heavens* were covered."

The following are among the remarks found in connection with this article: 1. The author of the "Dictionary" says that the ark "could scarcely have been capacious enough to hold the pairs of some animals, and the septuples of others, of all the species." High authorities think otherwise. The statistics of animals, &c., used well sustain this argument, while we presume most people will be incredulous relative to the numbers given by our author. 2. The species of mammalia, birds, insects, reptiles, amphibious animals, and fishes, &c., form a medley that we presume Jehovah never intended to exist together in the ark. What evidence have we that amphibious animals and fishes were ever designed to occupy a place in this floating home? 3. Because our author cannot conceive how the ark could contain this vast family, he is "irresistibly driven to the conclusion that the deluge was not absolutely universal, and that every species of animal could not possibly, nay, never was intended to find a home in the ark." We ask, should Divine revelation be subjected to such an objectionable test?

EXODUS.—In the article on the Exodus of Israel from Egypt, Mr. Bastow says:

"As the Scriptures speak, with the exception of one poetical passage (Pa. cxxxvi. 15,) of the destruction of Pharaoh's host in the Red Sea, rather than of Pharaoh himself, it would appear, that the impious monarch did not advance into the sea, and thus survived the ruin of his army." Several objections lie against this novel view, but we simply invite attention to the unsound and dangerous principle of interpretation here adopted, namely, that an important historic fact recorded in inspired poetry, unless corroborated by sober prose, is not to be regarded as a real fact, but merely as a poetic embellishment. If this principle of Scripture interpretation be admitted, how uncertain is the meaning of a large portion of the Old Testament, a considerable part of which is poetry? If all the facts recorded in the poetical portions, are to be regarded as figures of speech, or poetical embellishments, unless confirmed by some prosaic narrative, how shall we ascertain their import? Do they mean anything or nothing?

The theory of the north-east wind driving back the ebb tide and leaving the shallows bare in the Red sea to allow Israel to pass over, looks like German infidelity. This scheme does not agree with the views of Dr. A. Clarke on the subject. The Doctor has no violent N.E. wind continually blowing to drive out and keep out the sea. No shoals, no channels left dry by an ebb tide, &c. He thinks the place where the Israelites passed was about twelve miles across, and the water fourteen fathoms deep. To lift a broad and deep mass of water out of its bed and sustain it, not as two broad sheets of water, Mr. Bastow's theory, but as a wall on the right hand and on the left while Israel passed over, would be a real and stupendous miracle. Shoals in the Red Sea left dry by the joint influence of an ebb tide and a violent N.E. wind would be no miracle at all, but only somewhat like the sands on the beach, which are left bare by the receding sea. Mr. Bastow, however, cannot obtain much help from the ebb tide, if, as some authorities say, the Red Sea "is almost tideless."

GOD.—A part of the article on "God" must, we think, have been written in haste. "The term 'God,'" says the author, "is quite a different word from the Anglo-Saxon word '*god=good*.' In the Icelandic Godi, whence perhaps 'God' signifies *Supreme Magistrate*." This is surely a singular mode of accounting for the etymology of our word God. Though Mr. Bastow admits that the word God, in the sense of good, is found in the Anglo-Saxon, from which, be it remembered, the greatest portion of our lan-



guage is derived, he seeks for the meaning of our word God in the Icelandic term 'Godi.' This is, however, a matter of comparatively little import. There are far more objectionable sentences in the same article. Mr. Bastow admits that the Hebrew word *Elohim*, translated God, is in the plural form, though generally connected with a verb in the singular, but he denies that this is any proof of a plurality of persons in the Godhead. He explains the use of this plural form on the ground of what is frequently called, in Hebrew grammars, the plural of *excellence* or of *majesty*. But though some, perhaps most, eminent Hebrew scholars believe that the plural form of words is sometimes employed in the sense of the singular to denote excellence or majesty, yet this is not universally admitted, it being a disputed point. But should this point be conceded, does it follow that the rule applies when the term *Elohim*, referring to the Supreme Being, is connected with a singular verb? When it is considered that the term does sometimes occur in the singular form, and that when it is employed in the plural form in relation to false gods, it is mostly, if not always, to be understood in the plural, we may well pause before we relinquish the old argument for the Trinity derived from the plural form of the names of God being frequently used with singular verbs.

We do not, however, regard this argument as equal in weight and importance to that which is derived from the use of plural pronouns by the Divine Being, as in the following passages: "Let us make man in our image, after our likeness."—Gen. i. 26. "The man is become as one of us."—Gen. iii. 22. "Let us go down, and there confound their language."—Gen. xi. 7. "Who will go for us?"—Isa. vi. 8. Here surely plurality of persons is indicated. How does Mr. Bastow deal with these passages? He disposes of them in a very summary and singular manner. "That pronouns" he says, "were used in a similar way, among the Oriental nations, seems to be somewhat certain: 'The letter which ye have sent unto us,' it is king Artaxerxes who says this; (Ezra iv. 18.) 'We will take the interpretation of it.'—Dan. ii. 36. These are the only examples which Mr. Bastow gives in support of his theory, except several of the passages which we have inserted above, which, strange enough, he cites for this purpose! One would have thought he would have tried to prove that the Oriental nations employed plural pronouns in the singular sense, from independent passages, and not from those adduced to prove the plurality of persons in the Godhead, which is a fair

begging of the question. And what bearing on the point in dispute have the two passages he quotes from Ezra and Daniel? Truly little. Instead of being examples selected from the patriarchal ages, and from the Hebrew nation and language, to which the Book of Genesis belongs, from which most of our quotations are taken, they are taken from a heathen court, and belong to a period after the exile of the Jews to Babylon. Such examples as these can have no weight in the case before us; and we cannot but regret that Mr. Bastow should thus attempt to get rid of the argument derived from the passages we have quoted in favour of a plurality of persons in the Godhead.

MIRACLE.—Mr. Bastow says, "Miracles long to a superior order of things, to a superior world;" and again, "In that world miracles are not miracles, they belong to the course of nature." But where are the proofs in support of these assertions? To what world does Mr. Bastow allude? The Bible says "Miracles are a sign to them that believe not." But are the operations of natural laws signs to unbelievers? Can the laws of nature, as they operate on earth, open the eyes of the blind, give hearing to the deaf, magnify loaves, raise the dead, bestow the gift of tongues, &c., all in a moment? The illustrations stated by Mr. Bastow signally fail to accomplish his purpose. They are strongly fainting with neology, and powerfully calculated to shake the confidence of mankind in the wonderful working hand of God. Does Mr. Bastow know that the place where the Israelites passed through the Red Sea was, in its ordinary state, a *shallow*, and that the "strong east wind" continued to blow in the direction of the divided sea till all Israel had passed over? If so, how is it that the strong wind which lifted up and kept out the waters from the opened passage did not lift and sweep away the Israelites and all their cattle and baggage? The manner of treating the miracle which consumed the sacrifice of the prophet Elijah is not satisfactory. Will the laws of nature account for the concentration of the electric fluid and darting it down just when and where it was required to justify Elijah and to confound the prophets of Baal. Do these circumstances constitute no miracle? Are they merely an extraordinary collection of coincidences? We understand Mr. Bastow to mean so. By what natural law or agency was the rapid river Jordan divided before Joshua and all Israel at a time when Jordan overflowed its banks? there was no wind and shoals to do this. Such theological effects put forth as are manifested in this article may arise from a sincere desire to promote the truth of

God, but we certainly do not think them well adapted to accomplish this object.

**ORIGINAL SIN.**—Our author says, "Original sin is not a thing, but the lack of a thing, it is the universal absence of original righteousness, and not the hereditary transmission of a quality positively vicious throughout the race," &c. St. Paul says, "By the disobedience of one man many were made sinners, that by the offence of one judgment came upon all men to condemnation." If infants are not contaminated by sin, they will need no purification, but will form an exception to the number of them who shall sing, unto Him that hath loved us and washed us from our sins in His own blood. The notion entertained by our author will not be found, we think, in accredited Methodist theology, nor is it supported by the Word of God.

**THE RESURRECTION.**—Mr. Bastow says, "All the particles of the body may be changed between the process of death and resurrection, and the body yet retain its identity." Where in the Scriptures of Divine truth do we find any support for the above sentiments? Surely not in the following passages, "Marvel not at this, for the hour is coming in the which *all* that are in the graves shall hear his voice, and shall come forth," &c. "*It is sown in corruption, it is raised in incorruption,*" &c.

**TEMPTATION.**—Mr. Bastow says, "In the figurative costume of the Mosaic narration there is no evidence that Satan appeared to Eve, either as a serpent, or as an angel of light, or in any other form in the work of temptation." Adopting such a course as is herein pursued, what must be the consequences? Who will be prepared to read the Scriptures with confidence? To say the least, such a course is in many respects very unsafe.

**THE TRINITY.**—On this article there are several objectionable sentences, some of which, for the sake of brevity, we shall pass over. Towards the conclusion we meet with the following startling passage, "As to the Trinity, the Father is God as revealed in the works of creation, providence, and legislation; the Son is God in human flesh, the Divine Logos incarnate; the Holy Ghost is God the Sanctifier, who renovates the hearts of sinners and dwells in the hearts of believers. The personal distinctions of the Godhead consist in these *developments*, made in time, and made to intelligent and rational beings. Strictly considered, distinctive personality, according to this view, is not eternal, and from the nature of the case it cannot be, because it consists in developments of the Godhead to intelligent beings, and those developments could not be made before

those beings had existence. In the Scriptures no more than *three* personal developments are spoken of, because our natural and moral wants require no more for our full alleviation and satisfaction." Here we have a revival of the Sabellian heresy which arose in the third century of the Christian era. "Sabellius taught," says Watson, in his Theological Institutes, "that the Father, Son, and Holy Ghost are only denominations of one hypostasis; in other words, that there is but one person in the Godhead, and that the Son and Word are virtues, emanations, or functions only; that, under the Old Testament, God delivered the law as Father; under the New, dwelt among men, or was incarnate as the Son, and descended on the apostles as the Spirit." Here is a substantial agreement at least between Mr. Bastow and Sabellius. The Sabellian heresy is nearly akin to Socinianism, and naturally and necessarily leads to it. So the history of Christian theology demonstrates, and we are persuaded that Mr. Bastow's language above quoted would not be intelligently read and believed without carrying most persons forward toward Unitarianism. The sooner Mr. Bastow corrects these serious errors the better. We should be glad to see his book freed from all its objectionable portions and become throughout what many parts of it are already—highly creditable to himself and to the community to which he belongs. In its present state some of our influential ministers and judicious friends cannot conscientiously recommend the work to our junior preachers. Let him purge it from its dangerous portions, that it may be without fear recommended to the whole community.

There are several other articles in connection with the respective headings which, in our judgment, need a careful revision,—those under Avenger, Creation, Flood, Judgment, Oracle, Providence, Sanctification, Star, Scripture, &c.

In closing this rather long article, we have very great pleasure in stating that we have received from the author of the "Bible Dictionary" the most frank assurance that "anything unsound, or against the vital doctrines of John Wesley and the Church of England, I shall be happy to alter, nay, I shall think it a duty and privilege to do so." If Mr. Bastow carry out what is here contemplated, we have much pleasure in saying that the "Bible Dictionary" will be one of the best we know of, and it will certainly have our warm recommendation.

We have only to add that if in any way our efforts, with those of our esteemed brethren, many of whose sentiments are incorporated with our own, shall in any measure promote the advancement of the

great doctrines which Primitive Methodists inculcate, and render this valuable work more extensively useful to our own community especially, and to Bible students generally, we shall feel amply repaid for what to us has certainly been no pleasurable task.

2. *Faith and its Fruits: a Funeral Discourse*, on the occasion of the death of the Rev. Andrew Reed, D.D. By the Rev. T. W. AVELING. London: Ward and Co., 27, Paternoster-row. Price 1s.

DR. A. REED was a man of superior ability, large-hearted, practically and profoundly Christian, and after being pastor of the church assembling in Wycliffe Chapel, Commercial-road, London, for half-a-century, he has left behind him a saviour which is as ointment poured forth. Mr. Aveling has furnished an excellent sermon, which will be read with much profit.

3. *A Lecture on the Public Life and Character of Elizabeth Fry*. By CHARLES GORDELIER, Secretary to the Trustees of the Elizabeth Fry Refuge. London: Ward and Co., 27, Paternoster-row: Nisbet and Co., 21, Berner-street; A. W. Bennett, 5, Bishopsgate-street without; J. Coventry, Church-street, Hackney. 1862.

"This woman was full of good works and alms-deeds which she did." If a woman of the present century has merited the motto above, which is also placed at the head of the lecture, Elizabeth Fry was that woman. The lecture is pregnant with interest. We hope it will have a wide circulation.

4. *England's Shame and England's Hope: An Essay on the Social and Moral condition of the People, with suggestions for their elevation and improvement*. By T. CARTWRIGHT. London: Simpkin,

Marshall and Co., Paternoster Row. Nottingham: Dearden and Son. 1862. By the united efforts of philanthropists and Christians much, very much, has been done to elevate the people of this country; indeed, enough has been accomplished to thoroughly stimulate well-directed efforts in the God-like enterprise. Mr. Cartwright is a practical man, and his essay is well adapted to aid in the good work which he evidently has so much at heart.

5. *The Great Prophetic Question: Is the Millennium to be expected before the Second Advent of the Lord Jesus?* A lecture, by THOMAS FREEMAN, B.D. London: Printed for the Author, by Ward and Co., 27, Paternoster Row. 1862. Price 6d.

THIS manual presents a calm consideration of a subject that is exciting increased attention in the church and in the world. The manner in which the author treats his subject is very creditable, and the manual is of a superior character, but we cannot endorse his sentiments relative to the second advent of Christ.

6. *Has Sir Benjamin Brodie spoken the Truth about Homœopathy and its Practitioners?* By J. HARMER SMITH, M.R.C.S., L.S.A., Member of the British Homœopathy Society; formerly Lecturer on Medical Jurisprudence at the Sheffield School of Medicine. Woolwich, S.E.: E. Ruddock, 40, Wellington-street; London: Henry James Tresidder, 17, Ave Maria-lane. Price 4d. WITHOUT entering into the merits of homœopathy or allopathy, we deem the lecture before us a valuable contribution to medical science, and we doubt not it will tend to advance the healing art as well as dispel certain prejudices against a system which at least merits a candid investigation.

## HOME RELIGIOUS INTELLIGENCE.

### DISTRICT MEETINGS FOR 1862.

1. TUNSTALL.—Dear Editor,—It is a pleasing task to record what is really good, and especially so when that good relates to the souls of men and the glory of God. The whole of the business of this very large district was attended to with much honesty and frankness, yet, with the utmost harmony and good

feeling. Each delegate seemed ready to do his best to serve the interests of the cause of his Divine Master, and to promote the welfare and comfort of every preacher throughout the district. It added much to the happiness of all present to find nearly every station in a state of health and prosperity.

The increase in the district for the year is 1,159. The trust estates throughout the district have been increased in number and value, and in some cases the debts have been reduced.

The examination of the young men for the ministry was interesting. The night on which the candidates related their Christian experience and call to the ministry was a season of mental and spiritual profit. The address delivered by Brother P. Pugh was to the point, and comprehended the great essential studies for young men in the ministry.

All the religious services were well-sustained, and attended with much Divine influence. The Sabbath was a high day; processions were formed in different parts of the circuit, which proceeded to the market-place, where Mr. T. Bateman delivered an encouraging address to a large concourse of people. Thence the consolidated procession moved to the camp ground. The preachers occupied three stands the whole of the day. The congregation in the afternoon was large. The sermons were short, pointed, plain, and powerful. Six love-feasts were held in the evening, and all of them were crowded. The speaking was excellent, and about thirty souls professed to find peace with God, through believing. The attention of Brother J. Graham, and the hospitality and kindness of the friends, were duly appreciated and gratefully acknowledged by the speakers at the platform meetings. We wish to make honourable mention of the kindness of the mayor, who granted us the use of the town hall and assembly rooms for our services, free of charge.

At the close of the meeting, the respective delegates returned home much refreshed in spirit and strengthened in fraternal affection.

JAMES PRITCHARD.

2. NOTTINGHAM.—The business in connection with the annual meeting of this district was commenced at Melton Mowbray, on Thursday afternoon, May 1st, 1862, when the financial position of the various chapels in the district was investigated; the result showed that, with a few exceptions, they were in a prosperous condition. This business, together with that of the preachers' fund, occupied the meeting until Friday evening, and the district meeting was opened on Saturday, at 6 A.M.

On examining the circuit reports it was found that there was an increase of 323 members for the year, but as Uttoxeter branch, with 125 members had been transferred to Tunstall district, the number of members was only 198 in advance of the number reported last year.

The meeting was pained to find that some of the stations had done nothing in support of the general chapel fund. The authorities of each station were written to, and they were urged to be attentive to the matter for the future.

Several candidates for probation and for the list of approved preachers were examined, and subsequently recommended to the district meeting. The public religious services were well attended, and as this was the first meeting of the kind ever held at Melton, much interest was manifested. Wesleyans and Independents, as well as our own people, were anxious to entertain the delegates, and though we were not able to furnish guests for all applicants, those who could be accommodated, and many who could not, manifested much kindness. The chapels of other denominations were thrown open to us, and homes, lodgings, and accommodations were freely offered, and we are glad to be able to state that the services held in the places thus offered, as

well as those held in our own chapel, and in the open air were of a very satisfactory character. Sunday May 4th, was a good day: at 6 A.M. the chapel was well filled with attentive hearers, who listened to an earnest and feeling address, touching the serious visitations which had removed from our midst two of our most active and energetic ministers, viz., Rev. J. Brownson and W. Carthy. Many tears were shed, and a solemn awe rested on the whole assembly.

At 9 A.M. services were held in three different parts of the town, whence the several companies made their way to the market-place, and listened to an address, and then united in one body and proceeded to the camp ground, where the power of God was eminently manifested. The sermons were earnest, pointed, powerful appeals to the hearts of saints and sinners. In the afternoon from 3,000 to 4,000 persons listened to the word of life. Two love-feasts were held in the evening; the power of God was felt, and several sinners were converted.

Throughout the whole, a deep-toned seriousness was manifested, and the experience of the young men before referred to, the speeches at the public meetings, the unanimity of mind in the business transactions, and the thoroughly good influence felt in all the services, were very encouraging.

The Rev. W. M. Colles, M.A., presided at the temperance meeting.

WILLIAM WATTS.

3. HULL.—The services in connection with the sittings of this district were commenced on Thursday, May 1st, when a sermon was delivered to a large congregation in the Jubilee Chapel, by the Rev. T. Kendall.

On Friday morning, at 9 o'clock, the members of the Chapel Com-

mittee assembled in the Jubilee school-room. On examination it was found that, with the exception of a few small chapels in rural districts, the Connexional property was in a prosperous condition, debts amounting to £1,337 having been paid off during the year. A great number of title-deeds had been enrolled, and thus a large amount of property legally secured to the Connexion. At 2 o'clock in the afternoon the members of the Preachers' Friendly Society met, and the utmost brotherly feeling prevailed. In the evening a temperance meeting was held in Sepulchre-street Chapel. Addresses were delivered by the Revs. T. Whittaker, R. Cheeseman, and J. Dawson. The chair was occupied by the Rev. C. Kendall.

On Saturday, at 6 A.M. the business of the district meeting was commenced. In the evening the Sacrament of the Lord's Supper was administered in the Jubilee Chapel by Revs. J. Petty and T. Kendall. A very gracious influence pervaded the service.

On Sunday morning friends crowded into the town to help us in processioning the streets and to unite with us in imploring God's blessing. After an address had been delivered in St. Helen's-square, by the Rev. H. Knowles, a procession was formed, which moved to the camp ground, where multitudes listened to the word of life. In the afternoon the spectacle presented was very imposing, about 5,000 persons gathered around the preachers' stand. The starting tear, the excited countenance, and the fervent response, evidenced that the people were moved and melted. In the evening three love-feasts were held simultaneously. The two chapels and the Jubilee school-room, were crowded, and, best of all, we hope upwards of twenty souls were converted.

On Monday morning, at 6 o'clock, business was commenced. Three candidates for the ministry were examined and approved. In the evening a public meeting was held in the Jubilee Chapel. H. Hodge, Esq., occupied the chair, and addresses were delivered by Messrs. T. Whittaker, C. Kendall, H. Knowles, R. Cheeseman, and J. Dawson. Thanks were publicly tendered by the delegates to the friends who had kindly entertained them during the sittings of the district meeting, also to the chairman.

Tuesday morning found the delegates assembled again at 6 o'clock, ready for business, which was concluded by 3 o'clock in the afternoon. In the evening a sermon was preached in Sepulchre-street chapel by the Rev. T. Whittaker, and I believe the services have left behind them a savour that will long be remembered.

THOMAS GREENBURY.

4. SUNDERLAND.—Our district meeting commenced its sittings at South Shields, May 3rd, 1862. God has favoured this district with prosperity, during the past year, and the various sittings of the brethren have been characterised by general unanimity. We report 667 increase of members, for the year. Seven young men, after passing the usual examination, have been received on probation for the itinerancy. The Chapel Committee reported a reduction of chapel debts for the year amounting to £1,364 7s. 9d., while the sum of £1,197 13s. 6d. has been expended on improvements and alterations. Ten new chapels have been built at a cost of £5,861 10s. 4d., of which the sum of £2,568 8s. has been realized. Two other chapels have been erected, of which no report has yet been received. The public services were

attended. The various speakers and preachers were favoured with liberty. God graciously imparted his Holy Spirit; and several souls were converted. The delegates from the various stations have returned home with refreshed spirits, after recording their heartfelt thankfulness for Divine mercies, and the kindness of our friends in this town. The services will be long remembered as times of refreshing from on high.

THOMAS SOUTHRON.

5. NORWICH.—Dear Editor,—The thirty-seventh annual meeting in connection with this district commenced on Thursday evening, May 1st, in the ancient city of Norwich. The religious services were commenced by R. Key, of Halesworth, who preached in Cowgate Street chapel, and many felt it good to be there. On Friday, May 2nd, W. Kirby, of Bury St. Edmund's, preached at six o'clock A.M., in Lakenham chapel, in which the business sittings were commenced at nine o'clock for the purpose of examining into the circumstances of our Connexional property within the district, and which were found to be very satisfactory, there having been twelve chapels erected, several new school rooms built, and upwards of £611 reduction in chapel debts during the year. In the evening, while the persons appointed were examining candidates for the ministry, sermons were preached and addresses delivered in various parts of the city by E. Blake, of Docking; W. Yeadon, of Colchester; W. H. Meadows, of Brandon; W. Rudd, of Ipswich; and W. Dolman, of North Walsham. On Saturday morning, at five o'clock, preparatory to opening the full district meeting, G. Dawson, of Aylsham, preached an appropriate sermon. H. Gunns was chairman, and R. Howchin

the secretary, of the district meeting. The reports from the various circuits were examined, and on the whole were found satisfactory, the increase being 325. In the evening of the same day an interesting meeting was held in Lakenham chapel, when the four candidates for our ministry gave clear accounts of their conversion to God, religious experience, and call to the work. Sunday morning opened with favourable weather, and the friends of truth from the surrounding neighbourhoods were seen at an early hour hastening to our old city, and at six o'clock A.M., R. Howchin, of Yarmouth, preached, after which the Lord's supper was administered by R. Key, R. Howchin, W. Yeadon, and the writer, and throughout the service all seemed to feel an unusual measure of heavenly influence. At nine o'clock many friends assembled at Lakenham, Cowgate, and St. Benedict's chapels, and processioned thence through various parts of the city towards the Market Place, where the processions united, and after a short address and prayer, the whole company moved in order to the Chapel Field, (which is a beautifully spacious green, surrounded with majestic Elms, within the old city walls,) where three preaching stands were occupied to a good purpose. In the evening four love-feasts were held, one in each chapel, and one in Lakenham school-room, and in the prayer meetings which followed several individuals bore testimony that the Lord of hosts was present to save sinners and sanctify believers. On Monday morning, after a sermon by W. Rudderham had been listened to, the preachers were stationed, and though each delegate appeared to feel a deep interest for the circuit he represented, yet there was an anxiety manifested for the general good of the district. In

the evening a missionary meeting was held in the Lecture Hall, where upwards of one thousand persons were present; the chairman and speakers realized much divine aid, and the audience was enthusiastic. After a vote of thanks for the loan of the hall, and to the friends who had entertained the delegates, the multitude withdrew. Thus closed the public services of this annual gathering. May much fruit be seen in eternity. H. GUNNS.

6. MANCHESTER.—Our district meeting was held at Northwich. The religious services were commenced by a sermon from the Rev. D. Tuton, in the open air at half-past six on Friday evening, the 2nd of May. The Rev. W. Inman preached in John Street chapel at half-past seven the same evening. On Saturday evening a large meeting was held in the same place to advocate the temperance cause; John Thompson, Esq., occupied the chair, and addresses were delivered by the Revs. J. Morton, T. Doody, W. Inman, D. Tuton, G. Stansfield, and W. Antliff. On Sabbath morning, at six o'clock, the Rev. W. Antliff preached in the chapel, after which the Revs. J. Osocroft and G. Stansfield administered the Lord's supper. Two open air services were held at half-past nine, and addresses were delivered by Messrs. T. Jones, S. Bennett, M. Dickenson, G. Smith, &c., and two processions sang to the chapel, when the Rev. J. Garner preached at half-past ten. At one o'clock the friends formed two processions, and marched singing to the camp ground, where several thousands assembled. But the weather proved wet, and to some extent interfered with the success of the services. Sermons were preached, however, by Messrs. J. Morton, J. Ball, T. Meredith, and D. Tuton. In the evening very

excellent love-feasts were held in our chapel and school; also in the Wesleyan school, kindly lent for the occasion. Several souls obtained salvation by faith in our Lord Jesus Christ. In the forenoon of the Sabbath the Rev. J. Oscroft supplied the Wesleyan pulpit, and the Rev. G. Stansfield that of the United Methodist Free Church; and in the evening the Rev. W. Antliff preached in the former and the Rev. J. Garner in the latter. The congregations were large and attentive, and much good is believed to have been done. On Monday evening the services were closed with a missionary meeting, addressed by Messrs. J. Garner, G. Stansfield, and C. Jackson. Two young men, who have passed through their four years' probation, have been examined and approved by this district meeting. They gave an account of their conversion and call to the ministry, and were afterwards suitably addressed on the importance of the ministerial work, and the qualifications requisite to an efficient discharge of its various duties, by the General Committee Delegate, the Rev. W. Antliff. Mr. J. L. Buckley, of Stockport, occupied the chair, and Mr. S. Rains, of Manchester, the vice-chair. Votes of thanks were accorded to Mr. Antliff for his able address, and an expression of regret that he was likely soon to leave the district; and also a vote of thanks was passed to the chairman for his services; and the services, which throughout had been of an interesting and profitable character, were brought to a close with votes of thanks to the Northwich friends for their kindness to the delegates. May they and their guests meet in heaven!

W. ANTLIFF.

7. BRINKWORTH. The services in connection with the meeting of

the delegates from the several Circuits in this district, were commenced at Banbury, on May 1st, in the evening, when a sermon was preached by the Rev. T. Powell. Sermons were also preached in the chapel at five o'clock in the morning, and in different parts of the town in the open air at six in the evening, to orderly and attentive congregations. On Friday evening, May 2nd, a service was conducted by the Rev. S. Turner, commencing at seven o'clock, when four junior brethren related their Christian experience, and call to the ministry. At eight o'clock a temperance meeting was held in the Town Hall, which was presided over by Mr. R. Brazier, and was numerously attended.

On Saturday evening, May 3rd, the Lord's supper was administered after a sermon by the Rev. E. Rawlings. Many of our friends had been anxiously desiring a fine day for the camp-meeting, and on the morning of the Sabbath, we were delighted with the weather. At nine o'clock, a large number of ministers, delegates, friends, and others assembled in front of the Town Hall, and listened to a graphic description of the "Better Country, and the Way to It," by Rev. H. Yates. The procession then moved to the Britannia cricket ground, when earnest sermons were delivered and the morning service was closed by a sermon to the children. At half-past one the procession started from Banbury Cross; the singing was good, and attracted a vast concourse of people. During the afternoon it was thought there were not less than four thousand persons present, many of whom paid good attention to the appeals which were made to them. In the evening, two love-feasts were held, one in the chapel the other in the central corn-exchange. The speaking was lively, some spoke of their attainments in sanctification, and there was re-



joining over the conversion of sinners to God. On Monday evening, a public meeting was held, and the chapel was crowded, the Rev. S. Turner occupied the chair, and addresses were delivered by several speakers. The delegates were gratified with the kindness they had received from the society at Banbury, and by the hospitality which had been shown to them during their stay.

On Tuesday evening the religious services were brought to a close by a sermon from the Rev. H. Heys.

Great harmony prevailed during the transaction of the district business. Most of the stations reported progress, we have an addition of 244 to our ranks, several of the chapel debts have been reduced, our schools are prosperous, and peace is in our borders. Praise the Lord.

HENRY PLATT.

8. LEEDS.—The seventeenth annual meeting of the Leeds district was held in the city of York. The various sittings of the meeting were characterized throughout by brotherly love. Most of the stations were found to be in a healthy condition. The net increase for the year is 351. The meeting was gratified with the improvement of the financial state of chapel property, debts having been reduced to the amount of £2,314 13s. Nine new chapels have been opened, and the sum of £1,426 13s. 5d. has been realized towards their erection.

Eight young men, two of whom were candidates for the list of approved preachers, and six were candidates for the ministry, passed through a close examination in theology, grammar, logic and rhetoric.

The public services commenced on Thursday evening, May 1st,

when the Rev. J. Harvey preached. On Friday evening the Rev. T. Newell held forth the word of life. On Saturday evening, the sacrament of the Lord's supper was administered by the Revs. R. Smith and H. Leigh. On Sunday a camp meeting was held in St. George's field, and was numerously attended, there being not fewer than from 5000 to 6000 persons present. Lovefeasts were held in the evening, in the chapel and school-room, the cloud of the divine glory rested upon the church, and several sinners professed to be converted.

On Monday evening, an interesting jubilee meeting was held in the chapel, under the presidency of Alderman James Meek. The Revs. J. F. Parish and H. Harris related their Christian experience and call to the ministry, after which addresses were given by the Revs. R. Smith, T. Newell, J. Harvey, W. Jackson and J. Simpson. During the meeting, H. J. McCulloch, Esq., presented £50, and the chairman £100, to the jubilee fund. The several delegates returned to their stations highly delighted with their visit to York.

CHARLES SMITH.

9. BRISTOL.—The annual meeting of this district commenced its sittings at Hereford, on May 3rd, 1862. The greatest unanimity prevailed among the brethren throughout the whole of the meeting. The honour of God, and the good of the circuits appeared to be kept in view in the transacting all parts of the business. From the circuit report it was found that the stations were in a healthy and improving state, some of them enjoying a rich outpouring of the Holy Spirit. We have not a decrease on any station, but have the pleasure of reporting a district increase of 651 members for the

year. To God be all the glory. Religious services were held in the chapel at five o'clock in the morning and also in the evening of each day. Open air meetings were conducted in several parts of the city, the whole of which were well attended, and much Divine influence was felt by the people assembled. The young men who are finishing their probation, underwent an examination, preparatory to their being received into the list of approved preachers, stated their Christian experience, and call to the ministry, before a large and attentive congregation, and received a very suitable charge from one of the senior brethren. May they be faithful in the great work of the ministry to which they have been publicly set apart.

Sunday was a great day; in the morning at eight o'clock, processions were formed and moved through the principal streets of the city, to the High town, where a sermon was preached, after which the procession re-formed and proceeded to Widemarsh common, at which place the camp-meeting was held. From two to three thousand persons were present in the afternoon, who behaved with the greatest decorum. The sermons were short, plain and powerful. The prayer-meetings were well supported and mighty, and the weather was all we could desire. Praise the Lord! In the evening while the love-feast was going on in the chapel, some of the brethren held a meeting out of doors as there were large numbers who could not get into the chapel. At both of these services, the Lord was with his people of a truth, hard hearts were broken down in penitence, and loud cries for mercy were heard from many a tongue, nor was the cry in vain. He who is "mighty to save" came to the help of the needy, and made them to rejoice in

his favour. Before the day closed, we took the names of above thirty persons, who professed to have found peace through believing in Jesus. May they be faithful unto death. A public platform meeting on Monday night, brought our district services to a close. It was good to be there. We believe the visit of the brethren will be long and profitably remembered. That the Connexion may become increasingly prosperous is the earnest prayer of  
JOHN BUTCHER.

10. LONDON.—Services in connection with this district were commenced at Newport, Isle of Wight, May 1st, 1862. In the evening a sermon was preached in the open air by the Rev. T. Penrose, after which a discourse was delivered in the chapel by the Rev. G. Lamb, which was listened to by an interested and attentive audience. On Friday morning sermons were preached at six o'clock by the Revs. J. Hall and J. H. J. Beckhurst; and in the evening in the open air by the Revs. C. S. Willis and L. Mainprize, after which a temperance meeting was held in the Queen's Rooms. On Saturday morning a sermon was preached by the Rev. J. Nixon, and in the evening a meeting was held in our chapel, when the Revs. C. S. Willis, J. Young, E. Masterman, J. Hall, and S. Hart, related their religious experience, call to the ministry, &c., and they were afterwards addressed by the Rev. W. Harland. This service was succeeded by the administration of the sacrament of the Lord's supper. On Sunday morning at seven o'clock the Rev. M. Lupton preached in our chapel, and at nine o'clock the delegates met in the chapel, and proceeded to the Town Hall, where a sermon was preached by the Rev. S. Loxton, after which the procession moved on to the camp ground, but

the weather proving unfavourable, the people returned to the chapel, in which, services were conducted morning and afternoon. At five o'clock a sermon was preached at the Drinking Fountain by the Rev. W. Harland, after which a love-feast was held in the chapel, but hundreds of people being unable to obtain admission, preaching was resumed in the open air by the Rev. G. Austin and others; a mighty influence rested on the love-feast, and in the prayer meeting following several souls sought and obtained pardon. Sermons were also preached during the day by several of the delegates, who occupied the pulpits of nearly all the chapels in the town. On Monday a tea and public meeting were held in the Queen's Rooms; the former was attended by about 260 persons, who partook of an ample repast gratuitously provided by the friends. The public meeting was presided over by the

Rev. M. Lupton, and addressed by Messrs. T. Huckle, M. Wilson, T. Penrose, G. Lamb, and W. Harland. The Ryde chapel choir kindly favoured us with their services on the occasion, and materially helped to sustain the interest of the meeting. The business of the district was attended to with much harmony and good feeling. The successes during the past year are of a pleasing character, the reports shewing an increase of members for the circuits of 182, and for the missions 676, while the chapel debts have been reduced £1,199 4s. 5d. We desire to make grateful mention of the kindness evinced by those friends (many of whom are connected with the several churches in the town) who have entertained the delegates, and we feel persuaded the delegates will long cherish pleasing reminiscences of the Isle of Wight.

W. BAITSON.

JAMES HALL.

## WORK OF GOD.

OLDHAM CIRCUIT.—Dear Brother Harland,—I am directed by our quarterly board to send you a few lines respecting the progress of the work of God in this station.

It is very gratifying to be able to state that during the five years of my residence here the number of members has been nearly doubled, there being about 550 when I entered the station, and nearly 1050 now. We report 220 increase this year. Our finances have improved in proportion to our increase in members, the ordinary income being £40 per quarter five years ago, and upwards of £70 now. We had then two travelling preachers, and now four. Then we were one moderate station, and now on the point of being made into two. During the same time we have built two new chapels, at a cost of £1,500, and bought land for three

more, which it is intended to proceed with as soon as trade shall revive. The debts on our chapels have been reduced some hundreds of pounds, our missionary revenue has greatly increased, and so has our circulation of connexional literature, for we found twenty-six subscribers for the large magazines, but now we have a hundred, and the small one has risen from about a hundred to two hundred and fifty. The seats in our Oldham chapel are nearly all let, and the average attendance has risen from about two hundred to six hundred, and the other places have a corresponding improvement to note. Hollinwood society, when I came, was composed of eighteen persons, and now it numbers a hundred and four. At nearly every place in the station the improvement has been heart-cheering. The progress has

been gradual, and almost uninterrupted. Some extra labour has been resorted to, and many of our excellent brethren have laboured very zealously to promote the present state of prosperity. And my colleagues deserve great credit for their untiring zeal in the blessed work—those who are now with me and those who have removed. General harmony has characterized our official meetings, and with here and there a little drawback, we have had all along great cause for devout thanksgiving to Almighty

God. I am by no means disposed to claim for myself the honour of the good that has been accomplished, but to the united and persevering efforts of the brethren generally, under God, much of our success is cheerfully attributed. I hope and pray that the next five years may be as prosperous here as the past, and that when I shall be elsewhere I may often hear of the growth of my old station, and that the blessed work of God is still going forward gloriously. Praise ye the Lord. W. ANTLIFF.

### MISSIONARY SERVICES.

**DRIFFIELD CIRCUIT.**—Dear Editor,—We have recently closed a course of very interesting and profitable missionary services in this station. On Sunday, April 13th, 1862, preparatory sermons were preached at Driffeld, Cranswick, Kilham, and Nafferton, by the Revs. J. North of Tadcaster, J. Whittaker of Hornsea, P. Newton, and J. Hodgson.

Public meetings were held at the above-named places on the four following days,—Addressed by Messrs. J. North, T. Whittaker, T. Giles, and J. Hodgson; Brother William Bowes occupied the chair at Cranswick, Brother E. Tyas at Driffeld, Brother H. Jordan at Kilham, and Brother G. G. Cherry at Nafferton. We were also assisted at the Driffeld meeting by

the Revs. W. Mitchell (Independent), and E. F. Monk (Baptist), and the Rev. J. Scruton, helped us at Cranswick.

The meetings were of a very profitable character, and a fresh impetus has been given to the missionary enterprise at each of these places. Our deputation, J. North and J. Whittaker, did us good service.

The following sums were raised, —Cranswick, £13 12s. 2d.; Driffeld, £28 1s.; Kilham, £3 12s.; and Nafferton, £3 4s. 1d.;—Total, £48 9s. 3d., being £1 12s. 11d. above what was raised at the same places last year.

That the speakers, collectors, donors, and hearers may meet in heaven is the fervent prayer of

THOMAS GILES.

### SEASONABLE AID AND SPECIAL EFFORTS.

**1. BARNSELEY.**—Dear Brother Harland,—As supplementary to the account which appeared in our Magazine for November of last year, you will be happy to learn that we have recently received another donation of £25 from Mr. Henry Wombwell, a gentleman in India. At the time of his canvass for the reduction of the debt on our chapel and schools at Barnsley, Mr. S. Hockaday wrote to Sir G. Womb-

well, of Newburgh Park (late high sheriff of the county of York), supposing him to be the owner of the Wombwell estate, near this town; Sir George, with the courtesy and kindness of a true English gentleman, wrote back, informing Mr. Hockaday that the Wombwell estate was not his property, as he had supposed, but the property of his brother Henry, to whom he would be happy to forward the letter in

question, believing that his brother would feel a pleasure in aiding such an object. Mr. Henry, the gentleman in India, on receiving Mr. Hockaday's letter, sent instructions to Sir George for £25 to be paid as his donation, with an intimation that he would probably do something more on his return to England.

Now, sir, such generosity from British gentlemen demands our best thanks, and is worthy of record in our Connexional organ.

GEORGE NORMANDALE.

2. ALFORD CIRCUIT. — Dear Brother Harland,—The Alford Circuit authorities wish gratefully to acknowledge their gratitude to the trustees of the late Mr. Allison, of Sutton-in-the-Marsh, for the kind and faithful manner in which they have discharged their duties in the payment of the legacy left by the said Mr. Allison to the Primitive Methodist Connexion. The greater part of the money was received on November 30th, 1861, by Messrs. Maltby and Byron. And as the last conference kindly granted that a portion of it should be used for important purposes in the Alford Circuit, we deem it right to say that the Alford Chapel debt has been reduced £37, and the debt on the Mablethorpe Chapel £29. £10 have also been paid to the gentleman who lost that sum in the sale of the Markby chapel. £9 have also been granted to the trustees of Trusthorpe Chapel, and

the friends there having raised about £6 more, have put a new boarded floor, new pews, &c., into the chapel.

£10 have also been granted to the trustees of Mumby-cum-Chapel, with that sum and a good effort of their own, a new boarded floor is being put into the chapel, the pewing renovated, and other improvements effected. £10 have also been granted to the trustees of Mablethorpe chapel, to pay off back interest, to enrol the deed, and to repair the chapel, making a total of £105, and leaving a balance in hand of £145 towards the erection of a preacher's house at Alford, as soon as a suitable site of land can be secured.

We would here also acknowledge the kind and prompt attention of Messrs. Byron and Maltby, in assisting the writer and others in the settlement of the above. What a great deal of good many of our wealthy friends might do in lowering chapel debts, building circuit houses, sending missionaries abroad, &c.

I would just say that the trustees of the Ingoldmells Chapel are also putting in a new floor, and otherwise renovating their chapel with the surplus money belonging to it, so that most of the chapels in this circuit will be comfortable. I hope the station will rise in spiritual matters and become powerful. We have had about eighty souls converted during the past year.

JOHN BURROUGHS.

## CHAPEL ANNIVERSARIES.

1. DEAL AND DOVER MISSION.—Dear Editor,—Services in connection with the second anniversary of our Charlton Chapel were celebrated on Sunday and Monday, March 30th and 31st, 1862. On Sunday three sermons were preached by the Rev. T. Penrose, of London. On

Monday a tea was provided, when upwards of one hundred persons partook of the sumptuous repast. After tea a public meeting was held in the chapel; the chair was occupied by J. Diggle, Esq., and addresses were delivered by the Revs. J. B. Hart (Indepen-

dent), R. Chapman (Wesleyan), T. Penrose, and the writer. The services passed off well, and we trust good was done. I have much pleasure in saying that the proceeds amounted to £6 7s.  $\frac{1}{2}$ d. Glory be to God. Amen.

JOHN COOPER.

2. SWANSEA.—Dear Editor,—On Sunday April 20th, 1862, we celebrated the first anniversary of our new chapel. We were graciously refreshed under three sermons preached by the Rev. M. Wilson of Reading, and three souls professed to obtain salvation at the prayer meeting held after the sermon. On Monday 21st Mr. Wilson delivered a lecture in the Town Hall: subject "The Flood and the Ark." J. T. Jenkin, Esq., Mayor, presided on the occasion, and referred with much sympathy and good feeling, to our difficulties, disappointments, and perseverance attendant on the erection of our "elegant new chapel," calling the special attention of the public to our loss by fire of the old chapel in Tower Lane on the 13th of March last. The fire originated in an adjoining workshop. Unfortunately for us, the Chapel was not insured, and a debt at the time on it was £124. The loss to the society is about £200. But it will we hope induce sympathy in those to whom this necessity compels us to appeal for help.

On Monday and the two following days we held our Bazaar, (on behalf of our new chapel). In this effort our ladies were found to have displayed much taste, and evinced great industry in the number of elegant and useful articles placed on the stalls. But owing to commercial depression, and the holding of another Bazaar in the town at the same time, our sale was rather limited. The amount realized exceeds £40, leav-

ing an unsold stock of more than £20 to be disposed of as soon as practicable. This sum added to the £333 previously raised, more than meets the one third required by rule. To all who have helped in this enterprize, we tender our best thanks, especially, to the Sabbath school children, for their very great industry in penny gatherings, which amounted to £6 10s.

G. DOBSON.

3. EAST KNOWLE, MOTCOMBE CIRCUIT.—On Good Friday and Easter Sunday, April 18th and 20th, 1862, our chapel anniversary at East Knowle Green was celebrated. On the former day about 160 persons partook of an excellent tea. Subsequently a public meeting was held, under the presidency of the Rev. T. Powell, and addressed by Messrs. W. Gray, M. Lear, W. Blandford, and T. Kench. On Sunday Mr. Powell preached two sermons to good congregations. At each service much of the Divine presence was realized. The proceeds of the anniversary are £8 7s.  $\frac{1}{2}$ d.

T. KENCH.

4. COVENTRY.—Dear Editor,—We held our Coventry chapel anniversary May 4th, 1862, when two sermons were preached by Dr. Barlow. Considering the stagnation of trade, and the poverty of many of our people, we think the collections were creditable, amounting to £3 3s., being an advance on the sum realized last year. I am happy to add that six souls were made happy in the Lord Jesus Christ after the evening service. The Lord has been blessing his own word and crowning the labours of His servants on this station for the last twenty weeks, in the salvation of souls.

WILLIAM PEACEFULL.

## OBITUARY.

1. Died at Spilsby, Nov. 18th, 1861, FANNY, daughter of William and Sarah BAILEY, aged twenty-three. During 1859, she became the subject of affliction; she then "thought on her ways, and turned her feet to God's testimonies." Afterwards she became a member of our church, of which she was an ornament till death. When health permitted her to attend the public ordinances, they were her delight. Her sanctified affection for her Christian associates was very strong, and her fellowship with them was sweet. When laid aside by affliction, her absence from the house of God was a great trial to her, yet she did not murmur, but knowing that it was the will of her heavenly Father, she with patient and cheerful resignation drank the cup of suffering and trial. When visited by the ministers and members of the church, their visits were gratefully received, and her countenance beaming with holy joy, bespoke the serenity and happiness which she felt. Her conversation indicated the clearness of her views of divine mercy, her simple and assured trust in the Lord Jesus, and the preciousness of the salvation which, as a believer in Him, she enjoyed. Though conscious that her end was approaching, she knew no fear; grounded and settled on Christ, her heart was fixed. Her last days and hours were mostly spent in speaking and singing of heaven, in exhorting her relations to meet her in heaven, and in earnest prayer for their conversion. To her most intimate companions, when taking their farewell of her, she spoke of the preciousness of Jesus in terms of singular richness and sweetness. A lovely flower, she was blooming under the shade of bodily suffering; now plucked by the hand of death, and planted in the shadeless and eternal sunlight of her Saviour's presence and glory. May we meet her in heaven.

GEORGE WEST.

2. MRS. SARAH FARR, of the Murdy, Cwm Circuit, departed this life November 26th, 1861, aged 40 years, leaving a husband and six children to mourn their loss. Our departed sister was of respectable parentage and connexions in life, she being a lineal descendant of the late Walter Marsh, Esq., who was a popular and influential magistrate in this neighbourhood. We are aware that her earthly connexions did not exempt her from the depravity of human nature, nor cause her to appear otherwise than a sinner before God; this she felt, acknowledged, deplored, repented of, and she found pardon

through faith in Christ Jesus. During the last twenty years of her life, we believe she had a predilection for the Primitive Methodists, although she stood aloof from them till within about four years of her death. About that time she was enabled to rejoice in the God of her salvation; but through inattention to the Christian duties that devolved upon her, she did not long maintain that happy state. We are thankful, however, to say that during her illness—consumption—which was of long continuance, she regained more than she had lost; her natural disposition was subdued, her carnal mind at last conquered, and grace was strikingly triumphant. Soon after her connexion with our people, the society and congregation at Lower Meascood wished to build a chapel, and in their extremity Mr. Farr, the husband of the deceased, kindly offered to give a plot of land for a chapel site. It was accepted, and there stands a neat, commodious, and substantial chapel, with which are connected a respectable society and a day school, and the chapel is debtless. In this chapel our departed sister took a great interest, and considering the delicate state of her health, she exerted herself very much, and was also kind to the cause in other ways. During her confinement to her room, she was visited by several friends, but more especially by brother Jones, who visited her frequently, and who found her in a very happy state of mind. The fear of death was entirely removed, and her prospects were bright and cheering. In this happy state she bade adieu to sublunary objects. May the bereaved husband and children never forget they have another attraction to the skies.

J. GWILLIM.

3. Perished at sea, on the 2nd of November, 1861, JOHN WILSON, of South Shields. The sea-going mariner may leave his dearest friends at home, and start on his voyage, cherishing the fondest hopes of shortly returning to greet, and to be greeted by, his loved ones, but he knows not "what a day may bring forth." These remarks are strikingly illustrated in the unexpected death of Mr. John Wilson.

Brother Wilson attended the house of God on Thursday evening, October 31st, 1861, and on Friday, November 1st, about noon, sailed from Shields for London, with a fair wind, but during the following night a tremendous gale swept along the Durham and Yorkshire coasts, and lashed the ocean into fury, so that its angry surges made graves for many tem-

pest-tossed sailors. The barque "Perseverance," of which Mr. Wilson had been captain for seventeen years, being unable to weather the storm, is supposed to have foundered between Flamborough Head and the Humber, early on the morning of the 2nd of November. In this heavy and sudden calamity, eleven individuals found a watery grave. Many are cut off as suddenly as the master of the ill-fated vessel "Perseverance," but few are better prepared to meet the "King of Terrors" on the open seas.

John Wilson was the son of Thomas and Jane Wilson, of Scarborough, at which place the subject of our remarks was born in 1808. His parents were church-going people, but John, in his boyhood, chose to attend the Baptist chapel, and being religiously impressed, he joined the choir of that place of worship. We are not aware that he was ever a member of the Baptist church, but he cherished religious emotions, and resolved to be good, and to do good. He was sober and industrious from his youth up. He served seven years' apprenticeship as a shipwright, with Messrs. Tindall, of Scarborough, and continued in their employ for about thirty-eight years; this servitude, under the same employers, speaks well for the departed.

About three years ago our departed friend united with the Primitive Methodists, meeting in Sutton-street chapel, London, and two years since he united with the same denomination at South Shields. He met in class both in London and at Shields when opportunities presented themselves, and if we are not misinformed, he held seats in both Sutton-street chapel and in our Glebe sanctuary, South Shields, and he always paid his seat rents. He did not desire that his religion should cost him little or nothing. He possessed vital godliness, and tried to show his gratitude by his offerings at the altar of Christ. He was a living epistle, observed and read by living men. Moral excellence did not exempt him from a grave in the open sea; there his mortal remains repose, and may repose, until, in compliance with the irresistible demand of Jesus, "the greedy sea shall yield her dead."

The "Perseverance" reached not her destined port, but the enfranchised soul of the saint would enter the haven sought and found. A widow and seven children are left to mourn the loss of an affectionate husband, and a kind and attentive father. May they meet him in heaven. Amen.

P. CLARKE.

4. Died, at South Shields, on the 18th of November, 1861, MARGARET WALKER, aged sixty-eight years. Religion is always

the same, but human experience of its vitality and power differs widely, and human natural temperaments contribute very largely to the delightful variations found in the Christian life. Every Christian believer has the same Divine faith within him, but the Divine faith is not so influential on one mind as upon another, simply because all minds are not equally enlightened, sincere, and earnest. Religion is a Divine life, a life, too, which influences to a larger or smaller extent every follower of Christ.

In 1821, being the twenty-eighth year of her age, Margaret Walker was awakened, converted, and united with the Wesleyan Methodists at South Shields, and continued a member with that society for three years, when she joined the Primitive Methodists, and she continued a member of our society at South Shields till death. She lived a quiet and consistent life. There was nothing flashy about her saintly experience; hers was a meek and quiet spirit. There was no mystery surrounding her every-day life—it was readable. She was one of heaven's nobility, honoured with the avowal, "She is always the same." An admission this coming from her acquaintances, and implying a Divine harmony between the life and the Bible. Nothing could be more strikingly manifested than her ardent attachment to the house of God. In spirit she "served the Lord day and night in his temple." She was not one of the multitude of professing Christians, who, when judgment begins at the house of God, they will not be found there. Our departed sister often attended the house of the Lord when very unfit to attend; in fact, she has often attended, when, after service, she had to be led home.

Being of a delicate constitution, her life was emphatically a life of suffering; yet she patiently endured affliction, knowing that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us. She suffered, trusting in the living God. In her last affliction, her sufferings were often very excruciating, and her oft-repeated prayer was, "Lord, help me."

A few days before her death, the writer of this obituary enquired "Are you happy?" Her reply was prompt, "Very happy." He again asked, "Do you rely on Christ alone for acceptance with God?" Her answer was ready,—

"Other refuge have I none,  
Hangs my helpless soul on Him."

Again the question was put, "Do you hope to enter heaven?" Her reply was calm and confident, "I am only waiting



till the Master calls." And thus this blood-purified soul passed to the Paradise of God.

P. CLARKE.

5. **PETER GREEN BARRON** was born at Bradley, Silsden Circuit, October 14th 1841. When age and circumstances would admit, he was sent to our Sunday-school at the village in which he was born, and subsequently, when his parents removed to Eastburn, he went to the Sabbath-school at this place.

As his father was a local-preacher and his mother an Israelite indeed, Peter's mind was powerfully impressed with the importance of Christianity, the blessed and benign influence of religion was manifested at home amid the varied toils, anxieties, and difficulties of every-day life, consequently he seldom indulged in common vices; nevertheless, he was convinced that before he could please his heavenly Father he must experience a change of heart. A revival broke out at Eastburn in the winter of 1857, and Peter was among the first who obtained a new heart.

After his conversion his greatest ambition was to be a real Christian, and a useful member of society. When about eighteen years of age, he became a teacher in the Sabbath school, and—

"The Sunday-school was his delight."

He was also a total abstinence, and a member of the Band of Hope.

He paid some attention to the cultivation of his mind, as the writings he has left behind testify. He was also very regular at and devout in the public service of the sanctuary. Nor was he negligent of his closet duties. Consumption, for eight months, confined him at home. His parents tried all available means for his benefit, but all efforts proved futile. The writer occasionally visited him during his protracted affliction, and always found him confidently trusting in God and happy in the Saviour, and no wonder, for his time was principally spent in poring over the sacred pages, and in communion with his heart and heaven.

As the day of his death approached, he was most earnest in exhorting his companions in religion to endure to the end, and he was also faithful in warning his unconverted kinsfolk to flee from the wrath to come.

On the 21st of November, 1861, without a murmur or a groan, he sweetly expired in the arms of Jesus, in the twenty-first year of his age.

A. WATKINSON.

6. **ANN KNAGGS**, the beloved wife of Peter Knaggs, farmer, Wetwang Field, Driffield circuit, departed this life Novem-

ber 30th, 1861, in the seventy-fifth year of her age, and in the forty-first year of her Christian pilgrimage. Mrs. Knaggs was born at Lund, and by her parents she was induced to attend the Established Church. In the summer of 1820, the Primitive Methodists commenced preaching at Driffield, and the late John Hewson made his way to Wetwang, to preach the gospel of Christ. Through his labours she was awakened to a deep sense of her lost state, and she became an earnest seeker of salvation, but she did not obtain pardon till 1821, when, as John Oxtoby was labouring to promote a revival of religion, Sister Knaggs, among others, was enabled to believe on the Lord Jesus Christ unto salvation. She at once joined our society. She loved the house of prayer, but the people of her choice had no chapel at that time; but she did not rest till the desire of her heart was obtained by the erection of a chapel; on May 1st, 1824, the chapel was opened for public worship by Mr. Thomas Cook.

At that time she rejoiced much in the Lord. Her attendance at the means of grace was regular, her place at the class-meetings was always occupied. For the thirty years she met in my class I do not know that she was ever absent. Her experience was always clear; she always felt that God, for Christ's sake, had pardoned her sins, and her soul rejoiced in hope through our Lord Jesus Christ. In zeal she excelled many. Preaching services and prayer meetings were to her soul seasons of refreshing. In proof that she loved the gates of Zion more than ease at home, in thirty-three years of her Christian life she walked at least 10,000 miles to hear the word of God,\* and to join in the services of the sanctuary. In her closet devotions she was regular and importunate. Her kindness to the preachers of the gospel will long be remembered. For many years Mr. and Mrs. Knaggs welcomed to their home both itinerant and local preachers. Her last affliction, which was a cancer near her breast, was endured with much patience and resignation to the will of God. For some time she was able to ride to the means of grace, and hopes were entertained by her family and the church of her recovery, but her affliction had taken deep root, and as her weakness increased, she seemed to be ripening for glory. In my visits to her house I always found her trusting in God. Upon her soul there rested a deep sense of the Redeemer's presence.

In May, 1861, it became manifest that her earthly house was dissolving, but her soul was strong in the Lord, thirsting \*She resided a mile from the chapel.

for the salvation of her family and for the spread of the Redeemer's kingdom throughout the world. Sunday, November the 24th, I spent the afternoon in her presence, and the room was as the gate of heaven to our souls. She rejoiced in the prospect of her future rest at the right hand of God. On Friday, November 29th, I found her too weak to sing much. Her last request was for prayer. I and her granddaughter, who is a pious woman and member of our society, knelt by her side and prayed, and while we were praying, the glory of God overshadowed us, and in a few hours her spirit entered into rest.

May her husband and family meet her in the kingdom of God. Amen.

GEORGE BULLOCK.

7. Died, at Cumberworth, Alford Circuit, December 7th, 1861, RICHARD COLLINS, aged sixty-seven years. Our departed brother had been the subject of saving grace for nearly thirty years. In the early days of Primitive Methodism in this part, he was brought to God, in a love-feast at Hogthorpe, on a Christmas day. He immediately joined the society, and continued a consistent member until removed to the better world. For some years he was a prayer leader, and for many years he was an assistant class-leader, a trustee for one of our chapels, and his house was frequently a home for one of our preachers. His example was good. He was a man of much prayer and strong faith. About two years and a half before his death, a neat Connexional chapel was erected in the village where he resided. With it he was much pleased.

I visited him frequently during the last eighteen months, when I always found him cheerful, and though very feeble, yet he delighted to talk about former days and the work of God, and he contributed cheerfully to the support of the cause, and often regretted that he could not give silver at the collections as in former days, when he could work. I saw him about four days before he died, and I found him all right, patiently awaiting the Master's call. His leader was with him when he exchanged mortality for life, and says his end was peace.

May his widow and family be Divinely sustained, and may we meet him in heaven.—Amen. JOHN BURROUGHS.

8. ANN, the wife of Philip WHITEHEAD, was born at Berwick-on-Tweed, November 11th, 1799, and died at Burnopfield, December 2nd, 1861. Her parents being members of a Presbyterian church, she

received such an education and religious training as is generally given to the young people of that persuasion, which frequently has the high commendation of imparting to them a warm attachment to the Bible, and an intimate acquaintance with its contents. At the age of fifteen she applied for membership in the church of her fathers, and after answering the usual questions she was admitted, and allowed to sit down at the table of the Lord. But according to her own statement she was still a stranger to saving grace. In that state she continued to the fortieth year of her age, at which time the family came to reside at Pearsey-Main, where she heard a full, free, and present salvation preached by the Primitive Methodists. The word was with the demonstration of the Spirit and power. She was convinced of sin, and while the subject of Divine chastening, she laid hold of salvation, by faith in the Redeemer, and felt her sins were forgiven.

On her recovery to health, she joined the Primitive Methodist Society at Pearsey-Main, and from that day till the time she quitted this vale of tears, she maintained a steady, upright, onward Christian course. Like too many of her class, she was very much tossed from place to place by the varying employment of her husband, but, wherever her lot was cast, she sought out the people of God, and identified herself with them.

Some of the most sunny days of her Christian life were spent in the Shotley Bridge Circuit. At Causey Row, she enjoyed "times of refreshing from the presence of the Lord." Her house was at the bottom of a deep glen, and was frequented by the servants of God. She had a closet and a family altar there, and besides these she might often be seen wending her way to a favourite spot in a solitary part of the glen, where, beneath a projecting rock, she was often heard pouring out her soul in prayer to God. An aged pilgrim at this time used to pay his daily visits to a favourite tree on the side of the hill in the same neighbourhood for the same purpose, and not unfrequently, while the voice of the one was rising above the murmurings of the stream below, the fervent prayers of the other were heard rising from the side of the tree, and ascending on the wings of faith and love to heaven, on behalf of his family, his neighbours, the church, and the world.

The prayer of faith cannot fail. Since the death of that good man, the whole of his family have been brought to God.

The house of God and the means of grace were Sister Whitehead's delight. She attended all the means of grace as long as she had strength to do so, and

was in the habit of inviting others to attend, when an opportunity presented itself. She invited Mr. W. Reed to attend a preaching service; the word proved the power of God to his salvation; and has resulted in the opening of a preaching place, and the formation of a society at Burnopfield. Her last illness was protracted. Having come to reside at Burnopfield, she was near the means of grace, and attended till her feebleness prevented her, and where she enjoyed the kind attention and prayers of the ministers and members of the society to the last. Her prospects of future glory were cheering. When I visited her, I found her with her "lamp trimmed and her light burning, waiting for the Bridegroom," and I came away, leaving her joyful in the Holy Ghost.

A short time before her death she wished to be removed into a room that was empty, and which was above the place where we preached, that she might die there. She was gratified at this, and the services that were held below afforded her unspeakable pleasure. During a service which was held about three hours before she died, she was filled to overflowing, and exclaimed, "Bless the Lord! This is the victory!" At the close of the meeting, she wished the preacher and others to visit her. During prayer, she gave vent to the pent-up fire of her own heart, and it rose to the throne of God in praise and love.

She had a severe attack of pain, which continued for some time, but when she got ease she praised the Lord for the means by which it was secured, and said to Sister Reed, in her own peculiar way, "I would not like to go away in a storm; I would like to have a calm day to go away in." She had her wish. The storm was now over. She fell into a short sleep, from which she only awoke to praise God with her latest breath, and die. RALPH SHIELDS.

9. JAMES MONAGHAN, the subject of the following remarks, was born in the County Tyrone, Ireland, A.D. 1840, and he emigrated with his parents when he was eleven years of age, to Paisley, in Scotland, where he continued to reside till he exchanged mortality for eternal life, on the 13th of December, 1861, in the 21st year of his age. The earlier part of his pilgrimage was characterised by filial obedience to parental authority, and reverence for the Lord's day. The latter part of his life was distinguished by an unreserved consecration of himself to God, as a living sacrifice. While in Ireland he attended the English Church, but on his arrival in Paisley he entered

the Primitive Methodist Sabbath school as a pupil, and continued steadily to progress until he became a teacher, in which vocation he faithfully laboured for eight years. Although a constant and an attentive hearer in God's house he remained destitute of saving grace, and it was not until within eighteen months of his decease that he felt himself to be a miserable sinner. Then with deep contrition of spirit he cast himself upon the world's atonement. From that time he devoted himself to the service of God, and was appointed a prayer leader and afterwards an assistant class-leader, which offices he continued satisfactorily to discharge until his last illness. In prayer he was importunate, indicating, "I will not let Thee go except Thou bless me." In the prayer meetings he took an active part, neither the fatiguing duties of the day, nor the inclemency of the weather deterred him from the path of duty nor induced him to sit at ease in Zion. Often in those meetings, with a heart flowing with love to the Saviour, he would rapturously burst forth into singing—

"My God is reconciled,  
His pardoning voice I hear," &c.

He endured several afflictions, the last of which seems to have been a preparatory ordeal to nerve him to bear his approaching sufferings. During this trial he exemplified the life of a Christian. He was restored to his wonted good health only to be again visited ten months afterwards by an accident so severe as to defy all medical aid. On the day preceding his death he was visited by the Rev. Joseph Armstrong, who spoke pointedly to him of his present enjoyments and future hopes, when he replied, "All is well."

While we have given this cursory sketch of Brother Monaghan's death we are ready to say that the ways of God are inscrutable and mysterious. Here we behold a young man, having scarcely attained the meridian of life, alike useful in the social and family circles, and before whom in the womb of futurity appeared a longer life of prosperity and happiness, by a sudden dispensation of God's providence heralded to put his house in order, for he should die and not live. Why the Lord severed the domestic prop on whom, with others, leaned for support an aged father and mother; why he took away this pillar in the church, are queries, the solution of which would be as vain as impossible. We rest assured, however, that He who is too wise to err and too good to be unkind, transplanted the exotic to bloom with increased beauty in eternal glory. E. M. K.

10. MRS. SARAH COLEY, the eldest daughter of the late John and Frances Richards, was born at Besley, September 25th, 1795, and died at Hasburgh, Brierley Hill Circuit. She was brought up to industrious habits, and at an early age she left home for service, where she gained the confidence of her employers, being honest, industrious, and clean in her habits, and very peaceful. At an early age, she was the subject of religious impressions, gradually yielding her heart to God. Her path was that of the just, which shineth brighter and brighter unto the perfect day. Mrs. Coley's married life was attended with much sorrow and bereavement, her husband was suddenly called away by death about seventeen years after their marriage, leaving her with eight children; her only surviving son also became the subject of a long affliction, which ended in death, and a married daughter was called from earth to heaven. Her eldest daughter who was a great help to her, was seized with a stroke, which rendered useless her right arm. Amidst these trials Mrs. Coley trusted in God, and He granted her consolation and support under all her bereavements.

Her leader states that she was seldom absent from her class, unless from some unavoidable cause, and not withstanding her limited means she cheerfully and liberally rendered pecuniary aid to the cause of God, and her house became a home for the ambassadors of the cross whom she cheerfully entertained to the best of her ability. She was a meek Christian. She had been in a weak state for some time prior to her death, but was confined to her bed for about a month. She was patient and submissive to her heavenly Father's will, and was often repeating certain promises of God. The visits of pious people delighted her much, and she entreated all her children most affectionately to begin to serve the Lord, indeed she recommended religion to all as the one thing needful. A short time before her death, she said, "I shall not be here long, but the sting of death is gone," and soon after she fell asleep in Jesus, on the morning of the 7th December, 1861, in the sixty-seventh year her age, having been a member of our society about twenty-four years.

JOSEPH HULSTON.

11. THOMAS MARTIN ALLEN, the subject of this sketch, was born at Great Yarmouth, Norfolk, in August, 1801. When in his teens he removed to King's Lynn. Prior to his conversion he was dissolute and addicted to drunkenness. On one occasion, when drinking with two young men of dissipated habits, the house in which they were revelling, narrowly

escaped being set on fire through their intemperance. Subsequently he was induced to "consider his ways," and he abandoned the intoxicating cup. About twenty-three years ago he was converted under our ministry.

Shortly after his conversion he became a teacher in our North End School at Lynn. This was through life his chosen sphere of holy toil. Occasionally he officiated as an assistant class-leader. As a fisherman, the sea was the scene of his almost daily toil. While at the helm, he often turned over the pages of his Bible and Hymn Book. Twice amid the perils of the sea, he experienced the signal interposition of Divine Providence, in the preservation of his life from a watery grave.

Wherever he went on coasting voyages, he interested himself in the visitation of our Sabbath Schools. Thus, his humble life had a fixed moral purpose. He was well known at Hartlepool and Sunderland in our schools. In the early part of November, 1861, he made his last voyage in the "Undaunted," a small vessel which was his own property. He sailed from Hartlepool for Lynn, laden with coals. On Friday, November 1st, his wife, received a letter from him happily expressive of the peaceful and heavenly state of his mind. That letter was his last. He closed with some favorite lines—

"We'll weather the storm, it won't be long—  
We'll anchor by and by."

His-class leader, Miss A. Lock, says, that the last class-meeting which he attended was a season of "refreshing from the presence of the Lord." He led the meeting with great pathos and power. In addressing his leader, he said, "We have travelled long together both through fair and stormy weather, but if I should land first, I'll hail you welcome into the harbour of eternal repose."

Shortly afterwards he safely reached the emerald "Land of life." On Saturday, November 2nd, 1861, when homeward bound, the pitiless storm burst upon his frail bark. All day he tacked and toiled in the fury of the howling blast. Night gloomed on him, wild and terrible, the mad waves surged around his lonely ocean path, like trooping wolves ready to devour. For dear life he bravely but vainly struggled. Within about seventeen miles from Lynn, in the stormy night his vessel drove on the Snettisham beach, and became a total wreck, and all on board perished, brother Allen, his son about twelve years of age, and a man who usually sailed with him. The bodies were recovered. The countenance of Captain Allen wore a sweet expression, the poor boy was found with

his hands clasped. Our departed brother has left a widow and six helpless children. May God protect them.

"The clouds arose in a giant shape,  
And the wind with a piercing gust,  
Dark as a murderer's mask of crime,  
And sharp as a poniard thrust,  
Morning came with a tale too true,  
As sad as tale could be:  
A homeward-bound went down with her crew,  
'Twas a wild night on the sea!"

T. LOWE.

12. MR. JAMES BLACKWELL of Whitebough, Derbyshire, Bradwell Circuit, was born June 19th, 1799. In due time he was apprenticed to a paper maker at Abbots Langley, Hertfordshire, at the expiration of which term he travelled from place to place, and saw much of men and things, and unhappily became a lover of strong drink, and was subject for years to the degradation and, at times, to the privations which drunkenness often brings. It will soon be twenty years since he became a teetotaler, from which time his temporal affairs have been much improved, but he remained a stranger to saving grace till a recent date, when through affliction he was brought to see his need of Christ. A library in connexion with our Whitebough school had long been wanted. Some of our people who knew the interest our friend took in books, mentioned the matter to him; he at once entered into it with all his heart, and such was his zeal and tact in getting money and books, that he has left a well selected library of nearly 500 volumes as a monument of his energy. Early in 1860, he joined our society of which his bereaved widow has long been a member, and such was his happy respectful manner of conducting himself, that he soon gained the general good will of our people. In the Sabbath school too he was a great favorite, and the loss of him is felt deeply; to him the teachers and scholars always had access, and they found him a warmhearted friend. Being a man of industry and good common sense he won the esteem and confidence of his employers, one of whom (though not connected with our community) knowing that we had a mortgage of £100 on our chapel, generously proposed to raise £25, on condition that our friend tried to get the remainder, after considering the subject and getting the sanction of the trustees and Circuit, he entered on this great undertaking." At his request I went to a distant town on a begging excursion with him, when he seemed quite elated and said by the blessing of God he intended to manage his project by May 1862. He was wont to say "It is a good cause, sir, it is an honour to be engaged in it, and what a blessing it will be when our chapel is free

from debt. I believe the public will help us, I shall not be in a hurry, but shall carry out the plans I have laid down; you see the people put confidence in me and what a thing it would be to abuse their confidence. I owe all my spiritual good to that place, and considering the good I have received I will do what I can for it." On this point I had no doubt, for such was his agreeable manner, skill, and perseverance, that difficulties vanished before him; few working men with his limited education had a more respectful and gentlemanly bearing. His last Sabbath was spent very actively and happily at public worship, when he requested our people to pray for God's blessing on his begging enterprise; on going home he said "I have enjoyed the prayer meeting much, it was the best I have had." Having obtained upwards of twenty pounds towards the chapel debt, he on the day prior to his death put it in the savings bank, and after consulting with his wife about the best way of carrying out the Christmas tea-meeting at our chapel, he retired to rest to be ready for his employment at 4 p.m. but "Boast not thyself of to-morrow for thou knowest not what a day may bring forth." "One dieth in his full strength being wholly at ease and quiet." On being called to resume his labour all was still, and when his partner entered the chamber she suspected he was fainting or in a fit, but after calling a neighbour in and using some unavailing efforts to rouse him, the sad truth that she was a widow became evident. He seems to have had a painless removal. How sudden! On the morning of December 6th, 1861, in good health and spirits, in the afternoon numbered with the dead. How mysterious! A family bereft in a moment, without the least warning, of one whom they might well be proud. A society called to mourn the loss of a brother greatly beloved and in the height of his usefulness, but "It is the Lord, let Him do what seemeth him good." Since we believe while:—

"Mortals cry, 'A man is dead,'  
Angels sing, 'A child is born.'"

May this sad loss be sanctified to the spiritual gain of his family and our society.

T. DOODY.

13. Died at Rethall, Ludlow Circuit, December 4th, 1861, SARAH LUCAS, aged sixty-four years. Our departed sister was convinced of sin when quite young, but did not obtain a change of heart until she was about thirty-six years of age. This change took place at a prayer-meeting held by our people at Balaam's-heath. She united with our society and con-

tinued a member until her death. I visited her about an hour and a half before she died and found her looking to the Saviour, and waiting for the coming of her Lord. Prayer and singing were her delight, and on the Sabbath before her death, she seemed to be more than ever in earnest in praying for her family, the church, and the world. Her prayers for her family were not in vain, for some, it is believed, have gone to heaven, and others are on the way. O may they go on and meet her in glory. She was unable to meet in her class for two years, but now, thank God, she unites with the church of the first-born above. Our church has lost in her a consistent and venerable member, her children a watchful mother, and the world a shining light.

WILLIAM DAVIES.

14. JOHN LONGLY was born at Sandwich, near Ramsgate, Kent, May 10th, 1803, and died in triumph at Ramsgate, December 16th, 1861. From youth he was remarkable for his love of truth, and for his good morality. He was employed thirty years in the Customs. As a public servant he was faithful, as a parent kind, as a neighbour peaceable. Our deceased brother was a regular attendant on the Wesleyan ministry for many years, and was convinced of his need of salvation, but he lived without a change of heart until March or April, 1860, when he was induced to attend our chapel at Ramsgate, and under a sermon preached by the Rev. J. Fleetwood, his conviction was deepened, and while attending his duties at the Custom-house, one night soon after he was determined not to retire to rest until he had obtained pardon. He then cast his trembling soul on Jesus, and in a moment he felt the pardoning love of God shed abroad in his heart, and he shouted aloud the praise of God. At once he united with our society, and continued a consistent member till his death. His affliction was long, and at times the enemy of his soul harassed him much respecting his family, &c., but he triumphed through Jesus. I visited him frequently, and always found him ripening for eternal life. His last words were those of holy confidence and triumph, assuring his wife, children, and visitors, that all was right. He exhorted them all to meet him in heaven. He sang aloud till within three quarters of an hour of his death—

"I do love Jesus; because he first lov'd me," &c.

That his widow, children, the writer, and reader may meet him in heaven is the prayer of

J. BENDLE.

15. WILLIAM BRAME TUBBY, of Tottenham and Enfield Branch, died in the full assurance of faith, November 25th, 1861, aged seventy-seven years. He was converted about forty-eight years ago, at three o'clock in the morning, while he was praying in his own room. Christian friendship formed in youth, endeared by coincidence of sentiments and long habits of intimate union, is a delightful and inestimable privilege; it sheds lustre on our pilgrim state, and strews the thorny path of life with flowers.

The subject of this obituary was the honoured instrument in the hands of God in the conversion of the writer. The upright, steady, and pious conduct of our deceased friend produced the most salutary effect upon my mind. He reproved, admonished, and exhorted me in such affectionate terms that my prejudice gave way, and I esteemed him as the best man I ever knew. He having arranged to attend the first Primitive Methodist camp-meeting held in London, near New Gravel Lane, Shadwell, May, 1823, kindly invited me to accompany him. Thinking that I might be amused with something novel, I readily agreed to do so, and God in mercy broke my hard heart that day, and soon after converted my soul. He was himself, at that time, a Wesleyan, but thought I should do right to join the Primitives, which I did forthwith. O that I could find language that would adequately convey the feelings of my heart. Praise, eternal praise to God for having brought me under the influence of the godly W. B. Tubby. He had his trials, but he never gave way under them. His soul was calm under the approving smiles of heaven. He walked with God. He loved to converse on religion, and declared himself a pilgrim and a stranger here, looking for an inheritance beyond "the swellings of Jordan." Deeply imbibing the spirit of the doctrines which he loved and advocated, he seemed constantly to breathe forth love to God and good-will to mankind. His widow and family cannot but feel their loss to be irreparable. They may comfort themselves, however, in the firm hope that he has gained admittance into that rest, that society, that bliss, and is now engaged in those employments for which he was so happily prepared, and for which he was almost constantly longing, panting, and pleading.

RICHARD HOWCHIN.

16. MRS. EATCH was born at Lincoln, in 1811, and died at Bramcote, Ilkeston Circuit, December 20th, 1861.

Our departed friend was in her childhood regularly taken to the Church of

England by her parents, and religious impressions were made on her mind at a very early period of her life. These impressions deepened as she grew up, till, under the ministry of the Independents at Nottingham, she was settled in her conviction of the need and advantages of religion, of her misery and danger as a fallen and disobedient creature, and that Christ alone could give her rest. Notwithstanding, she did not possess peace nor enter into rest.

About seven years ago she began to attend our ministry, and always showed a readiness to promote the interests of the cause. Still she lived without experimental religion; but about twelve months since her health began to fail, and she saw the necessity of obtaining religion at once.

About three months before she died, while the late Mr. Carthy was praying with her, in her own room, she found the "pearl of great price," and has since been enabled to rejoice in God her Saviour.

Her husband one day, just before her death, observing a smile upon her countenance while her body was in pain, remarked that she had a little comfort. "A little!" she replied, "I have a deal;" and in that comfortable state she expired.

J. WENN.

17. MARGARET HODGSON was born at Black Dean, near St. John's Chapel, Weardale, March 11th, 1795, and died at Castleside, Shotley Bridge Circuit, December 7th, 1861. Her parents were pious, and taught her the great principles of religion, and her youthful conduct was generally circumspect. But there is an inner life as well as an outer form of Christianity. She sought the former and found it, and in 1826 she became a member of the Primitive Methodist Connexion, and continued such to the day of her death.

In 1848 she located at Castleside, and with her husband joined our society there. In the same year her husband died in the faith and went to his reward; she has now joined him, and so shall they be ever with the Lord.

Her last illness, which continued for seven months, was often very painful, but she bore it with great resignation. When visited by the ministers and friends, she was always ready to give an answer concerning the hope that was in her. She was on the Rock of Ages.

On December 7th she was very weak, but her confidence in God was unshaken, and about eight o'clock in the evening she sweetly and serenely fell asleep in Jesus, having been a member of the Primitive Methodist Connexion thirty-five years.

RALPH SHIELDS.

18. HARRIET STRETCH, the subject of this obituary, was born May 23rd, 1825, at The Hough, Sandbach Circuit. She was brought to a saving knowledge of the truth at a Primitive Methodist camp meeting love-feast, and she continued a steady member of the Primitive Methodist Connexion till she left this vale of tears. Consumption removed her from amongst us. During her affliction she would have been thankful if she could have been spared a few years longer for the sake of her husband and children, but it pleased the wise Disposer of all events to take her to Himself, and through the grace of God she was enabled to give up her family into the Lord's hands. In her affliction she enjoyed much of the presence of the Lord. The last time her medical attendant called to see her she told him she was waiting for the Lord to call her to Himself. Her husband wished to have preaching in his house on his wife's account; the time was appointed; brother C. Smith, her leader, being requested, he gave a short exhortation. A good influence attended the word, and sister Stretch appeared to be much blessed and encouraged to trust in the Lord, and at a prayer meeting a short time afterwards she enjoyed much of the presence of God; but for her throat, which at times was very sore, and from which she suffered much, often preventing her from exerting herself as she would have wished, she thought that she could have shouted louder than anyone. When talking about her departure, she told her husband that she should like to be able to raise her hand, and she was divinely enabled to do so till she breathed her last. When death approached, and while her husband was holding her in his arms, he asked her if all was well; she replied "Yes, Christ is precious." She has left a husband, with five children, to lament their loss. She departed this life December 15th, 1861, in the 36th year of her age. Thus died this Christian, who was one of the excellent of the earth.

C. P. SMITH.

19. Died at Flegg Burgh, Great Yarmouth Circuit, Dec. 14th, 1861, E. ISABEL HALE, aged seventy-two years. From early childhood her life was strictly moral, and arriving at womanhood she became a constant attendant at the Wesleyan chapel, Filby; but as soon as our people visited this locality, she came to our preaching, and eventually united with our infant society. Her first ticket, which she carefully preserved, bears the date of 1836. She was a happy Christian, enjoying a consciousness of the Divine approval, and she was raised to transport

and almost uninterrupted joy. Her peace flowed as a river. The trials and afflictions, common to travellers in this wilderness, seldom marred or disturbed the sweet repose of her happy spirit. She lived in hope, trusting in the Lord. She was a constant attendant at God's house, and in many instances when the society was low she has been found there alone with her God.

The last meeting she attended was on August 11th, being the camp meeting, and in the evening at the love-feast she spoke, feeling it her duty to do so whenever she had an opportunity. On October 6th, while engaged in heavenly contemplations, her happy soul was filled to the brim, and she shouted aloud, "Glory to God!" till all in the room felt the holy influence: that was indeed a memorable day, and it produced a salutary effect on the minds of her family. From that time her life gradually wasted. The last Sabbath I saw her she gave evidence of her meekness for glory, waiting in submission till her change should come. The day previous to her death the clergyman of the Established Church visited her, and on his leaving she said, "May we meet in glory," to which he replied, "The Lord grant we may, Mrs. Hales," and though in the possession of his usual health then, he only survived her a single week. A merciful providence has removed them both from this "vale of tears" to meet, we doubt not, in glory. May her family and the writer participate in the same bliss when this transitory scene is over. Amen.

WILLIAM RUDDERHAM.

20. PHILIP, son of John and Ann BALDWIN, was born at Collington, Bromyard Mission, Herefordshire, October 24th, 1813, and departed this life at the same place January 1st, 1862. He was very moral in his deportment from his youth. At what date his conversion to God took place I am unable to state, but it did take place—of this he gave evidence by his holy walk and conduct. On the Primitive Methodist ministers visiting Collington about 1835, his parents opened their house for preaching, and the Ark of the Lord found a resting place until 1849, when a chapel was erected.

By looking over his class tickets I find he joined the infant cause and received his first ticket November, 1837, and remained an honourable member to the day of his death. Of the religious life of our departed brother it may be said he was a good man; he loved the house of God, preaching, prayer meetings, and class meetings were wells of salvation to his

happy soul while crossing the desert to the land of promise. His liberality was manifested in the support he rendered to the cause of God, and in providing a comfortable home for his aged parents, although he was only an agricultural labourer.

His last illness was of short duration. How blessed to be ready! Mr. Joseph Herring visited him and found him wholly resting on the Saviour; in that happy state he fell asleep. He has stripped off the robes of mortality, exchanged death for life, afflictions for health, the wilderness for Canaan, and has now joined the blood-washed in glory.

JOSEPH HALL.

21. MARY ANN SOWTER, the subject of this notice, was the daughter of pious parents, members of our Connexion, who had been brought to a knowledge of the truth through the labours of Brothers King and Herod, about forty years ago, when they travelled in this part of the country, now known as Louth Circuit. After their conversion to God, they opened their house for the preaching of the word of life at Theddlethorp, and many sinners were converted to God.

Sister Sowter was the eighth child of a family of thirteen. Her morals, while young, were watched over with prayerful interest. In early life she was amiable, much beloved, and very industrious. About thirteen years ago she obtained pardoning mercy in our chapel at her native village, and kept steadily pursuing her heavenward course, to the end of her earthly career. Her attachment to God's house was strong and permanent. She did say, "I love the habitation of thy house, and the place where thine honour dwelleth." Her religion was not fitful, but steady. Her experience was an enlarged enjoyment of God's grace, and humble dependence on the Saviour for eternal life.

About nine years ago she was united in marriage to him who now mourns his loss. As a wife she was amiable, a keeper at home, diligent in business, and a kind and peaceable neighbour. About twelve weeks before her death she was confined of her fifth child, and did not fully recover her former health, but still hoped to rally till within a few days of her departure. She bore her affliction with patience and resignation to the Divine will. Still she had a strong attachment to her little ones, and said, if the Lord should spare her she should be thankful. One night, when suffering much pain, she exclaimed, "What must I do?" A good sister at once replied, "The Lord will help you; He will not



lay more upon you than you are able to bear; and He will give you grace according to your day." At once Mrs. Sowter exclaimed, "He will help me—He does help me!" On the day before her death she was enabled to give up her husband and children into the hands of the Lord, and she felt loose from earth, and ready for the Lord's will. A pious Wesleyan visited her the day before her death, and inquired about the state of her mind and meetness for death. She answered with promptness and confidence, God was with her, and her hope of heaven was bright and clear. She quitted earth for heaven on the morning of December 15th, 1861, at North Somercotes, in the thirtieth year of her age. She has left behind a kind husband and five children. The youngest has, since her departure, been removed by death, and now lies with its mother till the morning of the resurrection.

JAMES CALVIN.

22. JANE JOSEPH was born in London in 1790, on the 17th of February, and died at Reading, January 1st, 1862. She was the daughter of a widowed mother. Her father died a short time before she was born, leaving her mother to struggle with poverty and trial, so that Jane had to share in many privations. She was sent to service at an early age, and it was her privilege to obtain a situation with a pious minister of the Gospel, who appears to have cared for her soul while in his service. At the age of fifteen she was brought into the enjoyment of salvation by faith in Jesus Christ, and united with the Baptists. She was afterwards married to a young man who was a member of the same church, moving in the humble walks of life, and having a large family, this servant of Christ had to suffer at times from the pinching hand of poverty, but amid it all she held fast her profession, and honoured the Saviour.

About twenty-six years since, shortly after the Primitive Methodists missioned Reading, Jane became a member of our society. Her little cottage was soon opened for prayer meetings, in which she felt much pleasure. In class-meetings and love-feasts, she often spoke of the goodness of God to her in such a manner as to show the grateful feelings of her heart, and when the last enemy had marked her for his prey, and she was brought to the verge of Jordan, she was not left to pass through it alone.

On one of my visits I found her confidence was strong, her faith in the Saviour seemed to be in full exercise, and she said, "Jesus is precious." I read the fourteenth chapter of St. John's Gospel. Her bodily strength being very much ex-

hausted, I was led to think it probable she would not be able to follow me so as to understand it, but it soon became evident that her mind was engaged in attending to the words of the Saviour. As I read the latter clause of the eleventh verse, "Or else believe me for the very works' sake," she broke silence, and spoke of the work of redemption. After reading the chapter I engaged in prayer, directing my petitions on her behalf, that she might be delivered from the sorrows of earth she said, "Oh! don't say anything about sorrow. I have no sorrow now. How can I?" She requested me not to send any of our friends to see her that afternoon, as she expected her children, and wished to have a little time with them, and then said, "Tell them how happy I am." I saw her two or three times after this; she could not converse much, being very weak. She gradually sank beneath the pressure of increasing weakness, until the first day of the new year, when, after a lingering illness, she fell asleep in Jesus. EDWARD LONG.

23. ANN AINSWORTH was born at Staley-bridge, Cheshire, June 14th, 1840, and died December 28th, 1861. From a child to the time of her last illness, she attended the Primitive Methodist Sunday-school. She was of a quiet disposition and was very obedient to her parents. She frequently asked her mother's counsel when any thing perplexed her mind, and she studied much about heaven and heavenly things. She bore her affliction with Christian fortitude, and always seemed to enjoy close communion with God. On one occasion when her mother and she were engaged in prayer, she exclaimed "O that I had wings so that I might fly away to him whom my soul loveth." On another occasion feeling that her dissolution was fast approaching she called the family together, and exhorted them to prepare to meet her in heaven. About twelve hours before she departed, she held up her arm, and shouted as well as she could "Victory! Victory! All is right—I am ready." During her affliction she said "What should I do now if I had not the grace of God, if I had to contend with a guilty conscience and a weak body? But thank the Lord he has been good to me in changing my heart while I was in health and strength, and now I can feel him precious to my soul." When asked if she should like to get better, she said she was willing either to live or die, just as it pleased the Lord.

She was brought to a saving knowledge of the truth about ten years ago in a revival in the school. As a scholar she was much respected by her teachers, and afterwards even more highly as a teacher and

member of society. Her illness was protracted, but she bore it with submission to the will of God. L. STAFFORD.

24. Died at Walsham Le Willows, Bury St. Edmunds Circuit, Dec. 27th, 1861, WILLIAM MOLE, in the sixty-fifth year of his age.

When the Primitive Methodists missioned Walsham, William offered them his house in which to conduct the worship of God, and for nearly twenty years Divine service was continued therein, and in his dwelling the preachers always found a home. Our brother was one of the first who joined the society, and he continued to the end of his life. On Christmas day 1861, he attended Divine service, read the word of God, and spoke much of heaven and heavenly things; all the following day he was happy in God, and his health was as usual. His wife left him in bed, but some time after she called, but receiving no answer, she approached the bedside and found that life was extinct.

WILLIAM KIRBY.

25. LOUISA ANN WALKER, whose maiden name was VIRT, was born at Bradford, Yorkshire, 29th November, 1837, and was transplanted to "The land of the holy, the happy, the free" on the 7th January, 1862. Through the influence and good example of her pious mother, she was early taught the need of pardoning mercy, and the priceless value of true piety. Being naturally of a kind disposition, she soon began to pay attention to the instruction imparted to her. At a tender age she was sent to our Sunday-school and manifested an aptitude to learn. She was meek and very affectionate, but she felt the necessity of an inward work of grace.

At the age of fourteen she earnestly sought mercy and soon found redemption through the blood of Christ. "She believed and entered into rest." Having obtained the one thing needful, she was especially anxious that her father, brothers, and sisters, should know the power of his salvation, and she spent hours in pleading with heaven on their account.

In 1859 she was united in marriage to him who now deeply mourns his loss. For some time before her death, she was not well. On Christmas day she took cold and it resulted in inflammation on the lungs, which brought on premature accouchement. I visited her in her heavy afflictions and found her very weak in body, but strong in faith. Her frail house was dissolving, but all was peace within, and the prospect beyond was all brightness. It was a privilege to attend

the chamber of this holy woman, on the verge of heaven. She was leaning with calm and steadfast confidence on God. Her medical attendant said there was no hope of her recovery. It was pleasing to hear her in circumstances so solemn declare her unshaken trust in the Lord. Her hopes rested on a sure foundation which supported her in the near prospect of death. On her mother saying to a friend (after she had sat up with her for a week) "All seems dark and not a passage of Scripture appears to cheer one," "Yes," said the dying saint, "there is one, mother. 'Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me,'" and she sweetly fell asleep in Christ. She was a dutiful daughter, and kind sister, an affectionate wife, a loving mother, and a pious Christian.

WILLIAM JACKSON.

26. Mr. JACOB HENRY JOHNSON, late of Swansea, was born in the Isle Arundel, Norway, April 8th, 1813. In reviewing his eventful life, I shall portray him as a successful citizen of this world, and as a candidate for the next.

His father was a pilot in the Norwegian seas, and having gone out in very rough weather, he was never heard of more, it is probable he perished in the storm. This sad catastrophe occurred when Jacob was only nine years of age and he was the oldest child; he entered on a sea-faring life, in the very face of this dire calamity, in order to help to support his widowed mother and her fatherless children. It is highly to his credit that he obeyed the fifth commandment, cheerfully denying himself that he might give up his hard-earned moneys to the support of his bereaved parent. After he had settled in this country, he ministered to his mother's necessities in life, and at her death he paid the expenses of a respectable interment. He loved his mother.

About 1832 he left his Norwegian vessel in Jersey, and forthwith came to Swansea, adopting it as his future home; and he ultimately obtained his certificate as a legalized denizen of Great Britain. This change, a yet unseen link of Divine providence in his behalf, became very eventful, in his after position in life.

About the period last referred to, the Primitive Methodist missionaries first visited Swansea, and he heard them on the quay. And being benefited and attracted by their earnest preaching and lively singing, he followed their ministry in all its removals from the quay until it found a rest in the erection of Tower Lane Chapel. In his after sea life of about eleven years he had the three fol-

lowing remarkable escapes from death. While lying in the port of Quebec, he was so violently attacked by cholera, as to be believed to be dead, and a coffin was prepared, but on his recovery it was taken to pieces and the boards brought to Swansea, as a witness of his hair-breadth escape from death. When in the Island of Cuba for copper ore, he was seized with fever, but death was not permitted to make him its prey. Under these circumstances he gave up foreign service, and entered a coasting steam packet, which was wrecked during his service near the Menai Straits. In this vessel he was accustomed to bank his little savings in one of his sea-boots, and finding the packet to be fast sinking, he hastened below to secure his bank, but unfortunately brought up the empty boot. On finding his mistake, he again ventured, and barely succeeded with his life. Having prior to this event become united in marriage to her who now mourns her loss, he left the sea, and took a ferry boat on the river, and by his rescued savings, industry and economy, he was enabled to commence business as a ship chandler, and now came the time and circumstances for providence to reward his past industry, integrity, and liberality, in a very speedy and remarkable manner. Often he was wont to say to his wife, while in this business, "Mary, I don't know how it is, but every thing I do seems to prosper in a way beyond what I am able to account for." But as every rose has its thorn, even this prosperous business so taxed his mental powers, that they gave way under the pressure, and compelled him to retire into private life at the age of forty-six years, but not without an abundant competency for all the wants of himself and family, although he had begun life a fatherless, uneducated boy, without purse, scrip, patronage, or education. Of his early training, or religious creed, little is known, but we presume he was brought up in the Protestant faith. His first religious impressions, leading to any practical good, were received under our open air services in missioning this town, and from that time he became an attendant on our means of grace. But although a hearer and liberal supporter, he did not obtain peace with God, until about fourteen years ago. The circumstance which led to this event was a severe affliction, under which brothers G. Price and Mr. J. R. Brenton, circuit steward, were sent for to visit him, and pray with him. Under their ministrations he received much spiritual comfort; and was wont to say that his life was then given him in answer to their prayers. This event was simultaneous with the beginning of his

temporal prosperity. Immediately on his recovery he joined the Church, and became increasingly attached to the means of grace, and especially to Mr. Price. His rule was to leave home about fifteen minutes before the time of service, in order to join in the first singing, a part of the worship he much loved. In the love-feasts and class-meetings, he was wont ever to testify that not himself, but the grace and providence of God had made him what he was. Being quickened to newness of life, he felt for his brother seamen, and on each Sabbath morning, in company with a vicious neighbour, he was wont to take his share in visiting all the ships that were lying in port, with tracts, and continued this work until a sailor's missionary was duly appointed to the port. On the calling up of the mortgage loan, on the Tower Lane chapel, he generously offered to replace it, and in this and in every other financial matter affecting the interest of the circuit, he was ever ready to lend his aid.

A short time prior to his last illness, he was appointed society steward, this office, he held until completely prostrated. Mr. J. R. Brenton says, "I frequently visited him throughout his painful and protracted affliction, and ever found him resting on his Saviour." Also prayer-meetings were held with him by a few friends until his mind became so impaired as to render them a complete blank to his understanding. Yet after this in his lucid intervals, he used to refer to his heavenly inheritance with joy. He died January 4th, 1862. Prior to this melancholy event, he had happily set his household affairs in order. And after making an ample provision for his wife and daughter, (now about seven years old) he left a house as a home for a sister, who has also become a resident of this town. He also bequeathed £40 to the trust funds of our Tower Lane chapel, and ten shillings a year to the Primitive Methodist missions, to be paid in the name of his daughter, until she shall have reached the age of twenty-one years. Had health and mind permitted, he would have doubtless taken an important part in the burden of the new chapel, hence his death is a loss to the circuit; may it be sanctified to the church and his bereaved family. Amen. G. DONSON.

27. ROWLAND FLETCHER, of Doveholes, Bradwell Circuit, was born in the vicinity of Peak Forest, Derbyshire, about 1794. Of his early life I know but little nor have I any evidence at what period he gave himself to Christ. The office of parish clerk being held by his father, and now by his brother, leads me to infer that he

was brought up to attend the Established Church. The love of strong drink made him more than once a miserable man. He was for some time a Wesleyan, but for the last few years he was connected with the Primitives. He was a man of extensive reading.

During the last year or two he was much afflicted with asthma. His death was rather sudden. At the class-meeting

on the Wednesday previous to his departure, he seemed very happy and prayed with fervour; on the next day he complained of being worse than usual, and kept at home, but there were no symptoms of death till the Monday; when some of our friends prayed with him, and he assured them he was happy, trusting in Jesus, and on January, 21st, 1862, his voyage of life came to an end. T. DOODY.

## P O E T R Y.

### I. LINES ON THE DEATH OF THE REV. JONATHAN THOMAS HARRISON.

By REV. R. JUKES.

The Shepherd from his flock below  
By death's cold hand is riven,  
The soldier from his post is gone,  
To share the rest of heaven.

The mariner has reached the port  
Where all is calm and peace,  
The traveller sits down at home,  
Where pleasures never cease.

Thus youthful Harrison is gone  
From all the scenes below,  
Where rivers of delight roll on  
And trees immortal grow.

How short his ministerial course  
How soon the stroke was given,  
But what he sow'd in tears below  
He reaps with joy in heaven.

With glowing heart to God and man  
His inmost soul was fir'd,

He labour'd hard and labour'd on,  
Undaunted and untired.

The work of an evangelist  
He boldly did perform,  
The same devoted saint was he  
Alike in calm and storm.

When from his labours called to cease  
Sweet hope inspired his breast,  
His very looks then seemed to say,  
I'm going to my rest.

As death approached, no anxious care  
Disturbed his placid mind,  
Tho' early called to leave his friends,  
To this he felt resigned.

Death found him standing at his post  
And there the stroke was given,  
One moment prayer was on his lips,  
The next he sang in heaven.

### 2. A VISION OF HEAVEN.

Lo! as I slept upon my bed,  
With night's dim curtain drawn,  
An angel stood above my head,  
The third hour of the morn.  
He bore me with him far away,  
Unto his blest abode;  
With brighter light than earthly day,  
His flowing vesture glow'd.  
Lo! in this vision of the night,  
Far distant land I saw;  
The veil of glory ever bright,  
Far back appear'd to draw.  
And then my eyes saw glorious things,  
My ears heard wondrous sounds;  
As flaming seraphs on their wings,  
Circled their ceaseless rounds.  
The city four square doth lie,  
With walls built round about  
Of burning jasper, wondrous high;  
And twelve gates just without.  
Down in the deep cerulean clouds,  
Are the foundations laid,  
Of stones most precious, God allow'd  
His temple to be made.  
The city like to clearest glass,  
Transparently did show—  
Each portal which its people pass,  
Was whiter than the snow.  
*Hadleigh.*

A peerless pearl each portal is,  
On dazzling hinges roll'd;  
And over all the streets of bliss,  
Was scattered shining gold.  
The trees of life, on either side  
A silvery river, grew;  
A crystal mirror, deep and wide,  
Stretch'd forth within my view.  
Lo! in this place ineffable,  
Bright, rustling wings were spread;  
And he who did the story tell,  
Wav'd his above his head.  
I caught the echo of the song,  
That they were singing there;  
Down through the clouds it came along,  
And fell upon my ear.  
Rang'd round a bright and starry throne,  
Stood the harmonious choir,  
And on each head a brilliant crown,  
And in each hand a lyre.  
They struck their lyres in praise to Him,  
Whose palace is on high;  
And cherubim and seraphim,  
Sang most melodiously.  
But, as I heard the vision broke,  
The glory ceas'd to stream,  
And I from out my slumber woke,  
And lo!—it was a dream!

*HENRICUS.*





*Thomas Greenfield*

1811-1871

# THE Primitive Methodist Magazine.

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## BIOGRAPHY.

1. JOHN RIDE, late of Benalla Mission, was born in the county of Derby, England, April, 1790. He lived a stranger to God, and followed the course of this world until January, 1811. At that time the Primitive Methodists sent their missionaries into the aforesaid county, and their labours were crowned with success. The venerable William Clowes was appointed to preach in the neighbourhood of John Ride's residence; and our departed friend, with others, agreed to hear this new preacher, intending at the same time to interrupt him in the service. Mr. Ride as the leader of the party took his seat in front of the preacher. Quietly he heard the singing and prayer, but when Mr. Clowes announced his text, "Awake to righteousness, and sin not, for some have not the knowledge of God: I speak this to your shame"—the word pierced John's heart, and he thought the whole of the discourse was designed especially for him.

When the service was over he hastened home, and lest he should meet with his companions he at once retired to bed; but he could find no rest. His sins were set in battle array against him, and he feared before the light of the approaching day that he should have to meet his reward in hell. The words, "Awake to righteousness" sounded in his ears. Mr. Clowes soon paid a second visit to the place, and after service he invited those who had a desire to flee from the wrath to come to remain at class. John Ride accepted the invitation, united in church-fellowship with God's people, and for several weeks continued to attend the means of grace, both private and public. One Sabbath he had been at a class-meeting, and was returning home with the burden of sin on his soul, when it became intolerable. He knelt in a field belonging to his father, though snow was on the ground, and after long and earnest prayer, he thought he heard a voice saying, "Thy sins which are many are all forgiven thee." This so filled his heart with joy, that he took off his hat, threw it into the air, shouting, "Glory be to God! He has pardoned all my sins." His father seeing him in his distress, cried out,

"The Methodists have driven my poor boy raving mad." John soon began to exhort sinners to flee from the wrath to come, and he was appointed to the office of a local preacher. The Lord was pleased to crown his labours with much success. A door was opened into a more extensive field of usefulness, and in 1821 he became a Primitive Methodist itinerant minister, and entered upon his work without timidity, putting his trust in the mighty God of Jacob. He suffered many privations, persecutions, and even imprisonments for the sake of the glorious Gospel of the blessed God.

His first station as an itinerant minister was Tunstall Circuit, and he was sent to superintend Burland Branch. From that station he was sent to Liverpool, where he was imprisoned for preaching in the open air. The late Dr. Adam Clarke having heard of the affair, went and offered bail for him, but he was released without needing the doctor's favour.

He subsequently travelled in Tunstall, Salisbury, Wrockwardine Wood, North Wales, Darlaston, Frome, Shefford, Reading, and London Circuits and Missions. In these places, under the instrumentality of Mr. Ride and his colleagues, hundreds of souls were brought to a saving knowledge of the truth as it is in Jesus; societies were formed, chapels were built, and living churches associated therewith.

In 1849 several missionaries were needed by the General Missionary Committee for Australia, and Mr. Ride, though advanced in years, offered himself for the Australian field. This offer was accepted, and in 1850 he landed in the colony of Victoria as a pioneer in the cause of Primitive Methodism. After two years of arduous toil his general health began to fail, and his nervous system was much shaken, which induced him to request superannuation. This request was granted by the Conference of 1853, and he located at Benalla, where there was no place of worship nor any religious service held; however, on the arrival of our departed friend, he determined on opening a mission, and for this purpose he took his stand beneath a gum tree, and there, in the open air, he preached the unsearchable riches of Christ. The services were productive of good; a small class was formed, and for several years Mr. Ride conducted religious worship in a cottage; ultimately a missionary was sent for, and the building of a chapel was commenced and completed, which it is hoped will be the birthplace of many souls.

Mr. Ride preached on each Sabbath, with but a few exceptions, until within some months of his death, when his bodily strength failed, and he felt he was drawing nigh unto the gates of death. Speaking on this subject he said, death to him would be a happy change, for he had set his house in order. Medical advice was sought, and it was hoped for some time that his life would be spared; but nature had done its work, and all hopes of his recovery soon vanished. He bore his affliction



with patience and fortitude. Speaking on the advances that our beloved Connexion was making in chapel building and educational matters, &c., he said, "My work is nearly done, and I can but offer my best wishes and sincere prayers for its success." While speaking to the writer on his approaching dissolution, he said, "My time with you is very short, I am on the verge of eternity; I do not feel satisfied with my past life; I might have done more for Christ; but I feel quite satisfied with Christ as my all-sufficient Saviour; quite satisfied that my peace is made with heaven; and when I am gone you may tell everybody at home and in this country that I have gone to be with Christ, which is far better." He had a strong desire to be spared to see the opening of Benalla chapel. This was despaired of, as his death was expected daily; but on the evening previous to the opening, viz., Jan. 11th, 1862, he made known to Messrs. Grey and Walton his intention of being present at the morning service. This was thought impossible. The Sabbath dawned; the devotional part of the service was commenced, when to the pleasing surprise of all, Mr. Ride made his appearance in the house of prayer, in which he gave thanks to God, and wept much. Having heard the sermon, which was preached by Mr. Grey, he appeared ready to say with Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

The same night he was taken worse. He called his family around him, and after urging them to love and fear God, hoping he should meet them all in heaven, he spoke very pleasantly of meeting old friends in glory, referring especially to Messrs. Bourne, Clowes, and others, who had been his fellow labourers in the ministry. On Monday, the 13th, it was evident his feet had entered the waters of the Jordan. On Wednesday he was visited by Revs. G. Grey and W. H. Walton, who found him unable to speak distinctly. After giving them a sign that all was right, and that Christ was precious, Mr. Grey engaged in prayer, commending the spirit of the dying Christian to God. Mr. Ride lingered a few hours after this, and then sweetly fell asleep in Jesus, January 15th, 1862, in the seventy-third year of his age and the forty-second year of his ministry. His remains were interred the following day in the Benalla Cemetery by the writer.

Thus ended the life of the venerable John Ride, who for more than half a century was a member of the Primitive Methodist Connexion, and for thirty years was one of its successful pioneers and a very useful minister. That his sorrowing family and friends may meet him in heaven is the fervent prayer of

WILLIAM HENRY WALTON.

2. WILLIAM DEAN, better known as William Wavin, of Weston, Newbury Circuit, was born about 1796. His education in his youth was greatly neglected. According to his own statements he "was allowed to run wild without any restraint." He delighted in sin, and used various means to gratify his wicked propensities.

When a young man he was employed on the Welford estate as under-keeper, and being of a strong constitution, and possessing an undaunted spirit he was often engaged in some of the most difficult and dangerous branches of his calling. In very cold weather he was accustomed to break the ice in the fish-pond, and wade in search of fish for the family, as the other keepers did not fancy such work under such circumstances. At times he was in danger of being frozen to death, while watching poachers. On leaving the Welford estate he was employed at Weston, and a leading feature in his character seems to have been a regard for his employer's welfare. His master states that amidst his extravagant fondness for drink, he was never known to neglect his duty to his employer, whom he served with fidelity and unswerving obedience.

Sometime in 1830 an afflictive circumstance occurred in his family, which aroused him from his lethargy, and led him to reflect on his awful condition. One of his children, named Rachael, retired to rest one night in her usual health, but ere the morning dawned she was found a corpse. This awful proof of the uncertainty of human life weighed heavily on his mind, and caused him to view the circumstance as a merciful interposition of Divine Providence for his good. He said, how would it have been if the Lord had thus called me in my state of rebellion against Him. I should have been lost for ever, I must have been in hell, it could not have been otherwise. These, and similar reflections, produced a seriousness in his deportment. About that time Mr. T. Russell was preaching at Shefford, and Wavin was induced to go and hear him. Under the word delivered he became more alarmed, and began to seek mercy at the hands of God. Miss E. Smith was to preach at Shefford; poor Wavin concluded that must be wrong, yet he would go and hear her, and he purposed in his mind to oppose her, for he considered she must be in error. Scores flocked to the place of meeting, and William among them fixed in his purpose, but when he saw Miss Smith he thought she was an angel, and he was so confounded that he failed in his purpose of opposing her. His attention was arrested, and listening to her persuasive eloquence he was led to cast his soul on the merits of Christ for salvation, and he found peace and joy through believing. He then cast in his lot among our people, various intrigues were resorted to, to draw him away from the people of his choice. Soon after he obtained peace he was visited by a gentleman, who promised him certain emoluments if he would take his advice, and as a matter of course, if he did

not obey him he was to have nothing. William respectfully informed the gentleman that while he was rebelling against God and running head-long to hell, he did not trouble himself about him, but now when he found him walking in the way to heaven he came to interfere with him. "I tell you plainly I would rather go to heaven naked, than go to hell "wrapped in your blankets."

In or about the close of 1830 a strange infatuation affected the labouring classes of the community in this neighbourhood, and manifestations of evil designs towards their masters appeared in Kent, and afterward spread rapidly over the southern counties of England. Fancying that machinery would throw them out of employment, large bodies of men collected, and laying violent hands on what they considered to be the evil, they dashed machines to pieces, and then demanded of the proprietors money for the injury they had done. Many of the labourers who were unwilling to assist in this work of destruction were compelled by the threats of others, some fearing that vengeance would be taken on them, ran into the woods and other places of refuge till the storm was over. At this trying period the moral character of Wavin was evinced. Not only was his determination fixed to avoid sharing in the lawless undertaking, but he resolved to assist his master in the hour of trial. Instead of hiding himself in the woods as others had done, he was employed to watch the premises of his master by night, lest they should be destroyed by the hands of incendiaries, and he was accustomed to extend his nightly labours as far as a neighbouring farm, where the inmates could not rest comfortably except they were satisfied that Wavin was near at hand. When the crisis arrived, and the disaffected men appeared at his master's gates, Wavin was ready to assist his employer in his expostulations with the lawless rebels, and the mob for once hearkened to reason, and dispersed without doing any mischief. Soon afterwards a detachment of Lancers was sent down by Government, and order throughout the country was restored. Wavin was quite a favourite with his master's sons, who used to be delighted to talk with him on subjects most interesting to them. He was a consistent member of the Primitive Methodist Connexion, and evinced his progress in divine things by his increased attachment to God and his people, while those who knew him best respected him the most.

His name appeared on the circuit's plan in June, 1831 ; his preaching talents were not superior, he was often humorous, but his manner was earnest, and his addresses were powerful, reaching the hearts of his hearers. In the conversion of sinners he was successful. Men of different creeds and denominations were anxious to obtain his counsel in the time of their trial, and cases have been known where parties who despised his tenets while in health, have eagerly requested his assistance when in the furnace of affliction. The atonement was to him a frequent and a delightful

theme, and he manifested great earnestness when soliciting others to seek an interest in the all prevailing sacrifice of Christ. He always contended that faith must be accompanied by consistency of character and conduct. He often dwelt on the great forbearance and long suffering of God towards him, in not cutting him down while living in a state of rebellion against Him. He acted on the principle of total abstinence, fearing lest he should fall from his steadfastness by that foul destroyer, of which he was so extravagantly fond while in his sinful state. His constitution which had been remarkably strong, began to fail a few years since, and during the winter season, he was troubled with a violent cough. During the winter of 1859, he did but little work, and still less in 1860. But his last long and painful illness, was in 1861. In the autumn he was afflicted with dropsy, which caused him most severe pains in the legs; wounds broke out on his legs after they had swelled to an enormous size, and the excruciating pain was sometimes mitigated with lotion, but generally speaking it continued both night and day. His young master says of him, "I have seen a few people under suffering, but I believe Wavin's case was the most severe I ever witnessed. I have sometimes almost shuddered when I put my hand on the latch of the door which opened to my view a fellow creature writhing under agonies which no pen can describe, and yet in the midst of these severe sufferings, he acknowledged that he deserved them, and looked on them as necessary for his soul's good, and also admitted that they were all sent in love." For many weeks he endured this chastening, and his legs he said, burned like fire. The rector of the parish visited him occasionally, of whom he spoke in the highest terms.

He expressed a wish that the old black pony, which he used to ride while able to attend to his master's employment, and which used to carry him to his appointments on Lord's days, might be allowed to draw him to his last resting place, which wish was with pleasure complied with.

He sometimes said, "I shall soon be gone, and you will be left to take up and bear the daily cross." His mind dwelt much on the sufferings of the Redeemer, which was evident from the expressions he so frequently used, such as, "Oh! that bleeding Lamb, that suffering Saviour," &c., &c. He was very patient, and when opportunity offered, he exhorted others to seek salvation before they came to a dying bed.

He told me that his protracted affliction furnished him with opportunities for preaching Christ to many he could not reach while in health, but their visiting him in his affliction enabled him to point them to the Saviour of mankind.

In December, 1861, it was evident that the light which had long been flickering would soon be extinguished, and that the pitcher would soon be broken at the fountain; the partial healings of his legs and his

increasing weakness, were evidences of this. Grateful for all attentions, he used to say to his benefactors, "The Lord will repay you, but I cannot."

On the evening of December 24th, his attendants could perceive that death was near at hand, extreme weakness rendered his speech indistinct, so that it became difficult to understand him, and it was supposed that he would not speak again so as to be understood. The clock had struck twelve, and the anniversary of the Saviour's advent dawned. His eldest son was present with him, and could perceive life ebbing fast, but just before he departed he opened his eyes to the surprise of all present; he shouted with a loud voice, "Glory to the bleeding Lamb!" He then thanked those around him for their kind attentions, and his son having assisted him to alter his position in bed, could just hear him say, "That's all, that's all;" and his happy soul took its flight to the regions of blessedness and peace.

THOMAS CUMMINS.

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3. JOHN HATTON, of Over Lane, Burland Circuit, was born at Winsford, Sept. 16th, 1796. His parents were poor, and all the opportunity with which he was favoured to learn to read and write, was two years attendance at the Methodist Sunday school, of which he was deprived at the age of seven years. At that period he went to work with ungodly men, and being of a lively disposition, and possessing a resolute spirit, he was easily led into the vices to which youth are frequently addicted.

At the age of twenty years he was married, and went to live at Northwich, where he continued careless about his soul till it pleased the Lord to try him in the furnace of affliction. The Lord shewed towards him the riches of His grace in raising him from his bed of sickness and giving him another Gospel invitation. As soon as he could walk abroad the Primitive Methodists then missioning Northwich came singing past his house, conviction seized his heart, and he saw that hell would be his doom, if he did not flee to Christ for pardon. He put on his hat and followed the procession to a barn in York Buildings, where service was commenced, and as the minister proceeded in expounding the Word of God, John trembled, and thought the minister knew all about him, but he being ignorant of the plan of salvation, went home burdened with his sin. Soon after this circumstance he removed to Over Lane, where he went on in his evil habits until he was bereaved of a child, when he was awakened to a sense of his danger, and sought the Lord. But not obtaining mercy he thought he had sinned away the day of grace, and he earnestly prayed that God would let him feel the strivings of his Spirit; as in times past the Lord graciously heard him, and on the 12th of January, 1828, in the Wesleyan chapel, Winsford, at a prayer-meeting after preaching service, the Lord visited him in a wonderful manner; he saw, there was now

hope for him, he cast his guilty soul on the atonement, received the forgiveness of his sins, and said if he had possessed a voice loud enough he would have told the whole world what great things God had done for his soul. He never forgot the astonishment depicted on the countenances of his wife and children, when they were for the first time invited to kneel at the family altar.

In 1837 it was deeply impressed on his mind that he should publicly warn the people to flee from the wrath to come, and while he reasoned on the responsibility of the office, and his own inability to perform it, he cried out in the anguish of his soul, "Who is sufficient for these things?" and Jonah-like he ran away, but he could not flee from God's Spirit,—it followed him day and night. An appointment being neglected, he officiated, and the Lord was with him. He then began to work for the Lord in earnest, and the next time he preached, which was in the tabernacle at Nantwich, nineteen souls were converted to God.

In 1849 he joined our people at Over Lane, and his name appeared on our plan as a local preacher. Through his studious habits he obtained a good knowledge of the Holy Scriptures. His ministerial labours were in great requisition, and he was the means of doing much good. The affliction which terminated in his death, was a stomach affection, which baffled all medical skill, and he rapidly declined in health. On July 14th, 1861, he took his last appointment at Ulkinton, and in September he gave in his plan to prevent disappointment. In his affliction he was frequently visited by his Christian friends, whom he always delighted to see. Although speaking exhausted his strength, he forgot his weakness, when conversing on God's love to man. As a liberal man he devised liberal things, and he gave liberally to God's cause. Whenever the writer visited him, he always found him very humble, and full of confidence in the promises of God's word. Towards his latter end, he suffered very severely, which through grace he was enabled to bear.

On February 4th, while his friends were weeping at his bed-side, he said "Do not weep for me, a few more struggles and I shall be landed safe." A short time prior to his death, he said he was going very fast, his feet were in the Jordan, its billows were very rough, but Jesus kept his head above the water. In health it was his general rule to make his accounts up with the Lord every night, and then he said if death came at midnight, or at cock crowing, or in the morning, he should have nothing to do, but gather up his feet, and die. Some time before his death he made all necessary arrangements for his funeral, and disposed of his worldly goods, that his mind might be at rest. The night before he died, his friends were weeping by his side, expecting every breath would be his last, when he said he should not go then, but he should go between five and six o'clock on the following morning. And as he had predicted so it happened; at half-past five o'clock on February 21st, 1862, his happy

spirit winged its way to the regions of eternal day. His children have lost a kind parent, and the Church one of its brightest ornaments. After an early service at our chapel, the members followed the mortal remains of our departed brother to the house appointed for all living, on the 23rd of February 1862. He was sixty-six years of age when he entered on his eternal reward.

DAVID KITCHEN.

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4. JESSE JERVIS, late of Talk-on-the Hill, Tunstall Circuit, Class-leader and local preacher, departed this life February 11th, 1862, in the forty-fourth year of his age, twenty-six of them having been spent in the service of Christ. Jesse was born at Wybunbury, in Cheshire, November 13th, 1818, of industrious but ungodly parents; he was one of a family of sixteen, consequently he had to begin work when very young, which left but a short period for his schooling. This period, though short, proved highly useful to him in after life, and tended to give a tone and bias to his opening mind, favourable to godliness. At the age of eighteen, in the Primitive Methodist Chapel, Englesea Brook, under the preaching of our late esteemed Brother T. Batty, he received the pardon of his sins through faith in Jesus. From that time till his death he retained an abiding sense of his acceptance with his Saviour; this sense of pardon remained with him through his eventful career, and thus he was enabled to bear the reproach without, and trials within, for he endured as seeing Him who is invisible.

Perhaps few men enjoyed less of expressed sympathy, and were apparently less esteemed during life than he; although twenty-six years were spent in the cause of his Lord, yet he seemed not to be appreciated. On the whole he laboured uncheered of man, as though he had to fight the enemy alone—to face the foe himself, and stand singly in the breach, but his record was on high, and the more honour to the man who thus stands, and having done all, stands. When God wipes away “the reproach of his people,” his labours will speak for him in the Gate, for much of that human agency with which the Church here is now blest, has been raised up and guided by him. The young men of this Bethel can bear their testimony and set their seal to the fact. The Wednesday and Saturday night classes will not soon forget those instructive seasons, when he met them for Scripture reading and exposition, and for these he was well adapted. His attainment in Biblical truth fitted him to instruct others in the ways of God. When he saw the germs of rising usefulness upstarting around him, the future men of the Cross, as though he could read the future, he would say, “We shall live and not die.” He felt much anxiety for these young men, and was desirous to impart to them the “Saving Truth” of the Bible, fresh and full from the “Holy Mount;” and if we may judge from specimens, the seed sown will be seen after many days.

From him the Bible received veneration ; it was to him " The Book,"—the volume that commanded his homage, his love, his heart ; he would sometimes, in some moods of feeling, take us back to the great and long-to-be-honoured Puritan family, who distinguished themselves by a rigid scrupulousness for Bible honour, and he endeavoured to foster this feeling in his pulpit services and private discourse. The death of his wife some two years ago, bowed his frame ; he shook as when " a whirlwind speaks," and bent before the blow ; he had a tender affection for the partner of his life, and often their fellowship was especially sweet ; from the time of her death, he seemed to hang on earth with relaxed grasp ; this circumstance seemed to loosen the screws by which he was fixed ; and his devotions became more fervid, his aspirations deeper-toned.

He said, " Thy will be done." There is a peculiar solitariness surrounding widowhood, and to sharpen its pangs everything at home serves as a memento to tell of the " absent." Alone ! yet not alone with thee. The strong man bowed himself, and again looked at the imperative face of duty.

Some six or nine months ago special services were conducted at this place by Mr. J. Barnes ; many souls were brought to God ; Jesse laboured earnestly and heartily, and rejoiced as one that had found great spoil. He took a severe cold, hoarseness came on, debility ensued. He continued however to move about, though broken and emaciated, until the 11th of February last, when he took his room ; there he died ; we could not think death was so near, it seemed an ambushade, " a sudden stroke," a stab. But opinion vacillated for five days ; the Sabbath came ; there were evident signs of the monster's doings ; reason reeled ; she resumed her empire, but only by sufferance ; we saw the power and efficacy of grace ; where reason halts, faith steps in ; when reason vacates, faith holds on, and holds up, and brings through. Thou glorious power of faith, man's omnipotency on earth ! " I'm quite resign'd ; all's right." To the writer of these lines, who visited him about two hours before his departure, he said, " I'm close to the grave, and I can go the other part readily ; glory ! my crown awaits me." This is

" The verge of heaven,"

the hour of emancipation, the full release, the unclouded sky, lit up with the radiancy of heaven. He entered on his manhood for ever.

Farewell until we meet thee in the great rendezvous of being ! we'll cover with affection's hands thy errors ; we'll speak with due charity of thy failings ; thine was an experiment, a trial. It is now certified, thou hast won thy character ; it is before our eyes ; we see it as a whole ; we see its items, we take as a whole its various threads and holdings, and present it to the notice of the world.

GEO. SHENTON.



5. Departed this life in the faith of our Lord Jesus Christ, at Mount Barker, November 20th, 1861, Mrs. SUSANNAH STANDRIN, in the thirty-sixth year of her age.

She was brought into union with the great Eternal when about sixteen years of age, and among other relics of her early piety is the first class ticket which she received as a member of the Primitive Methodist Society at Ashton-under-Lyne, Lancashire, England. A few of the members of that society, then small and feeble, can testify that she adorned the doctrine of Christ by a meek and lowly walk and by highly consistent conduct, which greatly endeared her to all who knew her, and which raised her to the enjoyment of—

“That sacred calm which does not move,  
And all the silent heaven of love.”

Possessed naturally of an amiable disposition which grace matured in her to the full fruition of a meek and quiet spirit, which is in the sight of God of great price. Her habits of devotion were constant, unassuming, earnest, and sincere. The lives of Mrs. H. A. Rogers and Mrs. Fletcher, with the Word of God, were her study in the hours of her retirement, and by a prayerful use of these helps to the cultivation of inward holiness, she added to her faith, virtue, knowledge, temperance, patience, &c., and was not lacking in the more illustrious grace, charity. The class-book, and the congregation with which she worshipped, tell of her punctuality at the means of grace as long as her health permitted; her habit in this respect said, “Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.” The narrative of her Christian experience was scriptural, earnest, clear, and confident. She was no “outer court worshipper,” but had rested her hopes upon the Rock of Ages, and appealed to the Searcher of hearts as her Lord and her God.

On the 12th of July, 1851, she was united in marriage to the writer of this sketch, and she entered on her new vocation in the Foxhill Bank Branch of Haslingden Circuit, Lancashire, England. With unaffected diffidence she accepted an appointment to raise a female class, and was happily successful. The members of that class will not readily forget her untiring vigilance, faithful counsels, and earnest pleadings at the throne of grace for their spiritual well-being; but the infinitely wise God so overruled that it was her lot to suffer rather than to toil. We removed from our station at Foxhill Bank to the Knowlwood Circuit, where she had the great joy of witnessing a net increase to Zion's travellers of 120 souls in two years, and her frequent references to the Sabbath morning services in our Salem chapel at that place gave evidence how her soul prospered whilst worshipping with that congregation. The last station on which we laboured in England was Staleybridge, in which circuit she was many years before converted to God, and disciplined for

a more extensive warfare, and her demeanour evinced that her profiting had been great indeed. Stalybridge Circuit was dear to her for various reasons ; it was the home of her early days, the residence of her early associates in church-fellowship, and of her natural relatives ; but on the decision of her husband to offer himself for South Australia, she readily assented, saying, " Where God appoints, I'll go."

On the 4th of August, 1857, we bade farewell to the happy homes and exalted privileges of England, and landed in South Australia, November 24th of the same year. For one year in Salisbury, and three years in the Mount Barker Circuit she pursued the even tenor of her way, often feeling as a consequence of affliction, protracted for between fifteen and sixteen years, that it was, indeed,—

" Hard toiling to make the blest shore,  
Where all is assurance and peace ;"—

but the voyage of life is ended. She fought the battle by her Captain's side, and by grace she hath won the day.

On Saturday morning, November 16th, 1861, we left Mount Barker for Koorunga, by appointment of the District Meeting, but at the end of the first stage, not a fourth part of the journey, it was evident that she was too far spent to proceed ; she was therefore pillowed in a chaise, and carefully taken back to Mount Barker, where, in much bodily pain, but with faith in lively exercise, she patiently " lingered into life"—

" As fades the summer cloud away,  
As sinks the gale when storms are o'er ;  
As gently shuts the eye of day,  
As dies a wave along the shore :"—

so sank her weary frame to rest.

If testimonies in the " climax of life's struggle " are a criterion by which to judge of hope in death, hers were satisfactory. But of more importance in truthfully determining the condition of the departed, is the life by which such testimonies are preceded ; and of her it may be said, " She died as she had lived," a consistent believer in the lowly Jesus—a practical follower of the " Man of sorrows, and who was acquainted with grief," and with whom she is now glorified. On the day after her death, about 200 persons followed her to her long home, and numbers more congregated around her grave. The Rev. J. G. Wright, assisted by the Rev. H. Cole, conducted the funeral service. The coffin was let down into the grave, and her infant, which had been interred six weeks previously, was placed at her feet.

" Lov'd one ! although thy childhood's home  
Holds not the treasure of thy dust ;  
Who bade the pilgrim cease to roam,  
Will safely guard the sacred trust."

And when Gabriel's shrill clarion shall awaken earth's entombed millions,

then shalt thou have part in the first resurrection. May the bereaved husband and child, and the reader of these lines, meet thee in heaven! Amen.

JOHN STANDRIN.

6. WILLIAM DREWERY was born at North Summercoates, Lincolnshire, in 1776. Early in life he suffered a painful bereavement in the loss of his parents; but when these his earthly guardians and protectors were removed, his heavenly Father took him under his special guidance. Under the ministry of the Wesleyan Methodists, he was brought to the Lord, and made a partaker of the inestimable blessing of early piety.

Subsequently he became a local preacher, and discharged his duties as such among his early friends till the Primitive Methodist missionaries visited the neighbourhood of his residence, when he was so delighted with their lively mode of worship, that he opened his house for their service, and soon afterwards he united with them in Church fellowship, became the leader of the infant class, and also a local preacher, in the capacity of which he laboured extensively for the benefit of the rising cause in his native county.

In 1840 he removed to Hull; and about two years afterwards his wife died happy in the Lord, leaving him with a family of eleven children. During his life he sustained great financial losses, which reduced him from comparatively affluent to straitened circumstances; but he steadfastly cleaved to the Lord, and daily laid up "treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." He continued to labour as a local preacher till the partial failure of his memory and the growing infirmities of age rendered it imprudent for him to be any longer employed in the office; and as his heart was still in the work, he felt it a sore trial to be prevented from labouring as formerly. He continued, however, to attend the means of grace with commendable diligence, and at his class-meeting he often expressed himself as feeling that he was like a ship at anchor, waiting to sail into the harbour.

His last affliction was but of short duration; he being only confined to his bed about a week. I had the privilege of seeing him once during that time, and found him trusting in Christ, and peacefully waiting for the call to his Father's house above. The summons arrived on the 12th of February, 1862, when he departed to be with Christ. He "died in a good old age, an old man, and full of years, and was gathered to his people," having completed his eighty-sixth year.

JOHN PETTY.

7. JAMES SPARKE, the subject of this brief sketch, was born at Isleham, in the Ely Circuit, November, 1824. His life, to the fifteenth year of his age was strictly moral, when, under the ministry of the Primitive Methodists, he felt the need of a change of heart, and was pointed to

the Lamb of God. He believed with his heart unto righteousness, and was filled with joy and peace, and received the evidence of his acceptance through faith in the Lord Jesus. The language of his renewed heart was, "this people shall be my people, and their God my God;" hence, he at once became a candidate for membership in the Primitive Methodist Connexion. Having tasted the good Word of God and the powers of the world to come, he felt an earnest desire that others should be made partakers of like precious blessings; and from an ardent desire to save souls, he was willing to labour to accomplish the desired object, and accordingly his name was placed on the circuit's plan, on which it remained till his death, a period of twenty-three years.

As a preacher, his appearance was humble, his manner unaffected, his sentiments scriptural, and expressed in words which could not be condemned; his labours were acceptable, and not in vain. Hence, he has left some behind who will be the crown of his rejoicing in the day of the Lord.

As a husband and father, he was kind, faithful, sympathetic, and affectionate. As a Christian, his conduct was exemplary, his piety genuine and steady in its development; holding fast the beginning of his confidence, he went on to perfection, his path being that of the just, shining brighter and brighter unto the perfect day. Taking the Word of God as his guide, he went on from strength to strength, until he had fought the battles of the Lord. He left the scene of conflict in peace. For several years he suffered from a disease which greatly limited his usefulness, and ultimately terminated his earthly career. But he bore his affliction with patience and submission, saying, "It is the Lord, let him do what seemeth to him good." His departure was earlier than it was expected, but it was all right with him. The only thing that bound him to earth was his family, which he loved, and felt it hard to leave; but believing in the faithfulness of Him who saith, "I will be a Father to the fatherless," he was enabled to commit them to Him; and having done so, he fell asleep in Jesus, February 25th, 1862. "Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord." The end of the perfect man is peace. "To die is gain." What a contrast between the death of the righteous and the death of the wicked; the former is taken away in mercy, the latter is driven away in wrath. From what? Where to? Unconverted reader, think. The body of our departed brother was interred in the Primitive Methodist Chapel on Tuesday, March 4th, by the writer, in the presence of about 400 spectators. The grave is now the house of his body, but his disembodied spirit stands in the presence of God, where there is fulness of joy. Here, he was faithful over a few things; there, he is made ruler over many things. Here he walked by faith; there he walks by sight. Here he possessed a lively hope; there he possesseth the reality.

Here, he fought; there, he triumphs. Here he had fears, and conflicts; there,

“Not a wave of trouble rolls,  
Across his peaceful breast.”

By his removal, the society has lost a prop; his wife, a kind husband; his children, an affectionate father. May they all meet him in heaven. Amen.

“Oh happy saint, may we  
Like thee be blest;  
In life be faithful,  
And in death find rest.”

JOHN SMITH.

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8. WILLIAM MURRAY, late of Harrington, Whitehaven Circuit, was the son of Daniel and Sarah Murray, and was born at Gilcrux, in the County of Cumberland, on May 29th, 1801. Of his early life we have only a partial account. His father was a praying man, and this no doubt had its influence in preserving William from that excess of folly into which many unhappily run, and in strengthening those principles which were developed in his subsequent life. Though moral in his deportment, he remained a stranger to saving religion till he was twenty-six years of age.

In February 1826 he entered the marriage state with her who is left to mourn her loss, and in November 1827, they lost their first-born child at the age of little more than nine months; under this bereavement he was led to serious thoughts about his soul, and in the following month his convictions were increased while he suffered from personal affliction, and he earnestly prayed for the pardon of his sins. In his affliction he was visited by members of the Wesleyan and Primitive Methodist Societies, and occasionally by the travelling preachers of the latter; it was however when alone that he realized a sense of pardon by faith in our Lord Jesus Christ, which blessing he often said was as clear as the noon-day sun. Having obtained a blessed assurance of the forgiveness of his sins, he praised God, and told his friends and others what great things the Lord had done for him. Soon after he had found peace he regained his strength, and shortly after he removed to Hensingham, at which place he united with the Primitive Methodist Society, and in a few months he was appointed to the office of a class-leader, which office he sustained till he was removed by death. He returned to Harrington in 1831, and has been connected with our cause there more than thirty years.

In 1836 his name appeared on the preachers' plan, and his commanding appearance, strong voice, musical powers, knowledge of divine truth, and his possessing more than an average mental and moral attainments, with his earnestness for the prosperity of God's cause, rendered his pulpit labours acceptable and useful through the circuit. His superior

ability was particularly manifested at camp-meetings and in conducting open air services, to the former of which he travelled many miles, during the more vigorous part of his life. He uniformly took a leading part in the singing and devotional parts of the services. Brother John Lightfoot, who knew him well, says of him :—" He possessed a sound judgement, and appeared to enter into all matters with much thought; few had a clearer view of the work of grace, or of the way of salvation through Christ, and he was of much service in a revival which took place at Harrington, in the way of directing sinners to the Saviour.

As a preacher he was more than ordinarily qualified for the work of the ministry. Brother Murray was known beyond the Whitehaven Circuit, having attended many District Meetings as the circuit's delegate, and twice he was elected a delegate to the Conference. Among his brethren in the district he was much respected. Of late years, apart from leading his class, and attending business meetings, he laboured only little in public. An affection in the windpipe caused him to relinquish singing, which for a number of years he had led in our Harrington Chapel. He found partial relief from his affliction in the use of proper means, but no permanent benefit was realized by him. About three months before his death, the disease became more formidable, and the effects were soon visible in the shrinking of his frame. Though able to walk in his room till within two or three days of his death, faint hopes were entertained of his recovery, and to himself it always appeared doubtful, as no radical change in the disorder could be ascertained. In the midst of suffering his mind was sustained by Divine grace, and Christ was all and in all to him. On one occasion he remarked to Brother Worsnop, in his general cheerful manner, "I have no desire to stay and suffer here, there are vast fields of bliss before me." On the Friday evening previous to his departure he became worse, and on the following morning he observed to one of his daughters, that he was impressed with the thought that he should soon leave them, and said, "I have a desire, and would rather depart and be with Christ which is far better. My afflictions are heavy; may I bear them with patience." And he prayed, "Lord, keep me faithful to the end, that I may die shouting victory through the blood of the Lamb." In the afternoon of the same day he requested one of his daughters to read to him the fourteenth chapter of Job, and the fourteenth chapter of St. John's Gospel. On the reading of the latter being ended, he said, "That will do." His wife perceiving he was worse, asked him if he could take anything; he replied, "I shall eat no more, and I shall be a new man to-morrow," intimating he should be an inhabitant of heaven, which was the case.

On the following day, February 9th, 1862, about ten o'clock A.M., at the age of sixty years, he breathed his soul into the hands of his Redeemer.

On Friday, February 14th, his remains were carried to the grave by some of the local preachers and friends, preceded by the travelling preachers, and attended by many members and acquaintances from different parts of the circuit, who were anxious to show respect to his memory, and to sympathize with the bereaved widow and her family. The service at the door, the singing in the procession, the solemn reading of the burial service, the large concourse of people, the weeping of relatives, and mourning of friends, rendered the ceremony impressive, and I trust it was fraught with spiritual interest to all who were present.

ADAM DODDS.

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## DIVINITY.

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### SOUNDS OF A REVIVAL.

A SERMON, BY JAMES READ, OF ADELAIDE, AUSTRALIA.

"There is a sound of abundance of rain."—1 Kings xviii. 41.

THE history of Elijah the Tishbite, is one of the most wonderful recorded in the Word of God. We know nothing of his parentage, early history, or youthful days. The sacred historian presents him to us at once upon the broad platform of life, as one of the "sons of thunder"—doing wonders—wonders which have echoed wide as the world, and which are remembered still, and will be remembered when Carmel, the theatre of his noble actions, is no more. How abruptly he bursts upon our vision! "Elijah the Tishbite, who was of the inhabitants of Gilead." He now stands before us armed with the authority of heaven, to accomplish famous deeds, and having messages divine. The panorama of his life passes rapidly before us. He has a prophecy from the King of kings, to Israel's wicked sovereign; boldly he stands before Ahab, saying, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." Then obedient to the Divine command he returns to the solitudes of the desert by the river Jordan. Now he is in the lonely cave and his rocky home; the ravens of the air are made the angels of God's providence to convey him food, and he slakes his thirst at Cherith's little murmuring brook. But after a while, the brook dries up, and the ravens cease to pay their visits. But God provides for him another home. We see him at the door of the poor widow of Zarephath; she is gathering sticks to bake her last cake, that she and her son may eat it and die. Elijah lives with the pious widow till nearly the end of the third year, and then the voice of the Lord is heard again, "Go, shew thyself unto Ahab." Once more he stands before the king, and offers to meet the false prophets of Baal at the foot of Carmel; the proud monarch accepts the challenge. The vast

multitude is congregated together, the deluded priests prepare their sacrifice, and begin to call Baal to answer by fire,—but he answers not. Elijah then prepares his sacrifice, and lifts his eyes and heart to heaven. His prayer reaches the throne of the Eternal, fire descends and encircles the altar, and consumes the sacrifice, and the people fall on their faces and cry, “The Lord, He is the God, the Lord, He is the God.” Then with all the authority of the Prophet of the Lord he gives two commands; the first is, “Take the prophets of Baal and slay them, let not one of them escape;” the second is, “Get thee up, Ahab, eat and drink, for there is a sound of abundance of rain.”

#### I. WE SHALL TAKE A LITERAL VIEW OF THE TEXT.

Elijah, having ascended Carmel's majestic summit, was wrestling alone with his God; having sent his servant out to look for the fulfilment of the words spoken at Zarephath, “I will send rain upon the earth.” His servant's eye sweeps the distant horizon; but the sky is clear, not a cloud is to be seen. He returns and says, “I see nothing.” He goes again and again, and yet again, and returns the seventh time, saying, “Behold there ariseth a little cloud out of the sea, like a man's hand.” Elijah then knew God had answered his prayer. The little cloud increased and spreading itself on sea and land, it darkened the expansive firmament; then the drops descended, then the mighty showers, and there was an abundance of rain. Let us consider,

*First.—The Giver of rain.* Rain is a gift, for nothing occurs by chance. All is wisely arranged by God. He who is the fountain of all happiness, life, light and glory,—He who created the universe, sustains it and preserves it,—He who cared for His disciples on the Galilean Lake, cares for our world which He has launched like a beautiful vessel into a boundless sea of space. Creation is his garden, and He waters it with rain and cheers it with sparkling dew.

*Secondly.—The source of rain.* It comes from the ocean, it is drawn up to the clouds by the bright ray of the shining sun.

*Thirdly.—The necessity of rain.* It is indispensable in order to the growth of vegetation. By rain and the salubrious breezes, the fruits of the earth are brought to perfection; and our corn fields wave with the golden grain.

*Fourthly.—Its descent.* It does not always rain alike. It may be raining in some places and not in others. Sometimes its descent is gentle, at other times rapid; it comes in drops, but often in showers, and sometimes it descends in abundance.

*Fifthly.—Some of the properties of rain.* It is *softening*. It softens the earth and prepares it for the reception of the grain. It is *strengthening*. It pours its vivifying virtues into the sturdy oak, as well as into the little flower. It is *reviving*. It often revives and beautifies the face of nature.



Murmuring men have often found fault with their Creator, as to the manner of the bestowment of His gifts ; just as if He knew not how to govern the world. Sometimes it rains too much, at other times not enough for them. Happy the man that is enabled to say, "He doth all things well."

## II. LET US NOW TAKE A SPIRITUAL VIEW OF THE TEXT.

Nature teaches many important lessons, she demonstrates with ten thousand times ten thousand voices the wisdom and the power of her Creator, she is obedient to His commands and always listens to His voice. If the botanist, geologist, philosopher, and astronomer were to listen aright to her, she would lead them to that Being that painted the flowers with their beauty, who gives them their fragrance,—He who telleth the number of the stars and calleth them all by their names.

*First.—As God is the Giver of rain so He is the author of every spiritual blessing.* It is He who gives the latter as well as the former rain. He alone can pour "showers of blessings" upon Zion and revive and quicken His church. What rain is to the earth, He is to His people. What rain is temporally, He is spiritually. One plants, another waters ; God gives the increase.

*Secondly.—As rain comes from the ocean, so spiritual showers come from the ocean of God's love.* His love is infinite, and like the ocean, it is in perpetual motion. It is work divine to convince, convert, sanctify, and save. But the Church, like Elijah's servant, must be on the watch-tower, and earnestly pray, "O Lord revive Thy work."

*Thirdly.—As rain is indispensable, so is an outpouring of the Spirit.* The whole world needs a revival. Think of popery, idolatry, infidelity, and sensuality. All these obstruct the onward march of vital Christianity ; they need sweeping away that the world may be converted to God. Though the bright sun of the Gospel is shining with greater radiance than ever, yet there are many nations still "sitting in darkness and in the shadow of death." Though in many places they are experiencing the drops, and in some places they are enjoying the showers, yet the whole Church of Christ needs a mighty outpouring of the Spirit,—we want the "abundance of rain."

*Fourthly.—As rain is softening, strengthening, and reviving, so is an outpouring of the Spirit.* It softens the hardest heart, melts prejudice, and bigotry dies under its influence. It strengthens our faith, hope, and love. It stirs up those that are at ease in Zion. It beautifies the Church, and makes the barren wilderness blossom as the rose.

*Fifthly.—As rain in its descent is sometimes gentle and sometimes rapid, so are the operations of the Spirit.* Sometimes God pours out His Spirit gently, it then descends as "the gentle breeze ;" at other times He pours it out in rich effusions, and it then comes as "the mighty rushing wind."

Lydia was gently drawn to Jesus ; but the Jailer in deep distress cried,

“What must I do to be saved?” On the day of Pentecost the Spirit was mightily poured out, and three thousand cold hearts were warmed, which made them speak with tongues of fire, “words of flame.”

*Sixthly.*—*But fault is often found with a revival of the work of God.* It is all excitement, says one; it will pass away like the morning cloud, prophesies another. But though they find fault with the rain, still rains; and though they thus find fault when God is raining mercy and pouring down righteousness, yet the Lord revives his work, and saves sinners; and when they are truly saved, all heaven is filled with holy excitement and celestial harmony; there is not a silent tongue,—not an unstrung harp; every angel sings, and every saint adores.

III.—LET US NOW CONSIDER THE SOUND OF WHICH THE TEXT SPEAKS.

Elijah’s eye of faith penetrated the clouds, and his ear heard sounds from afar in the elements; and he said, “There is a sound of abundance of rain.” The man of sight looks for signs; but the man of faith listens for sounds. When the glass goes down, or a dark curtain spreads itself o’er the sky, we say these are signs of rain. And when we hear the wild winds play, or the dread thunder roar, we say these are sounds of rain. Now just look at the signs of spiritual rain. When sinners flock to God’s house like doves to the windows; this is a good sign. When the class-meetings are well attended—the prayer-meetings thronged—the preaching services crowded—and good attention is paid to the Word of life in the sanctuary, all these are signs of a revival:—but let us consider a few of the sounds.

*First.*—*Powerful earnest preaching is a sound of a revival.* Earnestness with personal holiness will accomplish a great amount of good. Heaven is earnest to save. Hell is earnest to destroy. The world is earnest. Angels are earnest. Devils are earnest. And should not ministers, ambassadors of heaven, be earnest? They should. O for a few men to feel deeply for the world’s weal, and for the salvation of those who are unsaved. David felt when he said, “Rivers of tears run down my eyes,” &c. Jeremiah felt when he cried, “O that my head were waters,” &c. O for an earnest voice to cry—

“Stop poor sinner, stop and think,  
Before you further go;  
Will you sport upon the brink,  
Of everlasting woe?”

*Secondly.*—*Wrestling agonizing prayer is a sound of a revival.* Elijah prayed, and the clouds were locked, and it rained not for the space of three years and six months. He prayed; and the widow’s son was restored to life. He prayed; and there was “abundance of rain.” When the Church travails in birth she brings forth. Jacob wrestled and obtained the blessing. Moses pleaded and obtained his plea. Wrestling,

agonizing prayer has achieved greater victories than armies with drawn swords and glittering spears.

*Thirdly.*—*The cries for pardon of seeking penitents are a sound of a revival.* Angels love to see the tears of true repentance flow. The Saviour delights to hear the penitent's cry for pardon. It is sweeter to Him than the seraph's praise, or the archangel's song. An earnest Church delights to hear the cry, "What must I do to be saved?" A minister that is earnestly seeking the sinner's salvation, rejoices to give him information when he says, "Tell me where I may find Him whom my soul loveth." What sounds we hear coming from some distant lands! thousands are giving their hearts to God. What sounds we hear from some parts of our own land! many are turning from their evil ways to Jesus. The Church of Christ is taking up the trumpet, and inviting the armies of the living God to the mighty war; Oh that the time may soon come, when the Church shall go forth "bright as the sun, clear as the moon, and terrible as an army with banners;" and then every tongue shall be vocal with His praise, and every heart shall bow in homage to His throne. May it be so. Amen.

## JUNIOR PREACHERS' DEPARTMENT.

### AN ADDRESS TO PREACHERS.

DEAR BRETHREN,—As preaching the Gospel is a very important duty, it becomes each of us to consider the qualifications necessary for such work. In the first place we must be Christians, that is we must love God with all our heart; personal religion is necessary to real usefulness. Jesus Christ never commits the administration of His truth to any man, however gifted or learned, who has not first received the love thereof.

Secondly. In the choice of your texts take those which strike you most in your regular course of reading the Scriptures. You should preach generally from plain texts; the most edifying preachers pay great attention to this rule.

Thirdly. Ordinarily do not preach from a text before you have written at least an outline of your subject; but do not make your private preparation into public

fetters. Always aim at simplicity, unction, and ease; and when preaching, avoid bombast and jocolarity. Do not try to appear more than you are; and remember it is better to be pious without eloquence, than eloquent without piety.

Fourthly. Make it an invariable rule to have Christ in every sermon, whatever your text may be; or, rather select such texts as require an exhibition of Him. Preach Christ first, Christ last, and Christ all through. In tracing the depravity of the human heart confirm your assertions by apt and correct quotations from Scripture.

Fifthly. In the pulpit be humble, and try to avoid common catch-phrases, such as "unworthy dust," "worms of the earth," &c. You tell the people by your presence that you think yourself able to conduct the service; hence when you pray, and when you preach, do so as

the Lamb of God. He believed with his heart unto righteousness, and was filled with joy and peace, and received the evidence of his acceptance through faith in the Lord Jesus. The language of his renewed heart was, "this people shall be my people, and their God my God;" hence, he at once became a candidate for membership in the Primitive Methodist Connexion. Having tasted the good Word of God and the powers of the world to come, he felt an earnest desire that others should be made partakers of like precious blessings; and from an ardent desire to save souls, he was willing to labour to accomplish the desired object, and accordingly his name was placed on the circuit's plan, on which it remained till his death, a period of twenty-three years.

As a preacher, his appearance was humble, his manner unaffected, his sentiments scriptural, and expressed in words which could not be condemned; his labours were acceptable, and not in vain. Hence, he has left some behind who will be the crown of his rejoicing in the day of the Lord.

As a husband and father, he was kind, faithful, sympathetic, and affectionate. As a Christian, his conduct was exemplary, his piety genuine and steady in its development; holding fast the beginning of his confidence, he went on to perfection, his path being that of the just, shining brighter and brighter unto the perfect day. Taking the Word of God as his guide, he went on from strength to strength, until he had fought the battles of the Lord. He left the scene of conflict in peace. For several years he suffered from a disease which greatly limited his usefulness, and ultimately terminated his earthly career. But he bore his affliction with patience and submission, saying, "It is the Lord, let him do what seemeth to him good." His departure was earlier than it was expected, but it was all right with him. The only thing that bound him to earth was his family, which he loved, and felt it hard to leave; but believing in the faithfulness of Him who saith, "I will be a Father to the fatherless," he was enabled to commit them to Him; and having done so, he fell asleep in Jesus, February 25th, 1862. "Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord." The end of the perfect man is peace. "To die is gain." What a contrast between the death of the righteous and the death of the wicked; the former is taken away in mercy, the latter is driven away in wrath. From what? Where to? Unconverted reader, think. The body of our departed brother was interred in the Primitive Methodist Chapel on Tuesday, March 4th, by the writer, in the presence of about 400 spectators. The grave is now the house of his body, but his disembodied spirit stands in the presence of God, where there is fulness of joy. Here, he was faithful over a few things; there, he is made ruler over many things. Here he walked by faith; there he walks by sight. Here he possessed a lively hope; there he possesseth the reality.

Here, he fought; there, he triumphs. Here he had fears, and conflicts; there,

“Not a wave of trouble rolls,  
Across his peaceful breast.”

By his removal, the society has lost a prop; his wife, a kind husband; his children, an affectionate father. May they all meet him in heaven. Amen.

“Oh happy saint, may we  
Like thee be blest;  
In life be faithful,  
And in death find rest.”

JOHN SMITH.

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8. WILLIAM MURRAY, late of Harrington, Whitehaven Circuit, was the son of Daniel and Sarah Murray, and was born at Gilcrux, in the County of Cumberland, on May 29th, 1801. Of his early life we have only a partial account. His father was a praying man, and this no doubt had its influence in preserving William from that excess of folly into which many unhappily run, and in strengthening those principles which were developed in his subsequent life. Though moral in his deportment, he remained a stranger to saving religion till he was twenty-six years of age.

In February 1826 he entered the marriage state with her who is left to mourn her loss, and in November 1827, they lost their first-born child at the age of little more than nine months; under this bereavement he was led to serious thoughts about his soul, and in the following month his convictions were increased while he suffered from personal affliction, and he earnestly prayed for the pardon of his sins. In his affliction he was visited by members of the Wesleyan and Primitive Methodist Societies, and occasionally by the travelling preachers of the latter; it was however when alone that he realized a sense of pardon by faith in our Lord Jesus Christ, which blessing he often said was as clear as the noon-day sun. Having obtained a blessed assurance of the forgiveness of his sins, he praised God, and told his friends and others what great things the Lord had done for him. Soon after he had found peace he regained his strength, and shortly after he removed to Hensingham, at which place he united with the Primitive Methodist Society, and in a few months he was appointed to the office of a class-leader, which office he sustained till he was removed by death. He returned to Harrington in 1831, and has been connected with our cause there more than thirty years.

In 1836 his name appeared on the preachers' plan, and his commanding appearance, strong voice, musical powers, knowledge of divine truth, and his possessing more than an average mental and moral attainments, with his earnestness for the prosperity of God's cause, rendered his pulpit labours acceptable and useful through the circuit. His superior

a holy, zealous servant of God. Never attempt to say fine things to God ; and say the Lord's prayer in the same tone of voice as your other prayers ; and when the service is over, and you retire to a friend's house, never leave without prayer, and if possible always stay at the place at which you are appointed until the prayer-meeting is over.

Sixthly. Never neglect an appointment, and always be in time. The observance of this rule will many a time ensure you a good congregation, and will earn for you the confidence and respect of the people. And when you go to your

appointments, go as a workman ; do not be disheartened by difficulties, or the coldness of the weather, nor faint with hardships and fatigue ; but go solely to glorify God. Go, brethren ; go, hearing Jesus Christ say, "Lo, I am with you alway." Go, brethren, go, fired with the zeal of many of our ancestors, who exclaimed like Wesley, "The best of all, God is with us." And when you feel discouraged, remember that "They that turn many to righteousness shall shine as the stars for ever and ever."

GEORGE LYDIATT.

## FAMILY DEPARTMENT.

### 1. PARENTAL AUTHORITY.

THE ideas of obedience ought to be early and firmly associated with ideas of security and happiness. Hence the imbecility and helplessness of infancy afford us the means of effecting one salutary purpose. Entirely dependent on the wisdom and experience of others, to guard them from the danger to which they are hourly exposed, children might be easily made to learn the advantages of obedience ; and thus they infallibly would learn it, if obedience were properly enforced. Were all prohibitions made absolute, and the necessity of issuing them guarded as much as possible, so that they should not often occur, it would go far towards rendering obedience natural and easy ; for it would then appear a matter of necessity, and as such be submitted to without reluctance.

I was some years ago intimately acquainted with a respectable and happy family, where the behaviour of the children excited my admiration. One morning, on entering the drawing-room, I found the little group at high play round their

fond mother, who was encouraging their sportive vivacity, which was at that time noisy enough, but which, on my entrance, she hushed with a single word. No bad humour followed. But as the spirits, which had been elevated by the preceding amusement, could not at once sink into a state of quiescence, the judicious mother did not require what she knew could not without difficulty be complied with, but calmly addressing them, gave the choice of remaining in the room without any noise, or of going to their own apartment, where they might make what noise they pleased. The eldest and the youngest of the four preferred the former, while the two others went away to the nursery. Those who stayed amused themselves by cutting paper in a corner, without giving any interruption to our conversation. I could not refrain from expressing my admiration at their behaviour, and begged to know by what art she had attained such a perfect government of her children's wills and actions. "By no art," returned this excellent

parent, "but that of teaching them from the very cradle an implicit submission. Having never once been permitted to disobey me, they have no idea of attempting it; but you see I always give them a choice when it can be done with propriety; if it cannot, whatever I say they know to be a law, like that of the Medes and Persians, which altereth not." The happy effects of this discipline were soon rendered more conspicuous during the very long illness of this amiable mother; who, when confined to her chamber, continued to regulate her family through the medium of her eldest daughter, then a child of eleven years old. Affectionate as obedient, this amiable girl not only attended her mother's sick bed with the most tender assiduity, but, acting as her mother's substitute towards her little brothers and sisters, directed their conduct and behaviour, and was obeyed with un murmuring submission as if their mother had herself been present.

Was her mother so ill as to render noise particularly injurious? All was, by her care, hushed into silence. She invented plays for the little ones, which would make no disturbance, and taught them to speak in whispers. It was a sufficient reward for their forbearance to be told by her that mamma sent them a kiss, and thanked them for their goodness, and that she had been the better for it.

What a foundation was there laid for the operation of benevolence! Let us compare this with the behaviour of an indulged child, to whom the gratification of self-will had become habitual, who had never been taught to submit to aught but force, and to whom submission was consequently hateful, exciting all the painful emotions of anger, indignation, and resentment. I have known such a child make

use of a parent's illness as a means of procuring the gratification of all its capricious humours; when, seeing the pains that were taken to prevent noise, it would, on the least opposition, cry out, "If you don't give it me this minute, I'll roar;" and accordingly she would roar till she had what she wanted. What are the dispositions which, in the latter case, must have naturally been inspired? To the pleasing associations attached to the gratification of self-will, the idea of inflicting pain upon others must likewise be attached. What a foundation for that cruelty which is always allied to a tyrannical disposition! Nor is this all. The exultation consequent upon thus carrying her point, must have engendered pride; and by aggravating opposition into injury, brought forth anger and resentment; and from the extravagance of childish humours, this opposition must frequently occur, so that these hateful passions must soon gain the strength of habit, and a propensity to them be for ever fixed and rooted in the disposition. Let us suppose the same indulgence continued through the early stages of youth, in the fond hope that reason will conquer passion as the child advances to maturity. Were the nature of passion, with regard to the influence it has upon the judgment, properly attended to, I believe this fond hope would soon be annihilated. On a mind under the dominion of passion, the calm suggestions of reason can have little influence, supposing the calm suggestions of reason possible in such circumstances. But it is not possible; for to a mind under the dominion of the selfish passions, that appears to be just and reasonable, which is, in reality, unjust and unreasonable in the last degree; because the idea of just and unreasonable are all, by pride, asso-

ciated with the idea of the gratification of self-will.—*Extracted from*

*Miss Hamilton's Letters on Education*, by  
G. LEE.

## 2. THE FAMILY, A RELIGIOUS INSTITUTION.

THAT the Church of Christ is a purely religious institution is unquestionable, but that the family is as strictly and solely so, is not a conviction that is generally and definitely prevalent. It is regarded as exerting a high and moral influence, as being the proper nursery of the future man, and of the undying spirit; but it is far from being invested, in the popular mind, with that high and heaven-derived religious character which properly attaches to it. It is the object of this article to show that the family is as strictly a religious institution as the church. Where the form of either exists without the indwelling spirit of piety they are perverted and corrupt. The remark is equally applicable to both, for an irreligious family is as essentially an abhorrence in the sight of God as a soulless and corrupt church.

God has established the social relation of the family circle. When He had laid the foundations of the earth, and fixed the bounds of the sea, and set in sure and lasting order all material things, He established the law of marriage to regulate man, whom He had made a social and moral being. It was thus that in this institution He laid the foundation of society, on which the whole superstructure of morality and piety was to rest. Man was at that time a holy being, and all the circumstances and relations that were then ordered concerning him, had reference to the holy end for which he was created. Therefore it is that this family relation, being established by God for the right regulation and development of holy man, is a purely religious institution. Yea, and it has even a pre-eminence over the church in the

fact of its pre-existence :—it was the first religious institution. It was an earthly type, pure and symmetrical, of the heavenly world; it was an appropriate nursery of newly-created beings, and was fully adapted to prepare them for that family in which God is recognized more directly as the Father, and of which, in itself, it was the lovely miniature. The church ranks after it in order of time, because it ranks after it in order of necessity. It was not until man, through the blinding influence of sin, lost sight of the great family above, that the church, with its rich provisions for man's fallen state, became necessary as a remedial institution. The church on earth is now a more extended type than the family, embodying more palpably to the darkened eye of man the heavenly world, to which it is introductory. It is a new link, inserted to reconnect the broken chain. Heaven being forgotten, the church is the "New Jerusalem which has come down from heaven," embosoming unnumbered blessings in the illustrations it affords to man of the glorious church above, in the instructions it furnishes, and in the regenerating and sanctifying grace it dispenses.

The character and perpetuity of the family, as a religious institution, is seen in the fact that God deals with and recognizes it as such. He gives promises unto the households of those who will fear Him and keep His commandment. He threatens household calamities as the consequence of parental disobedience. He enjoins religious duties in families. Alluding to His commandments and ordinances He says, "And ye shall



teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up; and thou shalt write them upon the door-posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers to give them, as the days of heaven upon the earth." The Scriptures abound with passages of the like nature, most unequivocally confirming the declaration that God deals with families as religious institutions. It is to the faithful discharge of household duties, and the consistent manifestation of family piety, that He makes the amplest promises of temporal and spiritual blessings; and to the neglect of these that He threatens the severest judgments.

Under the old dispensation, which, though ceremonial, was typical of that which is more spiritual, family sacrifices were instituted; especially the sacrifice of the Paschal Lamb by every household. And from the earliest ages of the world, as recorded in Scriptures, the heads of households were accustomed to offer their household sacrifices. And as there can be no doubt that these sacrifices were of divine origin, we cannot but interpret their practice in the patriarchal, and subsequently in all the Israelitish families, as a seal, divinely set, to distinguish them as the primary religious communities. God covenanted with Abraham and his seed; and He established circumcision as the seal and token of His solemn covenant with the families of the Jews. Thus here we have, by God Himself, in His covenant transaction, another distinct recognition of the family institution as one strictly religious. Among the ten commandments,

the requirements of which are moral, and therefore perpetual, the fifth was framed expressly for the family; the second contains a striking instance of God's proposed dealings with families; and the fourth enjoins upon the parent the duty of direct and authoritative religious supervision of his household. And when it is borne in mind that these moral laws are based in the very nature of things, and therefore ever have been and ever will be binding, we can be no longer at a loss how to view the family institution. Its recognition here indicates decisively that it is in its character religious, in its origin coeval, and in its purposed existence co-extensive with the human race. We find, therefore, under the Christian dispensation, the same distinct recognition of family. Religious duties are enjoined as pertaining to the household, and parents are bidden to bring up their children in the nurture and admonition of the Lord. A solemn covenant is perpetuated with believers in behalf of their children, so that we may say unto the parent, as Paul said unto the Jailer, "Believe, and thou shalt be saved; thou and thy house." As far, then, as the divine dealings are concerned, the family and the church are equally recognized as strictly religious institutions. To the former, as really as to the latter, God gives his precepts; of it He makes His requirements, and with it He establishes His covenant and seals it with an ordinance. So that the assemblage of all these signs seems to establish the full claim of a family to a purely religious character.

Still another fact, which confirms the representation of the family as a religious institution, is, that the observance, the integrity, and the prosperity of this institution are found correspondent with the pre-

valence of true religion. Where simple-hearted piety is the most prevalent in a community, there the family relation is the most frequent, the most pure, the most happy, and the most prosperous. Religion never dwells in a community without dwelling pre-eminently in the family circles, and hallowing these nurseries of piety. There are not wanting illustrations of this fact. The history of Scotland, and of the older States of New England, occur as among the more prominent modern demonstrations of this truth. And

wherever, or whenever, piety has manifested that strength which has enabled it to stem the tide of persecution, its flame has been nourished upon the domestic altar, where parents twice and thrice a day have commended themselves and their little ones to the keeping of that Saviour, for whom they were actually counting all things but loss; and in the service of whom they were not merely to confess, but to feel that they knew not what a day would bring forth.  
—*Rev. E. Hopkins.*

## SUNDAY-SCHOOL DEPARTMENT.

### AUXILIARIES TO SUCCESSFUL TEACHING.

As one part of the teacher's work is to instruct the mind—to cultivate it—it is necessary that his own mind be well stored with accurate information on the subject he intends to teach. Therefore it may be laid down as a rule, that for teaching to be successful, the instructor should possess a well informed and well cultivated mind.

We should smile at the farmer who expected to have a good and abundant crop of corn, while he stinted both the labour and the seed. Let him sow sparingly, and he reaps sparingly. Let him sow bountifully, and he reaps bountifully. So with the teacher, if he come to his work with but a scanty knowledge of his subject—he will fail in one department of his work—he will fail in rearing intelligent minds. In order to prevent this failure, every Sabbath-school teacher should furnish his mind with a rich store of knowledge, out of which he may bring forth "things new and old," anecdotes, illustrations, and facts, which may in their turn serve to clear a difficulty or enforce a truth.

It is a sad sight to see a teacher brought to a stand in his lesson because he has said all he knows about the subject he has to teach, and who, to pass away the time, either repeats what he has said, or still worse, tells the children a tale to eke out the time. No wonder that the children are inattentive. No wonder that the Bible has but few charms for them, or that their playthings are more attractive than the Scripture lesson. If children are compelled to sit on the Sabbath to hear a dull dry lesson, they will soon consider the school hours uninteresting, and use every means in their power to escape its restraints. Perhaps the cause of our elder children's absence from the Sabbath-school, if traced to its source, would be found in the teacher. Children, as a rule, are fond of knowledge, and are ready to give their hearts to those who instruct them. Let a teacher, therefore, show, by the richness of his matter, that there is a vast field of knowledge in connection with the sacred volume—let him shew that he has much to com-

municate, and that he is willing to impart what he knows, and there will be a drawing out of the sympathies of the child to the instructor, an arousing of the curiosity which may find its full satisfaction in the perusal of the wondrously attractive story of the Babe of Bethlehem.

In order that a teacher may present rich matter to his class, he must study all the branches of Biblical illustration that fall within the scope of his subject: such as the manners and customs of Eastern nations, with the habitation, dress, and social life of the people—Biblical geography and topography, also the zoology and botany of Scripture. Nor should a teacher stop here—he ought to have a fair amount of general information.

Another point which will prove a powerful auxiliary to teaching, and help to make it successful, is *the style of the language employed, and the manner of delivery*. The tone of voice in which we teach, and the clearness of the language in which we convey instruction, have much to do with the success of a lesson. If the language is obscure, the lesson will not be comprehended; and if the tone of voice is either too loud or too low, the children will not receive the whole of the instruction intended for them, they will be inattentive, and of course will not be much benefited. Much of the confusion in our Sabbath-schools is the result of a want of care on the part of the teachers in the government of the voice. Some persons speak much too loudly, and thus cause noise. Now it is evident that there must be a certain amount of noise in a school, yet it should be more the busy hum of cheerful industry, than noise properly so called. It will help a teacher to keep a class quiet and attentive, if he endeavour to address his children in a clear, gentle voice, a voice which will make itself heard

and felt. It must be remembered that the gentle voice is the most powerful, and that sometimes a whisper even, is the most effective.

As an auxiliary to government, teachers will do well to cultivate the eye and the ear. Children are always watching for opportunities of being idle, and often succeed in doing strange things in the very presence of the teacher. You may sometimes see a boy with his eyes apparently fixed on his teacher, occupying himself with his own affairs, perhaps eating some fruit, or admiring some treasure which he has just taken from his pocket. It is a fact also that many teachers are so occupied with their lesson that they do not see one half of what is going on around them. Now if any one wishes to be successful in the government of children, he must possess a quick searching eye. As a rule, it will be found effective to look at the children while speaking. The eye may be made to express much. You have an example of this in the Great Teacher. The impetuous Peter denies his master—yet not so much from a wish to dishonour him, as to shield himself from scorn. Not once, but thrice he renews his protestations. Now the cock crows, and the eye of the Lord is turned on the weak and hasty man. The glance meets Peter's, and oh, what wondrous expression must have been thrown into it! Not a word, and yet the conversations of the past, and the terrible prophecy, all came hurriedly back to Peter's memory, and, rushing from the power of that silent gaze, he sought a place to weep. Reader, let the Great Teacher's eye be a model for thine. The following scene, illustrates the point:—

A teacher was standing before his class, who were sitting at the desk. One little fellow was busily engaged in making a minia-

ture man out of sundry pieces of putty. He was now industriously rolling one piece on his knee, to reduce it to the required girth of the body. A crack, however, happened to exist in the front of the desk at which he was sitting; through this the sharp eye of the teacher discerned what was going on, and, stepping a little closer to the class, he said in a low, but determined strain, "Pass to me that putty." What a look of surprise and confusion came over the young offender! A look which evidently meant, how did he know that I had putty? Can he see through wood? But though there was such a look, there was not a word, not the least attempt to deny; and the half-formed body of the image, with the parts which were to have formed the members, were all quickly passed to the teacher. The looks of the rest of the class evidently testified to the awe which seemed to fill their minds. Another look at the offending boy—a look which silently told how much the teacher was grieved and disappointed—did the work designed. Meeting the glance of the little culprit it melted his heart, and the confused look, the quivering muscle, the deep blush, and the moistened eye, bore testimony to the conflict going on within. Reader, strive to possess this wonderful power, and you will be well rewarded.

Another valuable adjunct to successful teaching, is the power of detecting dissimilar sounds; that is, the detection of every sound which ought not to be heard at that time. Do not rest content until every unexplained noise annoys you, and every improper sound grates upon your ear. Many a child has been stopped in the performance of what was evil, by the quick ear of the teacher overhearing the plan which was being con-

fided to another; and much permanent good has been effected in the class.

The following is a case in point :—Two boys were standing in a garden belonging to a village school in Essex, one Sabbath morning. One boy was a Sabbath scholar only, the other was a member both of the day and Sabbath-school. The latter was standing near a flower-bed admiring the plants, but not going very near, because the path which had to be crossed to reach it had just been freshly gravelled, and the master had given orders that no one was to walk upon it for a day or two. The former boy went to the latter, and the following conversation took place between them :—"Why don't you go over there?" "Because teacher says we are not." "Won't I go though, for all him!" The teacher, who happened to be in the garden admiring some newly opened flowers, caught the last threat, and sent back on the next breeze a determined whisper, "Will you, my boy? I think not." The offender turned round with an astonished glance, and whispered to his companion, "What ears he has!" "Yes, he has," was the return message uttered in a lower whisper, which yet reached the boy. Another glance, and then the resolute fellow walked away, and did not offer during any part of the day to set foot upon the forbidden spot.

In addition to the auxiliaries to successful teaching above noticed, a teacher will find a little professional knowledge of immense value in the teaching and management of children. Having, as he has, to do with a being possessed of faculties and powers which are developed at different periods of life, a teacher who wishes to be successful must make himself acquainted with the nature of a child's development, so that he may know what to apply,

and when to apply, that which is necessary to furnish the mind and educate the soul. If a teacher is ignorant of the nature of a child's mind, and of the most prominent characteristics of childhood, he will necessarily make a great many mistakes in teaching; he will mistake the love of activity for the love of mischief; he will mistake the love of knowledge for impertinence, and attribute natural forgetfulness to wilful inattention; or, forgetting that sympathy is the key to the child's heart, a teacher may lose many precious opportunities of attaching the child to himself; and failing to realize the plastic nature of a child's mind, may be unmindful of the effect which his own conduct has on the sensitive and impressible material with which he is brought into contact.

Again, from not knowing a little about the intellectual faculties of his children, a teacher will *preach* to those who have no power to understand the drift of his remarks; and expect mere babes to generalise upon things far beyond their reach, and to apply lessons to themselves, when they have no power to reason or reflect; or, on the other hand, he will leave those whose reason and judgment are matured, without proper stimulus and exercise.

It is not enough, however, for a teacher to understand the nature of the material upon which he has to operate. This, though very important, will not of itself ensure success in the practical work of teaching. We will take an illustration. A man might know the nature of a certain piece of wood, might understand its structure, and yet if required to form that raw material into a piece of furniture, would be quite unable to do so. Now, why is this? Simply because he does not know what tools are required to do the appointed work.

Let us proceed a step further in

our illustration. Let it be granted, that the man does know the names of the different tools which are required to accomplish the different kinds of work, will this knowledge give him the power of using the instruments? Certainly not, he must acquire skill in the management of the tools. He must observe how others use them, and then practise with them himself. So with the Sabbath-school teacher: he must not only study the nature of the materials upon which he has to operate, not only know what appliances are necessary to do the desired work, but he must practise on the material—he must apply the tools, and then he may hope to succeed.

Can any amount of study be too great to fit one for this work? Can any amount of labour which may be bestowed upon the preparation for it be too great? Look into yonder studio; watch the artist at his work—mark the beauty of those lines, the expression of that face which is just receiving the last touches of the magic chisel! While looking and admiring, enquire how it is that the artist has such power over the block, and that out of such a rough unpromising mass, he has produced such a work. To understand how it is, you must cast your eye back twenty years, and watch the then young aspirant for honours—now he scrutinizes this block, then that; now he makes long journeys to inspect the triumphs of the great masters; now he studies the nature of lines, now he carves an arm; now he misforms a muscle; now ventures an eye; now destroys the work of his hands, and begins again. Again he fails, and again attempts, and it is not until after many trials, and many failures, that he succeeds; but he *does* succeed, and the peaceful folds of the drapery, the symmetry of form, and the expression of the

lips and eyes testify that at last his efforts have been crowned with success; yet, what has the man made? What *looks* like man—the dress, the form, The eye are there; but yet it *sees* not, feels not,

Lives not. It is marble still.

Yours, my Christian friends, is a nobler work. It is

To take the bud, mark its unfoldings,  
Furnish and adorn it with unfading  
Beauties. To trace upon the soul the  
Outlines of a nobler character.  
To work for heaven, and be co-worker  
With the Lord of Hosts.

Christian teacher! let the end of your work be kept in view, and let the good to be accomplished, and the reward to be obtained, animate you to study the nature of your children, and the best methods of conveying your instruction; and remember, that what has been done by others, may be done by you, if you will only set about the work in hand with prayerful earnestness, courage, and persevering determination.

J. H.

## MISCELLANIES.

### 1. THE EDITOR'S FAREWELL ADDRESS.

WE presume that very many of our friends know that the appointment to the editorial office is, according to the rules of the Connexion, for five years only at the utmost; hence having fulfilled our official term, we are about to return, D.V., to the ranks of the itinerancy.

Before leaving London we deem it to be our duty, as we esteem it a privilege, to address a few words to our friends, especially to those who have been contributors to, and to those who are readers of, the Primitive Methodist Magazines.

In the first place we wish most gratefully to acknowledge the innumerable obligations under which we are laid to that gracious Providence, to whom we are indebted for life with its privileges, health with its comforts, and grace with its possessions and prospects. O that the sanctifying influence of the Holy Spirit may be more richly enjoyed by us as the best preparative for future usefulness, and may we, in deep self-abasement of soul, increasingly devote our mental and moral powers to the promotion of the glory of God and the salvation

of mankind. Such a course is unquestionably our duty, and we have great pleasure in the enjoyment of the fullest conviction, that every part of our duty towards God and man is, in its proper performance, a glorious privilege. With these views, or those of a kindred character, we entered on our editorial work five years ago, and as we have prosecuted our labours throughout this period, we have felt privileged, because we have believed we were acting in accordance with the will of God, and with equal if not increased pleasure we shall, if the Lord permit, resume our former position, and become once more a *fellow-worker* with those who labour in word and doctrine for the conversion of sinners and the edification of believers, that they may be built up in their most holy faith, and that being rooted and grounded in love, they may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that they may be filled with all the fulness of God. The desires of our heart, the aspi-

rations of our soul, the passions, powers, and attributes of our nature, we devoutly and ardently hope, will be employed in this glorious enterprise, while we remain on earth, and when we die we hope through grace to meet our friends with innumerable millions of ransomed spirits which "worship God day and night in His temple."

We are deeply sensible of our obligations to many correspondents, not a few of whom have kindly, continuously, and efficiently contributed towards the serials under our editorial care, and we deem it our duty to say, that, from the general character of such contributions, they have been well adapted to promote pure religion.

While we tender our best thanks to our correspondents for their efficient help, we beg to assure them that in vacating our present position, and returning to a more limited sphere of action, we anticipate many comforting reminiscences in connection with our past and present associations. Furthermore, if in the exercise of our judgment, and in the discharge of our duties of office, we have in any cases caused unmerited pain of mind, we hereby assure our friends that such was by no means our design, hence we hope that from those persons, if such there are, we shall experience that same charity which we trust we shall ever manifest towards them and others.

The toil, care, and anxiety of office, have been more comfortably sustained from the large patronage vouchsafed towards our Connexional works. The circulation of the Large and Juvenile Magazines has, for some years, been nearly 700,000 numbers annually, and this in the midst of immense competition. However, this circulation alone would have afforded small cause for rejoicing, but from testimonies borne of the blessings

which have resulted from the perusal of these serials we feel we have cause to rejoice; at the same time we ascribe all the glory, of any good which may have been realized, to God, to whom it is most righteously due.

We are quite sensible of many imperfections in the execution of the duties of our office, and while we frankly make this admission, we beg the exercise of that Christian candour, which we hope will be generously exercised, and if this be done to the extent it has been experienced in time past, we shall be fully satisfied.

Ere we finally relinquish office we beg for our successor a continuation of all that help which we have experienced at the hands of our friends, and we pray that he may also enjoy much Divine aid in the discharge of the onerous duties he will have to fulfil. Nor for the editor elect only is it desirable that much help should be afforded, the executive should by no means be forgotten, especially before the throne of sovereign grace. Brethren and friends, pray that the members of the several committees at their weekly meetings in London, &c., may be guided in judgment, and that the influence of their Christian courtesy, and official as well as personal fidelity, may be felt from the centre to the utmost limits of our Zion.

With no small degree of pleasure we bear our testimony to the Christian candour, and the harmonious co-operation with which we and our brother officers of the executive and the other members of the General Committee in London, have been enabled to labour together in seeking to conserve the best interests of the Connexion, and to more fully develop its vast resources for the benefit of the human family. Nor would we forget to

make grateful record of the attention paid and the kindness evinced by those gentlemen and their *employes* with whom we have had to do business, and we assure the said parties that however long our life may be extended, pleasing remembrances of their conduct will not fail to occupy a place in our memory through our future days, and we pray that their present happiness and personal salvation may be fully realized by grace, through faith in the Lord Jesus Christ.

In drawing this address towards a close we beg an interest in the prayers of the faithful, that on entering our future station or stations, and in prosecuting our work, we and those with whom we may be associated, may have the happiness of witnessing an extensive revival of vital godliness, and that the word of truth may be mighty through God to the pulling down of strongholds. "Brethren pray for us."

And may we, with the Psalmist, by uniform holiness, ever say, "Thou shalt guide me by thy counsel," making the sacred Scriptures the rule of our faith, the Holy Spirit our guide, the blessed Saviour our example, and hope in the God of our salvation, the anchor of our soul, sure and steadfast. And may the Primitive Methodist section of 'the Church of Christ go forth to the performance of her several duties strong in the Lord and in the power of His might, and may the name of Jehovah speedily become great among the Gentiles, and His salvation enjoyed "from the rivers to the ends of the earth!"

And now, dear friends, farewell; may peace be with you and love with faith, from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

WILLIAM HARLAND.

*London, June 24th, 1862.*

## 2. SILCHESTER AS IT WAS, AND SILCHESTER AS IT IS.

SILCHESTER was the *Caer-Segout* of the Britons, and the *Vindonum* of the Romans. Its name *Caer-Segout*, was obtained from its having been the chief city of the *Segontiacæ*. That it was afterwards a principal Roman station is evidenced not only by its magnitude, and the mode of construction observed in building the walls, but also by the various Roman roads which branch off in various directions, and by numerous vestiges of Roman occupation that have been discovered here, but it is not certain that they were the founders of the city. It is supposed that the chief city was founded by the ancient Britons, and what confirms the conjecture is, that British coins have been found here, among which is one of gold, another of

silver, well preserved. Camden affirms that the usurper Constantine was invested with the purple in this city, in A.D. 407. The British king Arthur is also said to have been crowned here, but that in his time the former splendour of Silchester was attested only by its bare walls and heaps of ruins; it having been destroyed by the fierce *Ella* on his march to Bath, about A.D. 473. The city in its prosperity was truly noble. The circumference of the walls measured nearly two English miles, which were of an amazing thickness, full twenty-four feet. Towers were erected on the walls at certain distances, and especially the gates were ornamented and defended by them. From these towers and battlements the garrison annoyed the attacking foe,



by tumbling large stones, or pouring melted metal upon their heads. Indeed it was almost impossible to take such a city in those times, when cannon were neither known nor thought of; the usual mode being to batter the walls with an engine, called a battering-ram.

The ponderous and amazing walls of Silchester were peculiarly adapted to resist an attack of this kind. Its foundations were made with large flag-stones, from two to four feet in breadth, and four in length, and of equal thickness. Upon these stones was laid a stratum of rubble stone, or large ragged cement. This was continued to the height of two feet and a half, and then followed another layer of flat stones, &c. Besides the principal wall the whole city was surrounded by a large ditch. On the other side of the ditch was the Pommerium, or serried tract of ground, which surrounded the whole city. On this space no buildings of any kind were allowed, neither was it lawful to cultivate any part of it. In times of peace and security, it formed a pleasant kind of walk to the inhabitants, and in case of an attack by an enemy, there was no shelter to protect him from the darts and other missiles thrown from the city walls. This city in its prosperity, was not only strongly fortified with walls, towers, gates, battlements, and trenches; it was also rich in private houses, public buildings, and streets, and was, in all probability, very populous. It had four gates standing exactly north, south, east, and west, from each of which was a street, thirty feet wide, extending to the opposite entrance. Besides these, there were ten smaller streets, running in a direct line with the large ones, and intersecting each other. About 150 yards from the north-east angle of the wall was a Roman amphitheatre, the elevation ranged

in five rows of seats, one above another. This was the place in which the public shows were exhibited. Here the gladiators, or naked prize-fighters, used to exhibit their skill, and here the people used to witness the athletic games, such as wrestling, feats of strength, &c. Here too, wild beasts used to be brought forth to fight with each other, and thus afford a brutal pleasure to the polished Romans. This was also the place of public execution; for when a criminal was condemned to fight with a lion, tiger, or any ferocious animal, the combat took place here; and on the sides which bounded the area, the spectators sat to view the disgusting sights and barbarous exhibitions. Oh! what scenes have taken place in this now silent and deserted spot. The lion's roar and the tiger's howl have echoed through these woodlands; the shrieks of the torn victim have here rent the air while the shouts of the multitudes, as cruel as the beasts which afforded them such pleasure, were still more awful. How thankful should we be for milder punishments and more rational pleasures! Thank Heaven for that Gospel which has ameliorated our condition! The prosperity of this city while under British dominion was short-lived. The Saxons poured into this afflicted and desolate kingdom, and like others of the noblest monuments of human skill and labour, this city was doomed to destruction. The fierce Ella flushed with victory assaulted it with the utmost fury. The greatest efforts, of the courageous inhabitants, to save the city were in vain. The Saxons entered and wreaked their vengeance on all they found. Every man, woman, and child, was indiscriminately murdered; the hoary head and the smiling infant met with no pity. The barbarians massacred all, and set fire to the

uninhabited and empty buildings, thus rendering Silchester a heap of ruins; and there is reason to suppose they left the place in nearly the same state as that in which it now appears to the wondering peasant and admiring antiquary.

*Silchester as it is.*—Its present name, according to some writers is from the Saxon language, Sel, great or high, and Chester, a city. In its present state it is supposed to be one of the most perfect remains of Roman power in the kingdom, and from its elevated site it commands a very extensive prospect over Hampshire and Berkshire. The proudest monuments of human greatness are subject to decay. Silchester has been for 1,400 years, a heap of rubbish. A small parish church and a farmhouse, with its appendages, now stand within the ancient walls, and present an amazing contrast to the appearance, pursuits, and bustle of former ages. The inclosed area contains about a hundred acres which have long been cultivated, and are divided into seven fields, so that the humble and useful husbandman is now the principal occupant of this peaceful, solitary spot, which, in the fourth century, was peopled with Roman soldiers

and was the theatre of remorseless battles, savage sports, and senseless pagan ceremonies. The scattered village of Silchester contains 490 souls.

The Primitive Methodist missionaries commenced their labours in this village about twenty-seven years ago, and through the blessing of God on the word preached, sinners were awakened and saved, a society raised, and the Lord blessed and prospered it. In 1839, a Primitive Methodist chapel was erected at a cost of £335 12s. 6d., where the doctrines of the cross have been successfully preached—not without opposition—but the cause has gone on.

After many reverses, Silchester is the head of a branch of Reading Circuit, with a society of thirty eight members. In 1861, jubilee services were held at Silchester, and Chatter Alley, of an interesting character, at which nearly £20 were contributed and promised towards the Jubilee fund. After labouring peacefully and I trust successfully, two years on this branch, I and my family bade Silchester adieu in July, 1861, to toil in another part of our beloved Zion.

P. COATES.

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## NOTICES OF PUBLICATIONS.

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1. *A Full Report of the Speeches at the Great Meeting held in the Metropolitan Tabernacle, London, on Tuesday, May 13th, 1862, in support of the Primitive Methodist Home and Foreign Missions.* E. Baines, Esq., M.P., in the chair. London: published by Thomas Church, 11, Crescent Terrace, Millbank, S.W., and sold at the Primitive Methodist Book Room. Price Fourpence. (Fourth thousand.)

MR. CHURCH has rendered good service to Metropolitan Primitive Methodism, and to the Primitive Methodist Connection generally, by issuing the publication before us. The pamphlet is neatly

got up, the paper and typography are respectable, and, on the whole, the purchaser may rely on receiving a good fourpennyworth for his money. The speeches are distinguished by good sense, sound reasoning, and powerful eloquence, such as our readers would expect on such an occasion and from such speakers. The excellent chairman spoke as became a gentleman of another Christian community, on the platform of a Primitive Methodist Missionary Meeting; Mr. Spurgeon was very happy and hearty in his congratulatory address; and Messrs. G. Warner, S. Antliff, R. Key, and T. Greenbury, well sustained the credit of the

Connexion in their earnest and excellent addresses, and it is no scant praise to say the report read by Mr. Penrose was worthy of the occasion, and was received with considerable demonstrations of approval. To all our friends who wish to have a good Report of the Great Metropolitan Missionary Meeting of 1862, we would say, delay not to order the one now before us. W. A.

2. *The Annals of the English Bible.*

By CHRISTOPHER ANDERSON. A new and revised edition. Edited by his nephew, Hugh Anderson. London: Jackson, Walford and Hodder, 18, St. Paul's Churchyard. 1862.

This book is truly what its name imports, and is one of those rare productions with which we are sometimes privileged, and which astound, please, and profit us. It is however difficult in this brief notice to give any thing like an adequate idea of the research involved, the ability displayed, the moral honesty evinced, and the information communicated. It is not enough to say that the author ranks among the masters in Israel, but he evidently feels the importance of his subject as one of the most sublime of God's.—Jehovah stooping to reveal Himself to men.

In the volume before us, the goodness and providence of God are so strikingly manifested, that as we have read and pondered, we have adored Him, the history of whose revelation, especially affecting Great Britain, supplies such a development of the combined attributes of mercy and love towards our fatherland in securing to our teeming population the inestimable boon of eternal truth, as contained in the Sacred Scriptures.

In addition to the work itself, we are favoured with a valuable preface, a full and clear table of contents, and an excellent introduction. The work itself is replete with very valuable information, and then follow a chronological index list of English bibles and new testaments, and this is succeeded by an historical index to the annals of the English bible.

To students, ministers, and all intelligent readers of the Sacred Scriptures, the work will prove a great boon, especially if they do not already possess a work of the kind; hence we recommend them to purchase it without delay. It should also have a place in every Sunday-school library throughout the nation.

W. H.

3. *The Providence of God, viewed in the light of Holy Scripture.* By THOMAS JACKSON. London: Published by John Mason, 27, City Road; sold at 66, Paternoster Row.

We fully concur with the author of the volume before us, that "the providence of God is one of the most prominent subjects of Holy Scripture," and we rejoice that subject has fallen into the hands of our author.

The work is divided into fourteen parts, which are succeeded by several valuable notes.

The following subjects will prepare the minds of our readers for judging of the arrangement.

The 1st chapter is on "the providence of God viewed in connection with the creation. 2. With the fall and redemption of mankind. 3. In its relation to the angelic world. 4. In relation to inorganic matter, vegetation and brute creatures. 5. With respect to individuals of mankind. 6. With respect to the Hebrew nation. 7. With respect to nations in general. 8. With respect to the Christian Church. 9. The retribution of providence. 10. The remunerations of providence. 11. Providential answers to prayer. 12. The permissive providence of God. 13. The overruling providence of God. 14. The providence of God a moral discipline."

The subject is certainly a very interesting one, and it is treated in such a way, and with simplicity and force, as leads us to conclude that the author has really aimed at securing the best interests of his readers and the promotion of the glory of God.

The providence of God, we fear, is not sufficiently appreciated by many people who are professors of religion, hence the attributing to secondary causes many things which are the immediate results of a gracious providence. We hope the work will have a wide circulation; while the fact that "whatsoever a man soweth that shall he also reap," as in this work established, will have a tendency to retard the froward in their course of folly, and will prompt to more holy and extensive action all those who fear God, and labour to promote his gracious designs in this world.

W. H.

4. *Passing Events Improved.* By the Rev. F. FERGUSON, M.A., minister of Blackfriars Street Independent Church, Glasgow, author of "Peace with God," "Holiness," &c. Glasgow: Thomas Adamson, 165, Cowcaddens Street. Edinburgh: W. P. Nimmo, 2, St. David Street. London: Ward and Co., Paternoster Row. 1862.

THE author of this work has furnished his readers with eleven good practical sermons, in which he improves passing events, of a very impressive character, to a good purpose. In his first sermon he takes up, and in a highly interesting man-

ner expatiates on the death of the late lamented Prince Consort. The text is, "*The flower fadeth; but the Word of our God shall stand for ever.*" Isaiah xl. 8. The subject is divided into the following propositions.

I. In what respects the late lamented prince resembled the blooming flowers of the field.

II. His sudden decay.

III. The lessons which this decay teaches.

IV. The high consolation contained in the clause, "But the word of our God shall stand for ever."

Our author's style, his very creditable method, which is neither meagre nor verbose, his matter as a whole is excellent, and abounds with stirring incidents, clearly stated without sacrificing truth to rhetoric. We recommend the work. It will do good. W. H.

5. *Troublous Times*; or, *Leaves from the Note Book of the Rev. Mr. JOHN HICKS, an ejected Nonconformist Minister, 1670-71.* Transcribed by JANE BOWRING CRANCH, with an Introduction by the Rev. CHARLES STANFORD. London: Jackson, Walford, and Hodder, 18, St. Paul's Churchyard.

"THIS is a story of old Puritan life," and in many of the incidents recorded, furnishes afflictive proof of the sad state of things in this country 200 years ago. Indeed, when men, whether Kings or Popes, whether constituting councils or synods, assume to themselves the arrogance of prescribing what men shall believe, and what they shall not believe, and when added to this they are invested with temporal power to carry out their purposes, it is impossible to say to what lengths intolerance may carry them.

The book before us is one of a class which if reading it be commenced, it will be found difficult to lay it aside until it has been read quite through. Had the work been composed of facts only, it would have been more congenial to our own views and feelings, but it nevertheless contains so many well-authenticated and important incidents, and is written in such an interesting style (though quaint), that we cannot doubt its adaptation for usefulness, and shall be much mistaken if it do not obtain a large circulation. W. H.

6. *On Division among Christians, viewed in connection with the Mystery of Lawlessness.* London: Ward and Co., 27, Paternoster Row,

PERHAPS our author has adopted a prudent course by remaining incog. We give him credit for having stated his

opinions with considerable frankness, but until his philosophy is better sustained, his logic more in accordance with sound reasoning, and his views of Church Polity less obscured by the vapours of vain imaginations, we presume he is not very likely to do the world much harm, and we wot his present cause is not likely to result in very much good. Perhaps in a future work he will more profoundly elaborate the "Mystery of Lawlessness." W. H.

7. *Adaptation; or Mental Fitness between the Order of Things and Man.* By THOMAS HUGHES. London: Hamilton, Adams, and Co. 1862. Price 1s.

THIS work is divided into twelve sections, well adapted to aid the reader in his perusal of this interesting work, which furnishes a fair illustration of the title. Take the following as a specimen of the author's style and ability. "The human mind requires regularity and repetition. Its wants return every day; man is slow in learning, he needs the repeating of the same thing times without number. In this also the order of things is adapted to the relations and wants of man. Her agents are never tried; her laws are never impaired; her blessings are never exhausted; her truths are never falsified. She is as regular as the day, punctual as the hour, patient as the sun, and interminable as the endless." We recommend the work. W. H.

8. *Immanuel*; or the *Mystery of the Incarnation of the Son of God.* Unfolded by JAMES USHER, Archbishop of Armagh. Reprinted from the editions of 1649 and 1677. London: James Nisbet and Co., Berners Street, 1862.

WE hail with pleasure this valuable reprint of Archbishop Usher's views on a subject fraught with mysteries, most sublime, and with an interest most profound, on which the presumptuous and the heterodox fail not to exercise themselves, with an arrogance that must disgust the pious, while it may stagger the feeble and turn the lame out of the way. Against such vain or wicked scribblers, the venerable Archbishop has uplifted a shield, large enough and strong enough to withstand the most powerful missiles of the enemies of our holy religion. The reading of the work is the feasting at a banquet of fat things. We know not that we ever read a work containing clearer views on "GOD WITH US." W. H.

9. *The Fathers of the Wesley Family, Clergymen in Dorsetshire, 1650-1662*; (The present, the Bicentenary of their Ejection,) and references to events and

changes of their times. By WILLIAM BEAL. Second edition, with many additions. London: William Freeman, 102, Fleet Street. Sellied and Smith, Plymouth; Dunsford, Devonport; Philp, Matthews, and Decker, Liskeard.

Much interesting information is contained in this work on a subject of special interest to Methodists, many of whom, we doubt not, will appreciate the labour and patient research manifested by Mr. Beal in this respectable memorial to departed worth. W. H.

10. *The Drunkard's Death.* Illustrated by JOHN GILBERT. London. S. W. Partridge, 9, Paternoster Row. Sold by all booksellers.

This is a work of thrilling interest, specially calculated to deeply impress the hearts and strengthen the hands of total abstiners from intoxicating drink, and if carefully read by such as tamper with this monster enemy to man's happiness, we doubt not it will be made a blessing to many, not only in retarding them in their downward course, but we trust it will lead not a few to abandon the intoxicating cup for ever. W. H.

11. *The Doctrine of the Divine Fatherhood in relation to the Atonement.* By JAMES BALDWIN BROWN, B.A., Author of "The Divine Life in Man." London: Ward and Co., 27, Paternoster Row.

FROM the preface of this book, we learn that Mr. Brown's "Divine Life in Man" has been subject to the intense heat of a critic's crucible, but if Mr. Brown's extracts from the pages of his criticiser form a fair specimen of the work which has appeared against him, he certainly has no cause to fear from the intemperate and unsound sentiments which are adduced in opposition to his "doctrine of the Divine Fatherhood in relation to the

Atonement." We cordially subscribe to the Fatherly and Magisterial functions of the Governor of the Universe, and hence have much pleasure in recommending the work before us. W. H.

12. *Our Principles; or, a Guide for those Holding or Seeking Fellowship in Congregational Churches.* By G. B. JOHNSON. Second Edition, greatly enlarged. London: Ward and Co., 27, Paternoster Row.

This manual is valuable and will be appreciated, we presume, by many of the parties whose guidance the Author wishes to secure. While we are in favour of Connexionalism, we deem efforts of this kind as in perfect accordance with proper views of Christian liberty and the right of private judgment. The work is creditable to its esteemed author, and will, by the blessing of God, be useful to its readers. W. H.

13. *A Guide to Health.* TAYLOR'S Complete Herbalist and Reformed Botanic Practice of Medicine. Hanley: Published by Mr. Taylor, at his Botanic Depot, Broad Street, Shelton.

THE "Guide" before us abounds with useful information on many subjects, and in the hands of prudent people, it will prove a valuable aid, in many cases, to the promotion of health, or the prevention of disease. W. H.

14. *Teetotalism.* By C. VINES, Author of "The Dictionary Appendix," "The Sabbath," "Key to the Globes," "The Thunderbolt for Rome," &c. London: Macintosh and Hunt, 24, Paternoster Row.

THIS is a valuable tractate, calculated for extensive usefulness. We say to all, whether advocates of, or opponents to, the temperance cause, give the little work a serious and attentive reading. W. H.

## REPORT OF THE CONFERENCE OF 1862.

THE Forty-third Annual Conference commenced its sittings in Bethel Chapel, Sheffield, on Wednesday morning, June 4th, at nine o'clock, and continued them by successive adjournments till Friday the 13th.

About 80 delegates attended to represent the home and colonial districts of the Connexion.

The Reports of the various sta-

tions were carefully examined, and the Connexion in general was found to be in a healthy and prosperous condition.

An increase in the number of members was reported by most of the stations; and where a decrease was reported, the Conference was very anxious to adopt the best practical measures to remedy the evil.

Legislation was sent from several of the Districts, some parts of which were after careful deliberation adopted.

Several young men were received as candidates for the Ministry, and others having honourably fulfilled their probation, and being recommended by their several District Meetings, were admitted into the number of approved ministers.

The Connexional Chapels were found to be increasing in number, and the debts upon them at the same time to be lessening.

Some of the funds—especially the Chapel and Conference Funds—were in need of greatly enlarged resources, and resolutions were adopted with the object of securing an improvement for the ensuing year.

On an early day in the sittings of Conference, a very gratifying instance of Christian sympathy was furnished by Mark Firth, Esq., a member of the New Connexion, who kindly sent a cheque for £100, one half to be devoted to the Mission Fund, and the other as the Conference should see fit.

Also on another day, the General Missionary Secretary received, through Dr. Hoole, of the Wesleyan Mission House, London, and D. E. List, Esq., a donation of upwards of £50 from W. Blanchard, Esq., of the State of Virginia, North America. These timely and liberal contributions, the Conference very thankfully acknowledged.

During the sittings of the Conference, a letter of sympathy to Her Most Gracious Majesty the Queen, under her painful bereavement by the death of the late lamented Prince Consort, was agreed to be sent, and the loyal feelings of the Conference were very warmly expressed.

A Deputation was introduced to the Conference on Monday, the 9th, from the Sheffield Auxiliary of the

United Kingdom Alliance for the Suppression of the Liquor Traffic, who presented a respectful memorial, to which the Conference prepared a suitable reply.

The Conference also resolved to petition Parliament for the closing of public-houses on the Sabbath day.

The several religious services held in our own Chapels, the Wesleyan Chapel, Carver-street, kindly lent for the Missionary Meeting, and in the Open Air, were attended with the Divine presence and blessing, and several precious souls obtained salvation thereat.

Several of the pulpits of other Churches were supplied by the delegates on the Conference Sabbath, and the Camp Meeting and Love-feasts were attended with considerable success.

An excellent Temperance Meeting was held in Stanley-street Chapel, on the evening of the 6th; and some of the delegates assisted at other meetings in the Temperance Hall, Townhead-street.

The kindness of the Sheffield friends was what might be expected among warm-hearted Yorkshire people; and the delegates felt much gratification in the society of the various hospitable families by which they were entertained.

The Numerical State of the Connexion will be seen by the following figures:

	Total Numbers.	Increase.
Members ...	141,185	5,791
Travelling Preachers	776	47
Local Preachers ...	12,414	527
Class Leaders ...	8,377	371
Connexional Chapels	2,519	109
Other Places of Worship...	3,542	199
Sabbath Schools ...	2,322	143
Teachers ...	34,757	2,019
Scholars ...	189,057	8,993
Deaths Reported ...	1,874	13

On the whole, the Sheffield Conference of 1862, will be recollected both by the delegates and e

friends who so kindly received them, with feelings of satisfaction and gratitude; and it is believed that "the day will declare" that great spiritual advantage was reaped by many.

Signed, in behalf of the Conference,

W. HARLAND, President.

W. LISTER, Secretary.

## ADDRESS TO HER MAJESTY.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

May it please your Majesty.

We, the Ministers and Lay Representatives of the Primitive Methodist Churches now in Annual Conference assembled, beg to lay before your Majesty an expression of our sincere condolence on your Majesty's painful bereavement, and that of your illustrious family, in the death of your Royal Consort, the late lamented Prince Albert.

We further beg to express our high regard for the character of your late illustrious Consort, and our high sense of the National loss on his early and unexpected removal from the midst of us, and we most earnestly pray that the support of Divine grace may be largely vouchsafed to your Majesty and all the Royal Family under this very heavy affliction.

May it please your Majesty,

We remain on behalf and by order of the  
Primitive Methodist Conference,

Your Majesty's ever loyal and  
most devoted subjects,

WILLIAM HARLAND, *President.*

WILLIAM LISTER, *Secretary.*

*Sheffield, June 6th, 1862.*

*Whitehall, 12th June, 1862.*

SIR,

I have had the honour to lay before The Queen the loyal and dutiful Address of the Ministers and Lay Representatives of the Primitive Methodist Churches in Annual Conference, on the occasion of the death of His Royal Highness The Prince Consort; and I have to inform you, that Her Majesty was pleased to receive the Address very graciously.

I am, Sir,

Your obedient servant,

G. GREY.

REV. WILLIAM HARLAND,

*Bethel Chapel, Sheffield.*

## STATIONS OF THE PREACHERS, FOR 1862.

## IN LONDON THERE ARE

1. RICHARD DAVIES, General Book Steward, and Secretary to the Book Committee.
2. WILLIAM ANTLIFF, Editor, Secretary for the Committee of Privileges, and Treasurer of the Benevolent Fund.
3. MOSES LUPTON, Secretary for the General Committee and General Missionary Committee, and for the Conference, Relief, and Auxiliary Funds.

## TUNSTALL

## DISTRICT.

## 1 Tunstall L D

Philip Pugh  
John Butcher 2  
William Wright  
Lewis Weaver

## 2 Darlaston L D

Samuel Sanders  
James B. Knapp

## 3 Ramsor L D

William Rooke  
Robert Taylor  
One to be obtained

## 4 Burland T P D

John Guest  
Henry Newman  
John Tristram

## 5 Wrockwardine Wood L D

James Prosser  
Joseph Hutchings  
Richard Wytcherley

## 6 Stafford Branch

Robert Bowen

## 7 Shrewsbury T P D

Charles Temperton  
John Shepherd

## 8 Ludlow T P D

Charles Smallman  
Frederick R. Andrews  
James Tristram

## 9 Leintwardine Br.

Samuel Peake

## 10 Prees Green L D

Matthew Bennett  
John Goodwin

## 11 Market Drayton Branch

Thomas Bramall

## 12 Cwm L D

William Jones 2  
One to be obtained  
Reuben Brown, Sup.

## 13 Birmingham L D

James Pritchard  
Thomas Guttery

## 14 Redditch Branch

John Clarkson

## 15 Presteign L D

Henry Leech  
Joseph Middleton, Sup.

## 16 Knighton Branch

George Middleton

## 17 Kidderminster T P D

William Gwillim  
Thomas Pritchard

## 18 Worcester Branch

Thomas Boulton

## 19 Bishop's Castle L D

John Webster  
Edwd. Williams, Sup.

## 20 Church Stretton Branch

William Chubb

## 21 Dudley T P D

Noah W. Stafford  
Henry Higginson

## 22 Oswestry L D

Robert Pattinson  
Elijah Cooper  
Adam Glegg

## 23 Macclesfield L D

Henry Wheeler

## 24 Congleton L D

James Huff  
Joseph Ferguson

## 25 Leek T P D

Joseph Sutcliffe

## 26 Lichfield T P D

George Whitehead 1  
One to be obtained  
R. Ward, Sup.

## 27 Hadnall L D

John Heath  
Joseph R. Taylor

## 28 Newcastle T P D

William E. Saunders  
James Barnes 2

## 29 Coventry L D

William Peaceful  
William Forth

## 30 Sandbach L D

William Wood

## 31 West Bromwich L D

John Morton  
Maurice Nicholas  
Robert Jones  
James Moss, Sup.  
Richard Jukes, Sup.

## 32 Brierley Hill L D

James Arnold  
William Evans  
John Quarmby  
John Brittain, Sup.  
Samuel Wilshaw, Sup.

## 33 Bromsgrove L D

John Graham

## 34 Dawley T P D

John Porter  
Edward Jones

## 35 Leominster and Weobley L D

Joseph Timmins  
One to be obtained  
Joseph Preston, Sup.

## 36 Minsterley T P D

John Thomas  
John Pickwell

## 37 Whitchurch L D

George Peake  
Benjamin Salt

## 38 Bilston T P D

Samuel Morris  
Nathaniel J. Davenport

## NOTTINGHAM

## DISTRICT.

## 39 Nottingham 1st L D

William Cutts  
Alfred Clayton  
Thomas King, Sup.

## 40 Nottingham 2nd T P D

John Dickenson  
John Woodcock

## 41 Oxtun Branch

John Cheney

## 42 Loughborough L D

James Boulton  
William Lea

## 43 Sheffield 1st L D

Charles H. Boden  
John G. Smith 1  
James S. Lucas  
John Coulson, Sup.  
John Hirst, Sup.

## 44 Sheffield 2nd T P D

Joseph Thomason  
Thomas Fletcher

## 45 Lincoln T P D

Robert Parks  
Timothy Archer

## 46 Newport Branch

Thomas Nickels

## 47 Belper L D

John Barfoot  
James C. Antliff



**148 Chesterfield L D**  
James Crompton 1  
John Brining  
Joseph Hucknall  
49 *Bolsover Branch*  
Thomas Hartshorne  
**50 Burton-upon Trent L D**  
John Wilkinson  
William J. Brownson  
**51 Ashby-de-la-Zouch L D**  
Joseph W. Howell  
William Sapcoat  
52 *Sleaford L D*  
William Rose  
John Wileman  
53 *Leicester 1st L D*  
William Jefferson  
Charles Lace  
Thomas Granger  
**54 Leicester 2nd T P D**  
Samuel Parkin  
John Bacon  
Jonathan Tims, Sup.  
55 *Winster T P D*  
William Price  
William Barrett  
56 *Mansfield L D*  
Thomas Roberts  
William M. Barratt  
57 *Boston T P D*  
John T. Neale  
Isaac J. Hardy  
Thomas Thomas, Sup.  
58 *Ilkeston L D*  
John Wenn  
Thomas Kent  
William Wombell, Sup.  
59 *Bottesford L D*  
James Norton  
Thomas Webb, Sup.  
60 *Grantham Branch*  
Samuel T. Meadows  
61 *Derby L D*  
Samuel Antliff  
Thomas Baron  
Robert Robinson 1  
62 *Malton Mowbray T P D*  
Arthur Beanland  
63 *Donington T P D*  
Henry Haynes  
64 *Hornacastle T P D*  
William Clayton 1  
James Walker  
65 *Coningsby Branch*  
Thomas Worrell

**66 Hinckley L D**  
William Watts 1  
One to be obtained  
67 *Wirksworth L D*  
James Hurd  
Anthony Johnson  
68 *Ripley L D*  
John Stephenson 1  
John Eckersley  
69 *Rotherham L D*  
John Haigh  
Josiah O. Parks  
70 *Newark L D*  
Paul Daykin  
Benjamin Clayton

### HULL DISTRICT.

71 *Hull First T P D*  
John Petty  
Robert W. Monkman  
Benjamin Stansfield  
Jacob Wilson  
72 *Hull Second L D*  
William Garner  
Henry Woodcock  
Joseph Tongue  
William Whitby  
73 *Scotter T P D*  
Thomas Whitehead  
Smith Birch  
Joel Hodgson  
William Sanderson, Sup.  
John Bywater, Sup.  
74 *Gainsborough Br.*  
William Harland  
George Parker  
75 *Grimsby T P D*  
Charles Kendall  
Edward Morris  
John Stephenson 2  
Henry Clarke  
Isaac Broadbent, Sup.  
Thomas Shepherd, Sup.  
76 *Pocklington L D*  
James Dawson  
William Gledhill  
William White  
77 *Louth L D*  
Robinson Cheeseman  
George Shaw  
John Scruton  
78 *Swinesfleet L D*  
William Lonsdale  
Edward Morton  
Thomas Waumsley

79 *Selby Branch*  
James R. Parkinson  
80 *Driffield T P D*  
Elihu Tyas  
Thomas Giles  
William Coulson  
Phillip Newton  
George Tindall, Sup.  
81 *Doncaster L D*  
Thomas Kendall  
Francis Rudd  
John G. Smith 2  
82 *Scarborough T P D*  
Thomas Greenbury  
Joseph Wood  
James Ansterbury  
Samuel P. Barker  
83 *Tadcaster Branch*  
George Watson 1  
Jonathan Wilson  
84 *Barton L D*  
David Ingham  
John Wilson  
Ephraim Talbot  
85 *Epworth L D*  
Parkinson Milson  
William Jones 1  
Wallis Andrew  
86 *Retford L D*  
Henry Knowles  
Thomas Campey  
87 *Market Rasen L D*  
Thomas Newsome  
George F. Stephens  
88 *Brigg L D*  
James Mules  
Charles G. Honor  
89 *Winterton T P D*  
James T. Shepherd  
John Burroughs  
Samuel Chapman, Sup.  
90 *Bridlington L D*  
Thomas Bennett 1  
Samuel Dean  
91 *Patrington L D*  
Edward Dixon  
Stephen Oates  
92 *Alford T P D*  
Thomas Ratcliffe  
Charles T. Coulbeck  
93 *North Cave L D*  
John North  
Mark Graves  
94 *Hornsea L D*  
Thomas Whitaker  
Richard S. Blair

### SUNDERLAND DISTRICT.

95 *Sunderland L D*  
Ralph Fenwick  
William Alderson  
John Waite  
Maurice A. Drummond  
John Laverick  
John Hallam  
Sampson Turner, Sup.  
John Lightfoot, Sup.  
96 *Brompton L D*  
William Lister  
William Taylor  
97 *Whitby T P D*  
Henry Yooll  
William Graham  
Lewis F. Armitage  
98 *North Shields L D*  
Thomas Smith 1  
Francis Purvis  
John Johnson  
99 *Blyth Branch*  
Charles Priestley  
100 *South Shields L D*  
Peter Clarke  
James Foggon  
101 *Carlisle L D*  
James A. Bastow  
George Dixon  
102 *Newcastle L D*  
Thomas Greenfield  
Thomas Parsons  
William Dent, Sup.  
103 *Hexham T P D*  
Joseph Wilson  
John Snaith  
104 *Darlington T P D*  
James Jackson 2  
John Worsnop  
Samuel Wade, Sup.  
105 *Berwick L D*  
John Atkinson  
John Gill  
William Bowe  
William Sudlow  
106 *Westgate L D*  
Henry Phillips  
John Matfin  
John Watson  
107 *Alston L D*  
William Fulton  
Robert Clemitson

<b>108 Stockton L D</b> Thomas Southron Ebenezer Hall Andrew Lattimer Francis B. Bointon	<b>NORWICH</b> DISTRICT.	<b>137 Cambridge L D</b> Thomas Swindill Samuel Smith 2 138 <i>St. Ives Branch</i> George Bell	<b>153 Preston L D</b> Robert Kaye Joe Graham Robert Middleton
<b>109 Guisborough Br.</b> George Whitehead 2	<b>123 Norwich L D</b> Robert Key Thomas W. Rouse George Tetley, Sup. Henry Sharman, Sup. Elizabeth Bultitude, Sup.	<b>139 Hadleigh L D</b> Edward Howchin Benjamin Bell	<b>154 Bradwell L D</b> Thomas Parr John Turner David T. Maylott
<b>110 Durham T P D</b> Joseph Spoor Edward Rust James Barnes 1 Barnabas Wild	<b>124 Fakenham T P D</b> William Hammond Obadiah O. Britain Henry Alderslade, Sup.	<b>140 Stowmarket L D</b> John Sculpher	<b>155 Douglas L D</b> George Kidd Robert B. Howcroft Samuel Smith 1, Sup. 156 <i>Castletown Br.</i> Samuel Stafford Edward A. Davies
<b>111 Whitehaven L D</b> Thomas Yates Robert Cannon	<b>125 Lynn T P D</b> Jonathan Scott George Dawson William Rudderham George Lee, Sup.	<b>141 Ely T P D</b> Robert Eaglen George Seaman	<b>157 Preston Brook T P D</b> Matthew Lewis Matthew Shorrocks
<b>112 Barnard Castle T P D</b> Henry Pratt John Magee	<b>126 Yarmouth L D</b> Richard Howchin Thomas Hill Marshall Tinsley Thomas Mackill John Smith 1	<b>142 Bury St. Edmund's L D</b> Mark Warnes Edmund S. Shields	<b>158 Liverpool L D</b> Joseph Gibson Robert Arnfield James Crompton 2 Thomas Swallow
<b>113 Shotley Bridge T P D</b> Ralph Shields William Nation Robert Wearmouth	<b>127 Downham L D</b> Henry Gunns William Dolman William Thoseby	<b>143 Docking L D</b> Ephraim Blake Thomas Charlton, Sup.	<b>159 Blackburn L D</b> John Osocroft 160 <i>Over Darwen Br.</i> One to be Obtained
<b>114 Wolsingham L D</b> William Clemitson Henry J. Allen	<b>128 North Walsham L D</b> John Winkfield Oliver Jackson	<b>144 Briston T P D</b> Robert Betts George Rudram	<b>161 Chester L D</b> John Eastwood Edward Kershaw Joseph Prestwich
<b>115 Allendale T P D</b> Colin C. McKechnie Charles Goodall	<b>129 Brandon L D</b> William H. Meadows William Kirby	<b>145 Colchester L D</b> William Yeadon Henry Turrall	<b>162 New Mills L D</b> Joseph Morton
<b>116 Brough L D</b> James Warnes	<b>130 East Dereham T P D</b> Thomas Lowe Jonathan Dalglish	<b>146 Thetford T P D</b> John Allison James Kemish	<b>163 Stockport T P D</b> Thomas Jobling Henry J. Huffman
<b>117 Stokesley T P D</b> William Savil Thomas Douglas	<b>131 Wisbeach T P D</b> Robert Church William Ward	<b>MANCHESTER</b> DISTRICT.	<b>164 Bury L D</b> John Judson Enoch Stubbs
<b>118 Kendal L D</b> John M. Dawson Thomas Wigham	<b>132 Wangford L D</b> William Chapman William Wainwright	<b>147 Manchester 1st T P D</b> George Stansfield William Ball Philip Bawnsley	<b>165 Knowlwood Todmorden L D</b> George Smith 1
<b>119 Haltwhistle L D</b> William R. Widdowson	<b>133 Rockland L D</b> James Jackson 1 Thomas D. Stowe	<b>148 Manchester 2nd T P D</b> James Macpherson James Openshaw	<b>166 Rochdale L D</b> William Inman Thomas Wilsnaw
<b>120 St. Helen's Auckland L D</b> William Brining William Baitey	<b>134 Aylsham L D</b> Francis Webster William Andrews Horatio Hall, Sup.	<b>149 Manchester 3rd T P D</b> William Rowe 1 Thomas Meredith James Slater	<b>167 Bacup Branch</b> John Aspinall
<b>121 Maryport T P D</b> Adam Dodds John Taylor 2	<b>135 Swaffham T P D</b> William Crown Crispin Hirst	<b>150 Bolton L D</b> Miles Dickenson	<b>168 Lymra L D</b> James Peet One to be obtained
<b>122 Gateshead L D</b> George Clarke Alfred Gaskin Thomas Knox, Sup.	<b>136 Ipswich L D</b> William Rudd William Filby	<b>151 Oldham 1st L D</b> James Garner Thomas H. Hunt	<b>169 Haalingden T P D</b> Thomas Hindley James Ball George Herod, Sup.
		<b>152 Oldham 2nd L D</b> John Dumbell James Travis	

170 *Foxhill Bank Br.*  
Stephenson Stobbs  
171 *Staleybridge L D*  
David Tuton  
Luke Stafford  
172 *Chorley L D*  
Matthew Lee  
Frederick Smith  
173 *Ramsay T P D*  
William Wilkinson  
Charles Jackson, Sup.  
174 *Peel Branch*  
William Harris  
175 *Northwich L D*  
Ambrose Kirkland  
176 *Glossop T P D*  
Robert Hill

177 *Birkenhead T P D*  
Thomas Doody  
178 *St. Helen's L D*  
John Mould

## BRINKWORTH

## DISTRICT.

179 *Brinkworth L D*  
William Hazell  
George Fowler  
George Morgan  
Stephen Clarke  
Samuel West, Sup.  
180 *Motcombe T P D*  
Thomas Powell  
John S. Brown  
Thomas Kench  
181 *Sturminster Br*  
John Hill  
George Cripps  
182 *Salisbury T P D*  
Edmund Rawlings  
William Sheasby  
Daniel Newbury  
183 *Newbury T P D*  
Thomas Cummin  
George Blackwell  
Robert Wilson  
George Hunter  
Henry Portnall  
David Kent, Sup.  
George Waite, Sup.  
184 *Marlborough Br.*  
Thomas Smith 3  
One to be obtained

185 *Basingstoke L D*  
Thomas Jackson  
Mark Simmonds  
186 *Farlington L D*  
John Wright  
John Tuck  
One to be obtained  
187 *Andover T P D*  
George Obern  
Aaron Smith  
188 *Wallingford T P D*  
Daniel Harding  
189 *Poole L D*  
William Williams  
William Morgan  
190 *Banbury L D*  
Henry Platt  
Levi Norris  
191 *Aylesbury L D*  
Samuel Turner  
John Nevill  
William Leaker, Sup.  
192 *Witney L. D*  
Henry Yeates  
George E. Butt  
193 *Chipping Norton Branch*  
Edward Alford  
Charles Anthony  
194 *Highworth L D*  
George Beale  
195 *Cirencester T P D*  
James Ford  
196 *Oxford L D*  
George Warner  
197 *Leamington L D*  
George Wallis  
Edwin Young  
198 *Southampton L D*  
James Herridge  
Albert Alford  
199 *Malmesbury L D*  
George Price  
Nathaniel Watts  
200 *Winchester T P D*  
Stewart Hoosen  
Charles Portnall  
201 *Bugby L D*  
Henry Heys  
202 *Chinnor L D*  
Edmund Hancock  
William James

## LEEDS

## DISTRICT.

203. *Leeds, First, T P D*  
Robert Smith  
John Mitchell  
Samuel Tillotson, Sup.  
204 *Leeds, Second L D*  
Thomas Newell  
George W. Armitage  
205 *Leeds Third T P D*  
Richard Baxter  
One to be obtained  
206 *Pontefract L D*  
William Bennett  
Hezekiah Cooke  
207 *Barnsley L D*  
George Normandale  
John F. Parrish  
James Lee  
208 *Malton T P D*  
James Bootland  
John Spensley  
209 *Ripon L D*  
Richard Tanfield  
George Mercer  
210 *York L D*  
Charles Smith  
Henry Hatherley  
211 *Easingwold Branch.*  
John Rumfitt  
John Flesher, Sup.  
212 *Halifax L D*  
John Simpson  
Jonathan Calvert  
Samuel Stubbings  
213 *Wakefield L D*  
Jeremiah Dodsworth  
George Stout  
Robert Ward 2  
214 *Bradford L D*  
William Jackson  
Henry Harris  
John Buttrick, sup.  
John Blackburn, Sup.  
215 *Shipley Branch.*  
William Luddington  
216 *Silsden L D*  
John Jobling  
Adam Watkinson  
Richard Thompson, sup.  
217 *Huddersfield T P D*  
Thomas Dearlove  
Richard Brook

218 *Keighley L D*

John Harvey  
James Leadley, Sup.  
219 *Bingley Branch.*  
John Snowden  
220 *Burnley T P D*  
John Maynard  
Lowther E. Ellis  
221 *Colne Branch*  
Alexander Mc. Kech-nis  
222 *Otley T P D*  
Henry Crabtree  
John Harrison  
223 *Pateley Bridge T P D*  
Thomas Smith 2  
Christopher Stockdale  
224 *Pickering L D*  
Abraham Worsnop  
One to be obtained.  
John Nassau, Sup.  
225 *Helmsley Branch.*  
Harvey Leigh  
226 *Thirsk L D*  
John Hedley  
John Milner  
227 *Dewsbury T P D*  
Samuel B. Reynolds  
Jonathan Ayrton  
228 *Clayton West L D*  
Joseph Baldwin  
One to be obtained  
229 *Middleham L D*  
Christopher Hallam  
230 *Garsdale Branch*  
Daniel Moore  
231 *Knarborough L D*  
James Robinson  
George H. Beley  
Thomas Self, Sup.

## BRISTOL

## DISTRICT.

232 *Bristol T P D*  
Thomas Drew  
William Watts 2  
John H. J. Taylor  
233 *Pontypool L D*  
Thomas Hobson  
Charles P. Mager  
234 *Frome L D*  
Edward Powell  
John Bennetts

<b>235 Pillawell L D</b> George Dobson Joseph Broadhurst	<b>250 Tottenham Branch</b> Emmanuel Masterman	<b>Under the care of</b> <b>the General Missionary Committee.</b>	<b>283 St. Alban's</b> Charles Robbins Isaac S. Nullis Benjamin B. Rogers
<b>236 Redruth L D</b> Obad Pullen Ambrose Bound	<b>251 London 2nd L D</b> George Lamb George G. Pinder Henry J. Pring George J. Cooke	<b>265 Newport</b> William Baitson George Jones William Dinnick	<b>284 Gravesend</b> Henry Green
<b>237 Bath L D</b> William Mottram Apollon R. Beswetherick Henry Pope, Sup.	<b>252 London 3rd T P D</b> Thomas Penrose George H. Fowler Caleb Tapp	<b>266 Ventnor</b> Eli Illingworth	<b>285 Baldock</b> Edwin W. Matthews William Clarke
<b>238 Stroud T P D</b> Joseph Hibbs Enoch Ball	<b>253 London 4th L D</b> John Bendle William Durance	<b>267 Portsmouth</b> William Hall	<b>286 Eynesbury and St. Neots</b> George Mitchell Henry Cocks
<b>239 St. Ives L D</b> William Harvey Richard Killingrey Adolphus F. Beckerlegge, Sup. James Harry, Sup.	<b>254 Reading L D</b> Murray Wilson Richard W. Barnett	<b>268 Brighton</b> John Parrott Thomas Wilkinson Henry Alcock	<b>287 Croydon</b> John Hunt William Clayton John Nixon
<b>240 Chippenham L D</b> Joseph Best George Bromley Edward Millichamp	<b>255 Silchester Branch</b> William Marwood	<b>269 Sheerness</b> William Moore John Lobb	<b>288 Wrexham</b> George Stacey Frederick Blackwell
<b>241 Swansea T P D</b> John P. Bellingham Thomas T. Shields	<b>256 Luton L D</b> James Langham John Fuller	<b>270 Ramsgate</b> William E. Nobbs Joseph H. Dash	<b>289 Grassington</b> Thomas Russell
<b>242 Hereford T P D</b> John Butcher I Joseph Harding Robert Langford, Sup. Richard Bentley, Sup.	<b>257 High Wycombe L D</b> Joseph Toulson James B. Horberry	<b>271 Maidstone</b> William Freear Samuel J. Southwood James Studds	<b>290 Chatham</b> William Cooper
<b>243 Radstock L D</b> Robert Tuffin Samuel C. Chappel	<b>258 Maidenhead L D</b> Thomas Fitton Leonard Mainprize	<b>272 Guernsey</b> George Grigg	<b>291 Bridgewater</b> William Hayman Edward Stephens
<b>244 Tredegar L D</b> Nehemiah Broadway Henry Worth	<b>259 Saffron Walden T P D</b> John Moore Kidman Risely Samuel J. Wallis	<b>273 Jersey</b> Samuel Loxton	<b>292 Glastonbury</b> John T. Pithouse
<b>245 St. Austell L D</b> Isaac Hedges Joseph Shephard John Rich, Sup.	<b>260 Wickham Brook Branch</b> James Symonds	<b>274 Alderney</b> Joseph Peck	<b>293 Deal and Dover</b> Daniel Day Robert Ayres
<b>246 St. Day L D</b> Joseph Causser Jabez Oliver	<b>261 Canterbury T P D</b> Dennis Kendall George Hull	<b>275 Belfast</b> James Calvin William Albert	<b>294 Pembroke</b> Joseph Willamott George W. Moorese
<b>247 Penzance L D</b> Charles T. Harris James Hawkins	<b>262 Northampton T P D</b> Peter Coates Edwin Clarke	<b>276 Lisburn</b> William Bickerdike John Lang	<b>295 Tunbridge Wells</b> Robert H. Horrocks William Joy
<b>248 Aberdare T P D</b> George Johnson William Hunt	<b>263 Bedford L D</b> Edward Bishop William Lakin James Blaides, Sup.	<b>277 Donaghmore</b> John Lawley Archibald M'Kinley	<b>296 Richmond</b> John Taylor I William C. Wood
	<b>264 Peterborough T P D</b> Jesse Ashworth William C. Tansom	<b>278 Portadown</b> James Young Samuel Brock John B. Rayner Mark Baxter	<b>297 Penrith</b> Thomas Atkinson David Robb
		<b>279 Newtown</b> Nicholas Pascoe	<b>298 Exeter</b> Joseph Wild
		<b>280 Lancaster</b> Thomas Bennett 2 R. Cordingley, Sup.	<b>299 Exmouth</b> John Phillips William Norris
		<b>281 Settle</b> John Farr	<b>300 Ramsey</b> Reuben Barron
		<b>282 Hammersmith</b> John Healey Thomas Copeland	<b>301 Weymouth</b> John Rackham Thomas Bryant Thomas Lane

## LONDON

## DISTRICT.

**249 London 1st L D**  
George Austin  
John H. J. Beckhurst

**302 Chelmsford**  
Jacob Dawson  
Robert Durrant

**303 Maldon**  
John Guy  
Joseph Sheale  
Stephen Kelley  
John Dinnick  
James Nunn

**304 Plymouth**  
John Holroyd  
Oliver Hill  
Jeremiah Pickles

**305 Gloucester**  
James Hall  
William Robinson  
Levi Ramsden, Sup.

**306 Liskeard**  
James Starr  
William H. Wills  
Isaac Hadfield  
William Thomsett

**307 Dias**  
Powles Carrick  
Robert Thompson

**308 Kelsale**  
Thomas Hadfield  
Matthew S. Cushing

**309 Bagshot**  
Charles S. Willis  
John Cooper

**310 South Molton**  
Samuel Harding  
John Markham

**311 Hastings**  
John Stroud  
William A. Mills

**312 Teignmouth**  
William Tubb  
Charles Jupe

**313 Dartmouth**  
George Avis  
Richard W. R. Tren-  
with

**314 Ashford**  
George Dowson

**315 Taunton**  
George Doe

**316 Buriton**  
Sidney F. Whitehead

**317 Lutterworth**  
William Wray  
Joe A. Morley

**318 Cardiff & New-  
port**  
Philip Maddocks  
Richard Lazenby

**319 Buckingham**  
George Eudall  
Robert Robinson 2

**320 Stratford-on-  
Avon**  
George Betts  
John Houston

**321 Yeovil & Sher-  
bourne**  
William Juggins  
George H. Button

**322 Grays**  
Samuel Hart

**323 Bromyard**  
Joseph Hall

**324 Ulverstone**  
Mark Moseely

**325 Spilsby**  
George West  
George Hughes

**326 Falmouth and  
Truro**  
John Holmes  
Samuel Jeffrey

**327 Spalding and  
Holbeach**

Robert Ducker  
Wadsworth Avery

**328 Abergavenny**  
George Smith 2

**329 Leighton Bus-  
sard**  
William Birks  
William Beckett

**330 Glasgow**  
James Fleetwood  
Bernard Kenny

**331 Paisley**  
Thomas Oliver  
John Davidson

**332 Edinburgh**  
John Vaughan

**333 Alloa**  
John Ford  
Robert Hilton

**334 Calderbank**  
William Brewer

**335 Motherwell**  
Joseph Armstrong  
Thomas S. Cariss

## FOREIGN STA- TIONS

### SOUTH AUS- TRALIA.

**336 Willunga**  
John H. Brown  
Wm. Whitefield, Sup.

**337 Wallaroo**  
Edward W. Stephens

**338 Kapunda**  
One to be obtained

**339 Mount Gambier**  
One to be obtained

### VICTORIA

**340 Ballarat**  
Joseph Buckle  
John Addison  
Isaac Palfreyman

**341 Amherst**  
William Adams

**342 Benalla**  
William H. Walton

**343 Heidelberg**  
Henry Heathershaw

**344 Kyneton**  
One to be obtained

### NEW SOUTH WALES

**345 Goulburn**  
James Causland  
William Kingdon

**346 Newcastle**  
William J. Dean

**347 Woollongong**  
One to be obtained

**348 Parramatta**  
One to be obtained

**349 Picton**  
One to be obtained

### QUEEN'SLAND

**350 Brisbane**  
William Colley

### NEW ZEA- LAND

**351 New Plymouth**  
Robert Ward 1

**352 Wellington**  
Joshua Smith  
James D. Whitaker

**353 Auckland**  
Joseph Long

### TASMANIA

**354 Launceston**  
John Sharpe

**355 Hobart Town**  
Edward C. Pritchard

**356 Longford**  
John Feggon

### BRITISH NORTH AMERICA.

#### CANADA WEST

### TORONTO DISTRICT.

John Davison, Editor,  
Book Steward, and  
Gen. Mis. Secretary

**357 Toronto**  
Robert Boyle  
George Haigh

**358 Markham**  
John Nattrass  
William Monkman

**359 Bowmanville**  
William Herridge  
Walter Reid

**360 Scarborough**  
John Garner

**361 Reach**  
Joseph Markham  
Job Roadhouse

**362 Pickering**  
George F. Leo

<b>BRAMPTON</b> DISTRICT.	376 <i>Blenheim Mission</i> William Bee	388 <i>Chatham Mission</i> Isaac Ryder	400 <i>Koorunga</i> Henry Cole
363 <i>Brampton</i> Robert Cade Henry S. Matthews	<hr/> <b>GUELPH</b> DISTRICT.	389 <i>Caradoc Mission</i> Joseph S. Boyes	401 <i>Salisbury</i> Thomas Braithwaite
364 <i>Etobicoke</i> William Rowe 2 James D. Ogilvie William Lyle, Sup. William Jolley, Sup.	377 <i>Guelph Mission</i> Timothy Natrass	390 <i>Stanley Mission</i> Matthew H. Moody	402 <i>Pancharpoo</i> John Tallack
365 <i>Albion</i> William Lomas One to be obtained	378 <i>Galt Mission</i> Thomas Adams	391 <i>Jubilee Mission</i> Richard Paul	403 <i>Strathalbyn</i> Alfred Pithouse
366 <i>Laskay</i> Thomas Dudley William Cooper	379 <i>Peel and Wellesley Mission</i> Jonathan Milner William Codville John Towler, Sup.	<hr/> <b>KINGSTON</b> DISTRICT.	<hr/> <b>MELBOURNE</b> DISTRICT.
367 <i>Orangeville Mission</i> James Smith Richard Hassard	380 <i>Brant Mission</i> Thomas Foster	392 <i>Kingston Mission</i> George Wood	405 <i>Melbourne</i> Joseph Langham Charles G. Carr
368 <i>Osprey Mission</i> Robert Stephenson	381 <i>Minto Mission</i> William Cook	393 <i>Portland Mission</i> James Edgar William Pyke	406 <i>Geelong</i> Michael Clarke
369 <i>Collingwood Mission</i> Matthew H. Matthews	382 <i>Kincardine Mission</i> One to be obtained	394 <i>Napanee Mission</i> William Newton One to be obtained	407 <i>Campbellfield</i> George Watts
<hr/> <b>HAMILTON</b> DISTRICT.	<hr/> <b>LONDON</b> DISTRICT.	395 <i>Collingsby Mission</i> One to be obtained	408 <i>Castlemaine</i> George Gray One to be obtained
370 <i>Hamilton</i> James Cheetham	383 <i>London Mission</i> Thomas Crompton	396 <i>Piccadilly Mission</i> One to be obtained	409 <i>Bendigo</i> George T. Hall
371 <i>Walpole Mission</i> John Lacey	384 <i>Bosanquet Mission</i> Samuel P. Lacey One to be obtained	<hr/> <b>AUSTRALASIA.</b>	410 <i>Kilmore</i> Elijah Greenwood
372 <i>Brantford Mission</i> William S. Hugan	385 <i>McGillivray Mission</i> One to be obtained	<hr/> <b>ADELAIDE</b> DISTRICT.	411 <i>Tarnagulla</i> Samuel Bracewell
373 <i>Paris Mission</i> Abraham Heyworth	386 <i>Stratford Mission</i> John R. Swift Richard Anger One to be obtained	397 <i>South Adelaide</i> Joseph Warner	<hr/> <b>SYDNEY</b> DISTRICT.
374 <i>Grand River Mission</i> John Goodman	387 <i>Plympton Mission</i> George Watson 2	398 <i>North Adelaide</i> James Read	412 <i>Sydney</i> Robert Hartley George Nairn
375 <i>Walsingham Mission</i> Edward Lawton		399 <i>Mount Barker</i> John G. Wright Edward Tear, Sup.	413 <i>Camden</i> Charles Waters
			414 <i>Morpeth</i> George James
			415 <i>Newtown</i> Jabez Langford

## HOME RELIGIOUS INTELLIGENCE.

## WORK OF GOD.

1. RHOSLLANMERCHURGOG.—Rhosllanmerchurgog is a large village, containing a population of about 800 inhabitants, and is four miles south from Wrexham. We had long thought of commencing missionary operations at the place, but many of our friends did not approve of the scheme, inasmuch as it was supposed none of the villagers understood the English language. But it being situated in the midst of a mining district, where many public works are conducted on an extensive scale, some conjectured that there might be some parties in the neighbourhood who could speak and understand English. Hence we decided at length to give the village a trial, and a small house being offered to us, in which to conduct our religious services, we opened our mission in September 1860. In the following January the writer succeeded in raising a small society of seven members, three of whom professed to be converted at the meeting which was held on the evening when the society was formed. The congregations continued to increase until the house was too small to afford accommodation for them. The converting work extended in proportion, so that often many could not obtain admission into the place where we preached. Sometimes, when the weather was very unfavourable, the meetings were held in the open air, and Welsh and English have blended their voices in praises to Jehovah. And our humble endeavours were crowned with signal success. A chapel became absolutely necessary, trustees were obtained, and efforts were made to secure a site of land on which to erect a sanctuary. While the matter was pending, the Baptists offered us their chapel at a

very moderate price. We accepted their offer conditionally, laid the case before the proper connexional courts, and obtained their sanction to purchase. After the preliminaries in making out the deeds, the lawyer discovered the Baptists had never had their deeds enrolled; but thanks to our government for the recent act of Parliament, on the enrolment of old deeds, which removed the barrier. The bargain was struck, the deeds were made and enrolled in Her Majesty's High Court of Chancery. We engaged to give £150 for the chapel, £100 of which we borrowed at five per cent. per annum, and gave the chief trustee a promissory note for £50, engaging to pay £30 in three months, and the other £20 in nine months. The thirty pounds, praise the Lord, have been paid, and we hope to be able to pay the remainder next Midsummer.

The chapel is built partly of brick and partly of stone. Its situation is excellent, it is about forty feet by thirty-six. It has a good substantial front gallery, and is also galleried on each side, and will seat about 500 people. The furniture, pulpit, pews, forms, &c., were included in our purchase. We have spent a little in improving the interior of the building, and it needs other improvements which will be attended to as soon as we are able. The chapel was opened in September, 1861, by Miss Bennett, Rev. H. Wheeler, Mr. S. Evans, &c. The sanctuary was crowded on the first day, and the collections amounted to £8 5s. 2d. We are laid under great obligations to some kind friends who have very generously helped us. Our congregations have been good from the opening,

and many a poor wanderer has returned home, and many sinners have been converted, within its hallowed walls, and have retired from this sanctuary singing

"New songs do now our lips employ,  
And dances our glad heart for joy."

Although it is only about twenty-one months since we commenced our labours here, the last quarter-day, there were reported forty-four members belonging to the place. We have also recently commenced a Sabbath-school which promises to do well. The statistical account forwarded to the district meeting and Conference, is one hundred scholars, and twelve teachers.

Being appointed to preach at the place in March last, I went early in the morning for the purpose of visiting the school, and giving a short address to the children. Upon my arrival the classes were all engaged, and so intensely and earnestly did they appear to be engaged that no notice seemed to be taken of any thing else. The command being given to collect the books all was soon in perfect order, and the children were placed in the centre of the chapel, and after singing I asked them a few plain questions on Bible subjects, &c., &c., and their answers were both quick and correct.

Mr. Editor, I am sure your heart would have been filled with joy to have heard those tender lambs answer so many questions so satisfactorily. Having spent about forty minutes with the little ones in this institution, I commended them to the God of all grace, praying that every child might become great and good in the sight of the Lord, and that the teachers might exhibit their love to Christ by feeding these lambs. PHILIP MADDOCKS.

2. HORNSEA CIRCUIT.—Dear Editor,  
—At the request of our March

Quarterly Meeting, I send for insertion in our connexional serial a few notes of progress in this station, being the first year of its independent existence. In August last we held a circuit tea-meeting, and a camp-meeting on the sands: the proceeds amounted to nearly £20.

*Hornsea.*—The cause at this place has been low for many years—the moral soil has been thirsty and barren. Early last winter we began to receive tokens for good, the society awoke to more spirited effort, the tone of our public services was improved, and the cloud of blessing evidently came nearer. On Sabbath, February 16th, 1862, we held a revival meeting, and had a high day; after the lovefeast in the evening ten persons obtained mercy. Arrangements were made for special services, and during the week several souls were saved, and the good work continues. Additional seats have been let in the chapel, and the society and congregation are doubled. A number of young men have found the Lord, and we hope they will be useful in the cause at this and other places.

*Leven.*—The society here has risen from nine to seventeen members. We have also established a Sabbath-school, which promises to do well.

*Riston.*—At this village we have let a number of additional seats, established a Sabbath-school, and commenced a system of regular tract distribution.

*Seaton.*—Here a steady work has been progressing some time; and twenty have been added to the society. One man was smitten by the Spirit of God while listening at the chapel door; he returned home, his convictions increased, he became so unhappy that his rest was disturbed at nights, and for a week he brought home his dinner which



he had taken into the fields to his work, but was unable to eat, and on the following Sabbath morning he obtained peace.

*Aldbrough* has made a little improvement. Mr. J. Wright, a friend to the Connexion, thought our chapel debt was too heavy, so kindly presented to the trustees £30 to relieve it.

*Brandesburton* has made some progress; a few souls have been saved; every seat in the chapel is let, and we have a number of applications we cannot supply. Our missionary revenue for the year is £5 in advance of last year. We have, for various causes, removed from the roll books since March, 1861, seventy-eight names, and received into them one hundred and fifty-three. To the adorable Trinity be everlasting praise.

THOMAS WHITTAKER.

3. RIPLEY.—We have lately opened two new places in Greenhill Lane and New Brinsley. At the former we have engaged a small chapel on rent; we have nine members in society, and have established a Sabbath-school; the prospect for good is encouraging. At the latter we have engaged a large room on rent, formed a society of nearly twenty members, got promise of a piece of land for a chapel, and begun a Sabbath-school. This we consider a good opening. Our station is prosperous in everything; the congregations are good; our chapel property is considerably improved; in two cases the debts are reduced; the schools are doing well; we have an increase of 29 teachers and 245 scholars. Our number of members has increased 100 since July 1860, 40 for the last quarter, and 61 for the connexional year. To God be all the glory! We have 20 Sabbath scholars above fourteen years of age, who are members of society; and since the numbers were taken

for the March Quarterly Meeting, many more have been converted and added to the Church; so that we hope to stand better at June than we do now. At Amber Row, near Washington, a good work is going on, and our society at Washington has been greatly benefited by it.

At Alfreton, we are doing well; and Crich has greatly improved.

At Ironville some refreshing seasons have been felt, and some young men have united with us. But here we are cramped for want of room, a chapel is much needed.

At Portland Row we have a good work; the society is nearly doubled. But here, too, we are inconvenienced for want of room, and we are trying our best for a chapel.

Selston also is doing better.

Our prosperity we attribute to the Divine blessing on united and persevering labour; for all our brethren have worked well. We have employed no revivalist.

"Praise God from whom all blessings flow,

Praise him all creatures here below;

Praise him above ye heavenly host,

Praise Father, Son, and Holy Ghost."

J. STEPHENSON.

4. WROCKWARDINE WOOD.—Dear Editor,—I was appointed by our last Quarterly Meeting to write you a notice of the work of God in the Wrockwardine Wood station. The same meeting passed the following resolution:—

"That this meeting records its thanks to Almighty God for the abundant prosperity with which He has blessed us, and for the increase of 433 members during the past year."

As a matter of prudence these were not all reported to the District Meeting and Conference. God has blessed us with four consecutive years of prosperity, and during that time the circuit has reported an increase of 370 members. We have built three new chapels, one

at Coal-pit Bank, one at St. George's, and one at Edgmond. Also a new school-room has been built at Eaton. All these are in a working condition. Our prosperity is the result of God's blessing attending the united efforts of the preachers and members of the circuit. We have had Sabbath morning preaching at five o'clock; prayer-meetings or preaching wherever the people desired; by the master's permission we have preached at the Iron Furnaces during the dinner hour; and the women, while their husbands have been at work, have held prayer-meetings during the day. And at all these extra means, as well as at the planned services, many sinners have been converted. To God be all the glory! HENRY LEECH.

5. FAKENHAM.—Dear Editor,—In our article recording the opening of our chapel at Fakenham, which took place in December last, we stated that we had formed a Ladies' Sewing Society, which was doing well, and the bazaar, which was to be opened in a few weeks, was expected to add a considerable amount to the sum then raised. We are happy to inform you that our expectations have been realised.

On the 7th of May the bazaar was opened, and it continued open the two following days, in the British school-room, which was tastefully decorated.

The stalls, eleven in number, were set out in elegant order, and well laden with the valuable produce of industry and liberality.

On Friday, May the 9th, a public tea was provided in the chapel, after which a lecture was given by the Rev. R. Key, "On the Immortality of the Soul, established by Reason, and confirmed by Revelation."

The plan of the lecture was remarkably good; it was at once clear and comprehensive. All the divisions, which were numerous, seemed to us placed in their right logical relation, and their subjects were well defined; the execution was equal to the scheme; and the whole superstructure stood before us as a goodly temple, where earnest sceptics might find a solution of many of their soul-pressing problems, and be taught to worship and adore.

The lecturer developed an extensive acquaintance with the views and tactics of modern infidelity, as it is found both in England and on the continent. He traced it through many of its metaphysical labyrinths, brought it out, took off its mask, and held it up in the broad daylight of reason and consciousness.

The chair was ably occupied by the Rev. H. Alderslade, who for the first time since his superannuation, ten years, attempted to address an assembly. Many were moved to tears—tears of gratitude and joy—when he rose to address them.

At the close of the lecture the Rev. S. B. Gooch, made a few congratulatory remarks to the chairman, and spoke in the highest terms of the lecture, in which all must have concurred; he then prayed, and the meeting broke up.

The attendance at the bazaar was beyond our most sanguine expectations; but in consequence of the weather the attendance at the tea and lecture was not so large as we anticipated; but we did well. The amount placed in the hands of the treasurer by this special effort, after all expenses are paid, is about £20.

The managing committee hereby tender their thanks to all who co-operated with them in preparing articles for their bazaar, and to all who have in any way helped them in this special effort.

O. O. BRITAIN.

## MISSIONARY SERVICES.

Dear Editor,—The services of our missionary anniversary at St. PETER'S STREET, CAMBRIDGE, were held as follows,—On Sunday, April 20th, 1862, the Rev. F. Webster, of Hadleigh, preached. The congregations were good, and in the evening prayer meeting there was a display of Divine power in the conversion of souls. On the following day about seventy persons sat down to tea, after which the annual meeting took place. Mr. Mason, of Haslingfield presided; the writer read the report, and the Revs. E. Howchin, of St. Ives, R. Eaglen, of Ely, and F. Webster, the deputation, spoke on the importance of the missionary enterprise at home and abroad. The

attendance was good; a gracious influence accompanied the addresses, and the monetary raisings amounted to £18 14s. 7d., being £3 11s. 4d. in advance of last year's amount.

While we heartily praise God as the Author of all good, we also tender unfeigned thanks to the collectors for their diligence, the donors for their donations, and others who have in any way assisted in increasing our missionary income at St. Peter's, which, with that at Fitzroy Street, makes the handsome sum of £35 13s. 8d., for the town of Cambridge, in one year.

THOMAS SWINDILL.

## CHAPEL OPENING.

1. WIGHTON, FAKENHAM CIRCUIT.—Dear Editor,—We have long had a large society at Wighton, and the congregations have generally been too large for any dwelling-house to contain. Several attempts were made both by preachers and others in time past to raise a place of worship, but without success, and some were determined, if possible, to prevent our having a chapel; but the Lord has opened our way.

About twelve months ago we obtained the loan of a small barn in which to hold a public tea meeting. Finding it very convenient, several of our friends thought that it would suit them for the purpose of converting into a chapel, and prayer was offered up to God that he would open their way. A few months afterwards an application was made to the person to whom the property belonged, and the result was that we purchased the barn for the sum of £65. The opening services commenced on Sunday, May 18th, 1862, when three sermons were preached by the Rev. O. O. Britain; on Lord's-

day, May 25th, Mrs. Winkfield preached in the morning and evening, and the Rev. E. B. Hickman, Independent, of Wells, in the afternoon. The congregation at each service was very large, and on the first day of opening so large that the afternoon and evening services were held on the common.

On Monday, May 26th, a public tea was provided in the chapel, after which a public meeting was held and addresses delivered by the Revs. J. Winkfield and O. O. Britain. The entire cost of purchase, alteration, &c., is about £111, towards which we have raised, by collections, donations, &c., £27.\*

The chapel is an ornament to the village and will seat about one hundred persons, the sittings are all let, and several more are required. The trustees hereby tender their thanks to all the friends who have helped them in this undertaking.

\* The friends have done well, but we hope they will not rest satisfied till they shall have raised at least one-third of the cost.—ED.

We have not space to name all our benefactors, but Mr. Bircham, who gave us all the lime and stone required for the alteration, and a good donation; and the friends who furnished the trays for the tea,

and the pulpit with a Bible and cushion, deserve special mention. That they may all be blessed, and the chapel made the birth-place of many souls is the prayer of

O. O. BRITAIN.

### CHAPEL RE-OPENING.

HOPTON BANK, LUDLOW CIRCUIT.—Our chapel at this place was erected in 1837, and was enlarged in 1841, but the debt was not reduced, it was rather increased by the accumulation of interest.\* The society afterwards became very low, and continued so till about 1848, when it began to improve; and the debt was afterwards reduced a little, and during the last fourteen years we have reduced it sixty-five pounds. In 1860 we bought a plot of land for a burying ground, which cost £20, and the law expenses were £12 13s. 1d. which sums have been paid. We

\* This is a very bad feature in chapel management.—Ed.

have recently had the chapel closed for repairs and alterations, and on Sunday, April 6th, 1862, it was re-opened, when three sermons were preached by Mr. Theophilus Edwards, of Malvern, and Rev. F. R. Andrews, our second preacher. The day was rather unfavourable, but the chapel was crowded in the afternoon and evening. The whole of the proceeds amounted to £5 5s., which is as much as we expected.

We feel grateful to all who have aided us in this good work, and we hope at last to meet them in heaven. For another year may the blessing of God rest upon us, —Amen. WILLIAM PREECE.

### ORGAN OPENING.

ORGAN OPENING, OLD HILL, DUDLEY CIRCUIT.—Our people at the above place have been improving in Divine things. During the last four months many souls have been converted to God, and the Church has been blessed with a quickening. The congregations have very much increased, and the friends have become more interested in the house of God, and a new one is much needed and desired. We have been recently introducing an organ, which will much increase the value of the chapel es-

tate. The organ, when completed, will cost between £70 and £80. It was opened on Sunday, February 16th, when sermons were preached by the writer, morning and evening, and the Rev. D. Evans, of Dudley, in the afternoon. The collections amounted to £13 14s.

We anticipate that the introduction of this instrument will very much consolidate and improve the singing, which is an important part of the service of God.

N. W. STAFFORD.

### LAYING FOUNDATION STONES.

1. ASTON.—Dear Brother Harland,—R. Marston, Esq., solicitor, Ludlow, having kindly given us a plot of land on which to erect a chapel at Aston, in the Leintwar-

dine branch of the Ludlow Circuit, the foundation-stone was laid on Wednesday, April 2d, 1862.

At about three o'clock in the afternoon a large congregation had

assembled. The Rev. C. Smallman, of Ludlow, having given out a hymn and prayed, the ceremony of laying the corner stone was performed in the name of the Triune Deity by Mrs. James Nott, of the Farlands. The stone having been laid, the Rev. H. Higginson, of Dndley Port, delivered an interesting address, after which a collection was made, which, crowned with a £5 bill by Mrs. Nott, amounted to upwards of £9.

The proceedings on the ground were concluded with prayer, by Mr. J. Rutter, of Knighton, and the people adjourned to the barn of Mr. Beddows, which was fitted up for the occasion, in which they partook of an excellent tea, the profits of which will be given to the building fund.

After tea a public meeting was held, presided over by Mr. Mars-ton (Wesleyan), and addressed by Messrs. Norton and Downes, and the Revs. C. Smallman and H. Higginson.

Thanks to all our friends. May the great Head of the Church abundantly bless them all. Amen.

CHARLES SMALLMAN.

2. SELBY BRANCH, SWINEFLEET CIRCUIT.—At this place, on Good Friday, April 18th, 1862, the foundation stone of a new Primitive Methodist chapel was laid by Captain M'Culloch, of York, on a site of freehold ground which has been granted by the Right Honourable Lord Londesborough, and is situated at the junction of Gowthorpe and Brook Streets, Selby. The site is happily chosen, and contains a frontage of 108 feet, and an area of 1270 square yards, at a cost of £60.

At half-past one o'clock, two processions moved from different parts of the town, and met on their way to the market cross,

where an address was delivered to a large concourse of people, by W. Briggs, Esq., of Leeds.

The hymn commencing—

"Blow ye the trumpet, blow!"

was then sung along Gowthorpe Street to the site, on which two platforms had been erected, the one for the speakers, the other for donors and friends. After prayer had been offered by the writer, and the Scriptures had been read by Mr. J. Dodsworth, junior, an elegant silver trowel and a suitable mallet were handed by the architect to Captain M'Culloch, who proceeded at once to lay the foundation stone, in the name of the Father, Son, and Holy Spirit.

Although the weather was unfavourable, yet the addresses of Captain M'Culloch and the Rev. James Dawson, of Pocklington, were attentively listened to, and the collection which was made on the ground amounted to £26 6s. 4d.

Immediately afterwards 600 persons partook of tea in the public rooms, which repast was gratuitously provided by the ladies of the congregation and other friends of the cause.

The public meeting which followed was presided over by Captain M'Culloch, who afterwards called upon the Rev. J. R. Parkinson to read the report. This document contained the names of the donors to the building fund, and it elicited the applause of the congregation, as it stated, that in addition to the gift of a pump and well on the site, by one gentleman, and the promise of a clock by another, £416 13s. 9d. had up to that period been contributed in aid of the building fund.

The chairman, in addressing the meeting, stated several reasons why a minister's house should be erected when the chapel, class-rooms, and school-room were erected, and generously offered, should his plan

be adopted, to contribute £25 additional to the building fund, which offer, as we have sufficient space on the site, was gratefully accepted.

The meeting was subsequently addressed by J. C. Richardson, Esq., York; W. Briggs, Esq., Leeds; the Revs. J. Dawson, Pocklington, D. Clegg (Independent); Messrs. T. Cutting, J. Morley, G. Brown, and J. Dodsworth, junior, Selby. Votes of thanks to the ladies for providing the trays, to the ministers and visitors, to the Chairman, and to the Right Honourable Lord Lonsborough, for the granting of the site, closed the proceedings of this memorable day, the total proceeds of which, including a donation of £20 from Captain M'Culloch, and £2 by W. Briggs, Esq., amounted to £62 1s. 4d. J. R. PARKINSON.

3. HOCKHAM.—Dear Editor,—The ceremony of laying the foundation of a new school-room at Hockham, Thetford Circuit, took place on Good Friday, April 18th, 1862. Of late a spirit of the highest and best type has taken possession of several of our friends, leading them to make provision for the rising generation in giving them instruction on week-days as well as on the Sabbath. A very suitable person has been engaged as governess, and great praise is due to Miss S. Finch, for the unflagging interest which she is taking in assisting to bring the object before the minds of the people, and in placing the enterprise in a workable position. Concerning this question, the "Norfolk News" says "The laying of the foundation-stone of a new school-room at Hockham took place on Good Friday, when a large concourse of persons assembled. At three o'clock a procession was formed, headed by the Thetford choir, followed by the children belonging to the Sabbath and day-

schools, accompanied by the Rev. W. Wainwright and the circuit ministers, Allison and Kernish. The brilliancy of the scene was further enhanced by the presence of a number of young ladies attired in white, and hundreds of other persons, who had come from the surrounding villages. Shortly after three o'clock the Rev. W. Wainwright delivered a discourse befitting the occasion, immediately after which Miss Finch placed the stone in the niche left for the purpose, and placed on the same a donation of five guineas. A second stone was laid by Mr. Doubleday, who placed thereon the sum of £5, and Messrs. Pettit, Finch, Adams, Potter, and others, followed with similar acts, their donations varying from £1 10s. to a shilling. A public tea was provided gratuitously at five o'clock, at which nearly 200 persons were regaled, and a public meeting was held in the evening, addressed by Messrs. Wainwright, Allison, Kernish, Nurse, Addison, Carter, Clarke, and Dunnett. The whole proceedings passed off in the most satisfactory manner, and about £28 were obtained for the building fund.

JOHN ALLISON.

4. BALDERTON, NEWARK CIRCUIT.—Dear Editor,—We have just succeeded in laying the foundation stone of a second chapel in this station. The following is chiefly from the "Newark Advertiser," April 30th, 1862.

The foundation stone of an intended Primitive Methodist chapel was laid on the afternoon of Easter Monday by the Rev. Thomas King, superintendent of the Nottingham First Circuit. When the stone was laid, the reverend gentleman delivered an able and lucid discourse on the fundamental truths of the Bible. The discourse, which lasted twenty minutes, was

listened to with great interest by the audience, some of whom had come a considerable distance to witness the ceremony. This was followed by a few remarks from the Rev. P. Daykin, who said he hailed the event they had been privileged to witness that day with the greatest pleasure. "For forty-five years the Primitive Methodists had preached in the village of Balderton, and this was the foundation stone of the first chapel they had been able to build." He felt additional joy at the thought that this would be the second chapel which would be built since he came to the circuit last July. He hoped the praiseworthy efforts they had put forth in the circuit would increase, and that they all would redound to the eternal welfare of the inhabitants of Balderton, and to the honour and glory of God. It was not their design in such steps as they had been taking to proselyte, but to proclaim the blessings of the gospel to the people. The service in connection with

the ceremony then closed with prayer by the Rev. P. Fowler, and the friends withdrew to the Wesleyan school room, lent for the occasion, where about 170 sat down to an excellent tea, gratuitously provided by the members and friends. A public meeting commenced at seven o'clock, when the Revs. T. King, P. Fowler, and P. Daykin delivered addresses. The school-room was densely crowded, and the total proceeds of the services amounted to nearly £12. The unanimous thanks of the friends were given to the trustees of the school-room, and to those friends who had given the trays for the occasion.

For several years Balderton stood as the head of an extensive circuit, including Sleaford, Fulbeck, and Newark, and for several years two of our ministers resided in the village, which is large, having a population of 1,048.

Our income amounts already to nearly £30 for the chapel. To God be all the praise. P. DAYKIN.

### TEA MEETING.

DEAR BROTHER HARLAND,—Believing that you, and the numerous readers of our excellent Magazine are always glad to hear of efforts being made to advance the interest of our Zion and extend the kingdom of our Redeemer, I am happy to inform you that we are moving on a little at Gravesend. Our congregation has improved, and our Sabbath-school is prospering, but we very much need a larger and better place of worship. Land has been purchased on which to build a chapel and school-room, which has been properly conveyed to trustees on behalf of the Connexion.

On Good Friday we held our annual tea meeting for the benefit of the new chapel fund. Our present chapel was filled, and 170 persons sat down to tea. After tea

we adjourned to the town hall, kindly lent by the mayor, where we held a very interesting meeting. The hall was crowded, and many could not gain admittance. The chair was taken by the writer, and addresses were delivered by the Revs. H. Green and R. Davies, our Connexional book steward, and Mr. Stallworthy. Our choir sung some excellent pieces.

I hope a better day is dawning on this town. The profits of the tea meeting and public collection amounted to £6 17s. 8½d.; the proceeds of the young ladies' sewing basket, £2 5s. 9d.; collected by books £21 13s. 8d. The amount in hand towards the building fund is £27 12s. We are anxious to make it up to £100 before we commence building.

HENRY GREEN.

**TABULAR VIEW OF SABBATH-SCHOOL SERVICES.**  
**THE FOLLOWING ACCOUNTS ARE INSERTED IN THIS FORM TO SAVE SPACE.**

Places where the services were held.	Dates when held.	Amount of Collections.		Officiating Ministers.	Names of persons by whom the accounts were sent.
Fakenham .....	April 13 and 18	£	d.	Revs. R. Betts, J. Winkfield, and O. O. Britain.	H. Buckenham.
Morley, near Leeds .....	" 20 and 21	7	10	Revs. T. Newsome, W. Jackson, and T. Newell.	J. Illingworth.
Cookham Dean .....	" Ditto	12	12	Revs. G. H. Fowler, and D. Kendall, and Messrs.	D. Kendall.
Mytholmroyd .....	April 27	Nearly	0	Rev. W. Birks. [Hatch, Wilson, and Hives.	W. Birks.
Stafford .....	May 11 and 12	14	16	Rev. R. Bowen and Messrs. Ward and Cornwall.	J. Smith.
Roby Mill .....	May 11	11	16	Mr. G. Fox.	R. B. Howcroft.
Greeland .....	" Ditto	20	0	Rev. H. Crabtree.	A. Worsnop.
Bradley Green .....	May 18	15	9	Rev. R. Jukes.	R. Ezard.
Charlton .....	May 18 and 19	20	5	Rev. J. Wilson.	J. Cox.
Sowerby Bridge .....	May 25	23	5	Revs. A. Worsnop and W. Birks.	A. Worsnop.
Hollinbank .....	" Ditto	31	16	Rev. J. Bottomley.	T. Hindley.
Moreton .....	June 1 and 2	1	17	Revs. D. Newbury and others.	D. Newbury.
Wells, near Fakenham .....	" 1 and 4	7	0	Rev. O. O. Britain and Mr. Ringer.	O. O. Britain.
Bishop's Nympton .....	" 1 and 10	7	4	Rev. T. Lane and others.	T. Lane.
Doncaster .....	" 1 and 9	13	11	Rev. H. Clark and others.	T. Kendall.
Chippenhams .....	" 8 and 10	3	17	Revs. G. Bromley and E. Millichamp.	E. Millichamp.
Bradshaw .....	" 8	9	13	Rev. A. Worsnop.	A. Worsnop.
Hindringham .....	" 8 and 9	7	10	Rev. O. O. Britain and others.	O. O. Britain.
Sheerness .....	" Ditto	5	4	Rev. J. Studds R. Barron, and others.	J. Studds.
Penzance .....	June 8 and 10	18	1	Revs. J. Bennetts and C. W. Trenwith.	C. T. Harris.
Haslingden .....	" 8	40	9	Rev. R. Tanfield.	T. Hindley.
Round Hill .....	" 22	6	3	Revs. A. Worsnop and S. Stubbings.	A. Worsnop.
Monkwearmouth .....	" 22 and 23	5	0	Rev. L. F. Armitage.	L. F. Armitage.
Cotehill .....	" 22	6	0	Revs. S. Stubbings and W. Birks.	W. Birks.
Balby .....	" 29 and 30	Income	9 10 0	Revs. T. Kendall, T. Jackson, and J. Gilberthorpe.	T. Kendall.

N.B.—1. Several accounts have been omitted because the sums obtained at the services were not named. 2. We are gratified to observe that in many instances the proceeds of the above services were in advance of those of the preceding year. 3. It is still more gratifying to learn that the spiritual improvement in several of the schools is very marked. But, 4. It is not very satisfactory to hear that in some cases the preaching of the Gospel was dispensed with to make way for recitation.



## O B I T U A R Y.

1. **WILLIAM MARSHALL**, of Litton, Bradwell Circuit, was born February 3rd, 1836. From early life he was of a quiet retiring disposition, but manifested no symptoms of religious concern till in his eighteenth year, when, drawn by the Holy Spirit, he gave himself to Christ, joined our society, and remained a steady member. In his religious experience he seldom seemed "on the mountain top," on the contrary he generally resembled Bunyan's Mr. Fearing or Much-afraid. When going with me sometimes I have spoken to him on the witness of the Spirit as the privilege of all God's people, but I never heard him speak with much confidence, not that I ever doubted his sincerity in the least. His leader informs me that he has at times seen him very happy in possession of Christian assurance; perhaps a constitutional tendency to reserve, added to a long course of debility, were his greatest hindrances. How many true Christians are feeble and sometimes full of doubts for want of freely opening their minds to some prudent, spiritually minded persons. To the last he seemed resolved to trust in Christ. Having passed from among us, of his eternal safety those who knew him best have no doubt. May the family of which he was a member meet him in heaven. T. Doon.

2. **HANNAH**, the fourth daughter of the late Mr. John RAINS, was born at Griff Grange, Wirksworth Circuit, July 10th, 1829. Her conversion took place in a revival at Ibble, in 1847, under the labours of Brother J. Harrison. During her fifteen years of membership she was steady, and earnest.

Thirteen years ago she was smitten by consumption, and after protracted suffering she fell a victim thereto. In the spring of last year she sank considerably, and autumn told that she faded as a leaf. According to medical opinion her life was prolonged by the kindly maternal, brotherly, and sisterly ministrations of the united family, accompanied by God's blessing.

In self-examination she was scrupulously exact, asking her dear parent if one remaining sin would exclude her from heaven; and being told Jesus forgives all, she said, "it is enough." When visited by the writer, three days before her death, she was asked, "Have you any question to ask or request to make?" She said, "No, only pray for me." adding, "I am very grateful for the blessing of pious parents; had not this been my lot I might have been lost."

At the hour of death all the family were urged to pray and meet her in heaven. Her part was taken in prayer audibly, and quoting the hymn, "Though friends and children weep around," &c.

Her work was done. The room was the verge of heaven; and without a struggle, at two o'clock, on Sabbath morning, January 5th, 1862, she passed from the house of her birth to her mansion in the heavens. Her devoted mother, six brothers, and four sisters survive, all, except two, being members of our connexion. May each of them meet her in glory. Amen. A. JOHNSON.

3. **JANE ANDERSON**, of Markfield, in the Loughborough Circuit, was born on the 3rd of February, 1830, and departed this life on the 7th of Jan., 1862. Of her early life but little is known to the writer, except that at the age of sixteen she received her first quarterly ticket as a Primitive Methodist; about two years ago she was appointed assistant leader; the duties of which office she performed timidly but very acceptably. The catalogue of her excellencies is of no ordinary character, but those excellencies need not be enumerated.

She was a working Christian. The sublimity of a Christian's work inspired her soul, and that work she performed willingly, tremulously, and satisfactorily; though one of the most timid of her sex she never allowed an opportunity of relating Christian experience, or of engaging in public prayer to pass unimproved.

She was a liberal Christian. With quiet kindness she was ever ready to wait on God's hungry or weary servants, and religious offerings were to her means of grace. The record of her gifts is on high.

On Sabbath morning, Dec. 22nd, 1861, she gave birth to an infant daughter, and was tolerably well until the Saturday following, when at nine p.m., she had an ague fit, which was followed by an attack of milk fever, of which she died.

Her end was anticipated. For several weeks a presentiment of death haunted her, which stimulated her to greater devotedness to God, and when the fit came on she repeated to her husband the conviction that the time of her departure was at hand.

Her last hours were full of holy experience. She could smile in the face of the gloomy monarch. Even her ravings were of glorious things illustrating the proverb the "ruling passion is strong in death." Her moments of sanity were moments of holy enjoyment, as the following utter-

ances corroborate. On Wednesday, 2nd of January, when apparently dreaming, a beautiful smile—a beam of celestial light, played on her face, and on being asked why she smiled, the reply was, “Don’t you hear? They are singing! O so sweetly!”

“He ever lives above,  
For me to intercede.”

The smile, the question, the reply occurred thrice in rapid succession. The same evening her husband (a local preacher) made inquiry as to her state and prospects, when she replied “Don’t you think it would be a sin to doubt? I have lived and prayed, I shall not be lost now; no, I shall go up to the gates of heaven, and angels will be there to welcome me!” then after a pause she said, “I shall not only go right up to the gates of heaven, but I shall go right in and then I will shout.” In a while she resumed, “There are many ties and it is hard to part, but if the Lord permit I will come and flutter around you,” then fixing her eyes on the widow of a local preacher, she said, “I shall see John and will tell him how you are getting on.” On the Thursday her hair was cut off and leeches were applied to her temples, and as the trickling blood reminded her of the blood which cleanseth, she sang in a clear shrill voice her favourite lines,—

“Sweet Jesus on Calvary,” &c.

and requested her husband to help her to sing. On the Saturday she said, “Look at the blood. I stand on Jesus.”

Her death was calm as repose. On the Sabbath she resigned her infant to the care of a friend. During the greater part of that day and the night following she appeared to be dozing. On Monday morning she muttered something about Jesus, and at mid-day the darkness of death fell on her mortal eyes, but to her spirit the celestial world was unveiled, the Heaven of heavens disclosed its glories, the wings of her faith carried her to the throne of God, and near that throne,  
“The crown looks glorious on her brow.”

CHAS. H. BODEN.

4. MARY, the wife of James BEDSON, and daughter of James and Mary Harnoth, of Huxley, in the Chester Circuit, was born April 19th, 1840. From a child she was of a fine engaging natural disposition, which, as she arrived at mature years secured for her the respect and love of all who knew her. In her unregenerate state she conducted herself with propriety, and was mercifully preserved from vice and open immorality. At Christmas, 1855, she came to reside as a domestic servant in the house of Mr. Sadler, where the Primitive Methodists had preached

more than forty years, and now being privileged with the means of grace, she was often deeply wrought upon by the good Spirit; but she continued to resist the strivings thereof till early in the year 1857, when during a revival, special services were held every night in the week, Saturday excepted. On one occasion she was observed weeping very much; Miss Bennett (who conducted the service) took her by the hand, and asked whether “she would not like to go to heaven,” she answered through her tears “Yes.” She was then led to the penitents’ form, and after severe struggling and crying for mercy she obtained pardon and peace through our Lord Jesus Christ. She joined society, and thus became identified with Primitive Methodism. At Christmas 1860, she was united in marriage to J. Bedson, a pious young man and a member of the same society; and had the great Author of our being seen good to spare her life, the union bade fair to be a happy one. As she drew near her confinement she appeared to grow in grace, and to become more spiritually minded than ever, conversing generally about heavenly and Divine things. On Sabbath, January 5th, 1862, she was taken ill, and in the midst of great pain was attacked with a paralytic stroke which deprived her of the use of one side. This was followed by distressing fits, and brought on insensibility; in this state she was delivered of a fine healthy son, who still survives. She never rallied, but continued to breathe till Friday the 10th, when she left these mortal shores, and we doubt not landed safely “In the sweet land of Eden, where the tree of life is blooming, and where saints immortal reign,” aged twenty-one years and eight months.

JOHN SADLER.

5. ELIZABETH BENNETT, of Pennerley, in the Minsterley Circuit, departed this life on the 10th day of January, 1862, aged ninety-five years. She was born at Wykey, in the parish of Ruyton-of-the-eleven-towns, Salop, but spent many years of her life in the above-mentioned circuit. She followed the course of this world till 1822, when through the agency of the Primitive Methodists she was brought to see herself a sinner, and was led to the sinner’s Friend. She forthwith united with the small society at Hope’s-gate, and though her husband was at first unfavourable to our people, she soon prevailed on him to open his door for the preaching of the gospel. Our present Book Steward, Mr. R. Davies, was the first who preached in their house, in the year 1822, and from that time forward both travelling and local preachers were

welcomed to their hospitable home. From the time the deceased was brought to God till her death, she remained a consistent member of our Connexion. During the last fourteen years of her life she was feeble in body, but as strong as ever in her attachment to God and his people, and though at last, through the infirmities of old age, very few things excited her attention, she seemed quickened and revived by the mentioning of her Saviour's name. The writer saw her a few days before her death, and found her strong in faith. She said, "Jesus has been very good to me for many years, bless Him." To her daughter she said, just before her departure to the world of spirits, "I love my precious Saviour, and he loves me;" and confiding in the love of Jesus, her spirit took its flight to dwell with him in heaven.

"Her body worn with pain,  
And crush'd by weight of years,  
Shall in the grave remain  
Till Christ the Judge appears,  
Her spirit rests with God above  
Rejoicing in redeeming love."

JOHN THOMAS.

6. About midday on the 12th of January last the soul of sister ELIZABETH PALIN, of Crewe, Burland Circuit, was gathered to the rest that remains for the people of God. To tell, in the small space that can be afforded, the tale of a life so gentle, lovely, and pure, and of a death so triumphant and grand as hers, is a work closely bordering on the impossible.

Were we to lose sight of the moral and religious beauties that adorned her life, our task might soon be done; we should then have to say merely she was the daughter of Richard and Frances Bostock, of Coppenhall, Cheshire; born in June, 1837, married to John Palin, September 4th, 1854, and died January 12th, 1862. These registrations are made in man's books, but memoranda of a more important nature are made in the book of God's remembrance. Residing when about twelve years of age with Mr. Holland, of Coppenhall, a Wesleyan, our departed sister was frequently found at a class-meeting that good man held in his house solely for his own family, and she there found salvation. In the course of several years she induced her two brothers to give their hearts to God, and they again were instrumental in leading him to Jesus, who, now with three young children, mourning his present loss, fondly anticipates the period when the same stern power that has torn his home asunder, shall bring about a reunion in peace.

About the time of her marriage her husband became a local preacher, which

important office he yet holds. Previous to our sister's affliction her walk with God was steady, calm, and decided. Her life, in God's house, in her own house, and before the world, was truly consistent, kind, and beautiful, because it was holy and good. Some months ago it was evident to those who knew and loved her that she was gradually sinking, and her friends began to whisper ominous words about consumption. Some weeks before her death she took to her bed, where, as is usual in most consumptive cases, she "lingered into life." But during those weeks of bodily weakness, what manifestations did she make of the power of the religion of the Lord Jesus Christ, to beautify life and sanctify death. What rejoicings! What triumphs have we witnessed! What songs have we heard! What smiles have illuminated her countenance while in faith, and hope, and love, she has looked onward to the coming glory. On one occasion when the writer and other friends waited by her couch, she suddenly exclaimed, "Friends, it's well! It is well!"

"If this be death, I soon shall be  
From every pain and sorrow free.  
All is well! all is well!"

On another occasion, after waiting several hours, without being able to speak to the friends who were visiting her, she exclaimed, "I shall live, I shall live, when the stars are quenched and falling from their orbits, and the elements are melting, I shall live." The last night of her life was spent in prayer and praise. About midday, January 12th, she said to some friends, "Lift me up, I'm about to sleep with Jesus;" and then

"Her voice grew faint, and fixed was her eye;  
As if gazing on visions of ecstasy.  
The hue of her lips and cheeks decayed,  
Around her mouth a sweet smile played.  
They looked, she was gone,  
Her spirit had flown,  
Painless and swift as her own desires!  
Her soul, undrest,  
From her mortal vest,  
Had stept in her car of heavenly fire!  
And proved how bright  
Were the realms of light,  
Bursting at once upon the sight!"

HENRY NEWMAN.

7. SUSAN GEORGE, the beloved wife of Thomas George, departed this life December 31st, 1861, aged twenty-six years. She was born at Wolverhampton, the 6th of August, in the year 1835. From her childhood she was taught the way to heaven by a pious mother, but the Lord thought fit to take both father and mother hence when she was very young. She then went to live with an aunt in Shropshire for a few years. Subsequently she removed to Wednesfield, where she saw

that she was a sinner, and without the grace of God, she must perish eternally. She then gave her heart to God and her hand to his people, and joined our people at Wednesfield, in the Bilston Circuit. For more than eight years she was a consistent member, and for four years of that time she was a teacher in our Sabbath-school. When confined to her bed and visited by the friends she was always resigned to the will of God. She at last fell asleep in the arms of Jesus without a struggle.

R. COOPER.

8. DIED at Hereford, January 16th, 1862, ELIZA WATKINS, aged fifty-one years. Of the particulars of her conversion to God, we have no information; but that she experienced a change by Divine grace, and became a new creature in Christ Jesus, we have the clearest proof. Sister Watkins evidenced her sincerity by a truly Christian life. She united with our people about nine years since, as near as we can ascertain, and was ever a steady and pious member. Being greatly afflicted at times, her attendance at the public means of grace was prevented for several weeks together; but when at all able, our departed sister was to be seen in her place, and joining heartily in the service of God's house.

During her membership with us, in the Hereford circuit, she evidently felt considerable pleasure in supporting, according to her means, the different connexional funds, the claims of which were brought before her. Among the last things she did while on earth, and but a few days before she departed this life, she put £5 into the hands of Mrs. T. Davies for the benefit of our chapel in this city.

For some time previous to her end, our sister was entirely confined to her bed, and suffered greatly from difficult breathing, &c. She, however, possessed her soul in patience, till released from earth, in sure and certain hope of a glorious resurrection.

JOHN BUTCHER.

9. DIED, January 16th, 1862, at Rhos-y-Gadfa, in the Oswestry Circuit, Miss JANE OWEN, aged fifty-one. In early life she embraced the truth as it is in Jesus, and at once joined the Church, of which she remained a consistent member to the end of her life.

Translated into the kingdom of God's dear Son, she became desirous to aid in advancing its interests: hence she engaged earnestly in the Sabbath-school connected with the chapel at St. Martin's Moors, and for many years, while her health would permit, continued to use all

her influence to lead those under her care to the feet of Jesus.

Her constitution, which was always extremely delicate, gradually sank under the blighting grasp of consumption, and for several years before her death she was unable regularly to attend the house of God; but He who had so often blessed her in the great congregation, still proved Himself in her retirement a God nigh at hand. Not a murmur was ever heard to escape her lips on account of her inability to attend the public services she loved so well.

Her sufferings must sometimes have been very great, but, in the midst of all she was enabled to bow with cheerful submission to the Divine will, assured that her light affliction, which was but for a moment was working for her a far more exceeding and eternal weight of glory. The cry "Behold the Bridegroom cometh," came to her at last unexpectedly, but she was found waiting with her lamp trimmed, and with joy she went forth to meet her Lord. "Blessed are they which are called to the marriage supper of the Lamb."

H. WHEELER.

10. MATTHEW STEVENS, son of Matthew and Amy Stevens, was born at St. Ives, Cornwall, in the year 1798, and died at the same place, January 19th, 1862, in the sixty-fourth year of his age. For more than thirty years he lived a stranger to God and to real happiness, and in this period of his life he was an open sinner; Sabbath-breaking, swearing, and drunkenness, were sins that he frequently committed.

Through the leadings of a gracious providence, MATTHEW STEVENS was drawn to hear the early Primitive Methodist ministers who came to this town; the Spirit of God awakened him to a consciousness of his guilty condition; he gave up his evil practices, and sought for pardoning mercy through Jesus Christ. Having obtained a clear sense of pardon, he joined the society, and was a consistent member for nearly thirty years.

He was for a long time a useful prayer leader, an assistant class-leader, and a member of the circuit committee. Our brother was punctual in attending the means of grace; fervent in supplication, strong in faith, always looking for a present salvation; a man who loved peace, and was firmly attached to the Connexion. His unadorned simplicity caused him to be beloved by the church and by his neighbours generally.

For the last five or six years of his life he was afflicted with asthma, which disabled him from working at his calling as

a fisherman; and having much leisure, he was frequently found visiting the sick and other members, by whom he was received as a messenger of mercy. He had several times told us before his departure that his work was done, that he was going home; and on the morning that he left the house of clay, he was heard to say, "The wedding garment on." "Soon be home." "Going to Jesus." His end was peace.

WILLIAM HARVY.

"Life flies away like a morning vapour,  
When it rises before the beams of day;  
Life burns out like an evening taper,  
That sinks and expires with the night away."

11. Died at Bottesford, Jan. 8th, 1862, CHARLOTTE, the beloved wife of J. NORTON, Primitive Methodist minister, aged forty-seven. She was born at Darley, near Derby. Up to her eighteenth year, though moral, she evinced no concern for salvation. Worldly pleasure appeared a path overhung with fruit and bestrewn with flowers. Company, amusement, gaiety, music, fascinated her. But death took away her father about that time, and this brought her into deep, dark sorrow, and she found this world's pleasures were dreams only—were cisterns broken, that would hold no water—and, like the parched traveller in the desert, when with burning thirst he comes to the dried-up spring, she found "All was vanity and vexation of spirit."

About that time she heard a sermon by the late Mr. Pike, General Baptist Minister, of Derby, on the "Prodigal Son," and she resolved to arise and go to her Father. She soon found that He alone that inflicted the blow could heal. She became a candidate for church-membership, was baptized by immersion, and for a time continued in the Baptist Community. After a few years her sister was led to Christ under the ministry of the Rev. W. Antliff, then in the Derby Circuit, and in company with her sister, the subject of this sketch began to attend our means of grace, where she found a liveliness and a rich unction accompanying our singing, praying, preaching, &c., and she finally cast in her lot with the Primitive Methodists. It was not until a few years ago that her opinions on baptism underwent a change, though the subject was never touched upon between us in an unfriendly manner; but having occasion to preach on the subject at the time referred to, while conversing with my family on the subject of my studies, namely, the Scriptural mode and the proper candidates for baptism, she became convinced that however much might be said in favour of immersion, much more might be said in favour of sprinkling. In March, 1846, she became the wife of him

who writes, and from the first she appeared aware of the critical position of a minister's wife. To show piety at home was ever her great endeavour, and though physical weakness prevented her from exercising in the means of grace so much as she would have liked, her wise counsel and encouraging advice have often been valuable to my sinking spirits, amid the perplexities with which we have had to contend during upwards of fifteen years of married life. A more feeling, faithful, and affectionate wife never lived, and my children have lost the best of mothers. For some time her stock of bodily strength had been but small, and evidently growing less. About two months before her death her sufferings from sickness and palpitation brought her down as weak as a child, and when recovering from these, influenza came to the attack. Her cough was alarming, and on Christmas-day, a fortnight ere she died, she became fully confident that soon we must part. She begged I would seek strength from the Lord, that we might bear the trial as became followers of Christ. I tried to pray, but words failed me; tears were all I could pour forth. About four o'clock in the morning I was obliged to leave her bedside to minister to my eldest child, who was very ill, and in my mind it was very questionable which I must first lose, mother or child. My youngest child commenced reading a psalm to her mother; it was like the appearance of Christ amid the tempest-tossed men on Galilee's lake—my poor wife praised the Lord aloud, and my soul felt that new strength was to be had from hearing the word of the Lord. And many times during her heavy sufferings have we proved that, though interrupted by tears in our reading, God spoke comfort to our souls through His Word.

During the last fortnight of her life she appeared to have but little difficulty about leaving her husband and children. She had fought the battle and obtained the victory. Many times she would tell the Lord that she was quite willing to go, and sometimes asked Him to allow the time to be short. She calmly gave directions about family affairs, and evidently longed to be with Christ. Many times she wished us to sing the hymn, "Joyfully, joyfully;" also the one commencing "My God, my Father, whilst I stray," which, though we could not sing, we repeated; also she frequently sung, "The Lamb, the bleeding Lamb." At three a.m., January 8th, she fell asleep in Jesus. Oh! how she longed to have her passport signed and be dismissed. 'Tis done, and now she's happy; the glad soul has not a wish uncrowned. J. NORTON.

12. Died at Sporle, in the Swaffham Circuit, Jan. 30th, 1862, JOHN CODMAN, in the seventy-fourth year of his age. The first forty years of his life were spent in following the hollow pleasures and maxims of this world, and in a state of estrangement from Christ. About thirty years since, the Primitive Methodists visited Sporle, and brother Codman was among the first fruits of their toil; he "heard the word gladly, and liberty found through the blood of the Lamb;" and by his hospitality to God's servants in those early days, his holy and consistent deportment in life, his calm, yet confident, assurance in prospect of death, he evinced the power and vitality of that religion which he had chosen as his portion, and which "can give solid pleasures while we live," and also possesses a power to "supply solid comforts when we die."

For over thirty years he held on the "even tenor of his way," frequently saying to his class-mates, "I and the Lord keep travelling together." When drawing to the close of his long pilgrimage, he often, in an ecstasy of holy joy, would refer to his "home in the skies." "I shall soon be home," said he to the writer a short time before his death. "Sing over my remains; sing loud, for I shall be above the skies," was his request to brother Fishpool. "All's right, I'm going to my Father's house above," were the last words of this old pilgrim, who, ripe in years, deep in experience, and meet for the saints' inheritance, passed from earth to heaven, where

"The saints in an ecstacy gaze,  
And hang on a crucified God."

GEORGE BELL.

13. RHODA LONG was born at Melbury, Dorset, in the Motcombe Circuit, April, 1798. The gospel was preached in the house of her parents when she was a child. To this circumstance, perhaps, may be traced the fact that she was awakened to a sense of her danger as a lost sinner while quite young. The counsel of her pious mother, also, made a deep and lasting impression on her mind. Those who have known her from that time say, that her course of life was strictly moral; yet she lived until she was upwards of thirty years of age, before she experienced the pardon of sin. This took place about twenty-eight years ago, while the Rev. R. Davies travelled in the Motcombe Circuit; and was preceded by deep conviction for sin, which lasted for two years and seven months. About this time she was invited to hear the Primitive Methodists, and they became the means, in the hand of God, of her conversion. She joined our society at Lud-

well, and, with the exception of a year or two while in service at a place where we had no society, she continued a Primitive Methodist to the day of her death. And during the period she was in service she retained her confidence in God.

In February, 1847, she was united in marriage to Stephen Long, one of our local preachers, living at the Cawseyway, near to Mere, Wilts. She became a member with the people of her choice, and in connection with her husband, laboured hard, and prayed fervently, for the salvation of the people living in that neglected neighbourhood. Many, as the fruit of their labours, were converted, and by many she was considered a mother in Israel. The sudden manner in which she was taken from us has had a tendency to awaken some of her neighbours. She was afflicted for a number of years, more or less; but for some few weeks she appeared much better, and expressed a hope that she should be strong by the summer. These prospects, however, were destined to be blighted. On the 21st of January, 1862, she arose in the morning, and attended to her household duties as usual, until after breakfast, when she was suddenly seized with trembling and sickness. She sank rapidly until the following day, when, after about thirty hours' illness, she fell asleep in Jesus, about half-past one o'clock. Her husband asked her if she was afraid to die. She answered with emphasis, "No." "Are you glad that you made choice of such a Friend so many years ago?" "Yes, I am," she replied; and stated that she was not afraid to entrust her soul in the hands of Him to whom she had committed it years before. Thus died our sister in the sixty-fourth year of her age. That we may all meet her in heaven is the prayer of

GEORGE FOWLER.

14. MRS. ELIZABETH FELTHAM, of Shapwick, Poole Circuit, was born in 1794, and died January 24th, 1862. About twenty-six years ago she began to attend our ministry, and shortly afterwards became a member of our society. Having given herself to the Lord, and united with his people, she endeavoured to walk in the way of God's commandments, and for a quarter of a century received the preachers into her house, and kindly ministered to their wants. In her lifetime she was fearful and deeply anxious about the future, but she trusted in the Lord Jehovah, and realized in her experience the truth of the promise, "At eventide it shall be light." For a little while before she died, the Saviour manifested himself to her in a glorious manner, and gave her grace to meet death with compo-

sure, and to bear testimony to the power of the glorious gospel to save. When dying she earnestly and affectionately requested her children and friends to love the Saviour, whom she had found so faithful and kind, and her pious husband to be kind to the preachers, and support the interests of our Zion. I have seldom witnessed more serenity of mind and joy of soul in the prospect of death than our beloved sister enjoyed. The glory of the Lord filled the room.

E. RAWLINGS.

15. THOMAS COCKCROFT was born at Paper-mill-bridge, Bingley parish, November 12th, 1837, and died at Harden, in the same parish, February 1st, 1862, in the twenty-fifth year of his age. His parents being poor, and having a large family, were not able to give him a good education. But he was sent early to the Sabbath-school, and was a regular, attentive, and obedient scholar. He delighted in the school. When old enough he became a teacher. He was not content to attend on his own school days in turn with other teachers only, he was ready to teach at any time or any day. About five years since he became convinced of his wretched and dangerous state as a sinner before God. He cried mightily to God for the pardon of his sins, he believed on the Lord Jesus Christ, was pardoned and made happy in his precious love. This took place at Lane Ends, in the Keighley Circuit. He immediately joined class. More than two years since he removed to Harden, and at once sought out our society at Rycroft, in Bingley branch, joined class, and became an efficient teacher in the school. He received a note as an exhorter, but preaching did not seem to be his forte. He loved class-meetings so well that he attended two in the week. The disease that ended his life was consumption. During six months he gradually sank. At first he appeared wishful to recover. But this wish left him, and like a man of God he gave himself into God's hands for life or death. To all who called to see him, he gave a word of exhortation. His parents especially he entreated so earnestly that they began to serve God, and he had the comfort of seeing a family altar erected in the house. To his leader he said, a few days before he died, "Oh, I do love Jesus! Oh, Moses, I do love Jesus! I do long to go to heaven to see him as he is. I have given all up on earth, and I shall soon be in heaven." While he lingered on, Jesus and religion were all his theme. In this

state he died in the full assurance of hope.  
MOSES FOSK.

16. JONAS, the youngest son of Joel and Betty HOLLIS, was born May 28th, 1819, and departed this life at Irwell Vale, in the Bury Circuit, January 27th, 1862, in the forty-third year of his age. With regard to the early days of our departed brother we know very little, only that his parents died when he was very young, and soon after their death he was bound apprentice at Helmshore, in Haslingden Circuit. About the year 1838, through the entreaties of Christian friends, he was induced to attend Divine service at our chapel at Hollinbank, and soon after joined the society there. He sought the Lord sorrowing for some time, but one day, while praying in a field near the place of his residence, God pardoned all his sins, and made him unspeakably happy in his forgiving love. He now went on his way rejoicing, and felt a holy delight in attending the Sabbath school, the house of God and the means of grace. And from what we can gather his whole deportment adorned his profession. On entering the marriage state, he made choice of one like-minded with himself, one that feared God and worked righteousness, and their union was made a blessing to both. On removing to Irwell Vale, to carry on the grocery business, it was soon evident that he was wishful for soul-saving work to make progress, and he was the principal means of a Sabbath morning's class being raised, of which he became the assistant leader. A kind providence placing him in somewhat respectable circumstances, he was able to help the cause of God in a pecuniary sense, and on several occasions he gave proof that he was willing as well as able. He was the society steward for several years, and discharged the duties of his office satisfactorily. His last illness was short, but severe, and his death somewhat unexpected, but Christ was with him in his last hours. During his illness, he said to a friend who visited him, "If I die before you, I will be looking out for you, and give you a hearty welcome to glory." At another time while a friend was praying, he lifted up his hands and shouted, "Glory! Glory to God!" A short time after this, his happy soul left the cumbersome clay, to join the blood-washed throng in the New Jerusalem above. He has left a wife and four children to mourn their loss.

"Many fall as sudden, not as safe."  
J. JUDSON.

## P O E T R Y.

## THE JUDGMENT.

Now had the earth revolv'd her latest  
 round,  
 Now o'er the summit of the eastern hills  
 The last morn's blush was painted on the  
 sky.  
 God with ten thousand thunders rent the  
 heav'ns  
 And rear'd His throne on high—His  
 great white throne,  
 Wheel'd on the clouds and for the judg-  
 ment set.  
 Attendant flames dreadful revolv'd in rounds  
 Far brighter than the sun e'er saw, and with  
 A thousand clarions' piercing clang, the  
 Judge  
 Through hosts of rustling wings to judg-  
 ment came.  
 Now was the useless sun push'd back and  
 roll'd  
 Into the region of the farthest night,  
 And all heav'n's starry hosts on hosts,  
 with one  
 Wave of th' Almighty's hand dismiss'd,  
 broke from  
 Their ranks, and thro' space hissing fell;  
 while with  
 His gleaming trump the high Archangel  
 sped  
 To rouse from its long sleep the slumb'ring  
 world.  
 He was the highest of the highest ones—  
 Princes in heav'n and generals in the sky.  
 At God's command he flew; his brow  
 was bound  
 With light, and round his head a rainbow  
 played;  
 His form ethereal he conceal'd in robes  
 Of snowy whiteness, and around his waist  
 A golden zone he girt,  
 And earth he reached. One foot the land,  
 and one  
 The ocean trod, and with extended wings  
 That wrapp'd the bending poles, a blast  
 he breath'd,  
 And bade the nations to the judgment bar.  
 The blast they heard. From land to land  
 it rang,  
 Echo'd o'er ev'ry mountain, rock, and hill,  
 Ran thro' the valleys, leap'd o'er ev'ry sea,  
 Knock'd at the door of all the tombs of  
 earth,  
 And waken'd all the sleepers, loos'd the base  
 Of the o'erfrowning ag'd hills, and all  
 The world o'erturned! And lo! the dead  
 arose;  
 From ocean's depths and every grave they  
 came,  
 Emptied their tombs, and throng'd the  
 air to God.  
 And still that blast resounded, still the  
 trumpet

Bellow'd its peals above the tumbling world,  
 Till every cœment rent; then, as the last  
 Affrighted soul to judgment struggl'd by,  
 Died in the tomb the latest mortal left.  
 Now the consuming fire came floating on  
 The clouds, whose burning legions march'd  
 from the  
 Four winds of heav'n; at earth they met;  
 quiver'd  
 The crumbling ball, and melted into space.  
 See! up on high the great tribunal held,  
 The righteous sentence of a righteous Judge.  
 From out the throne a fiery stream there  
 pass'd,  
 That issuing kept in twain th' unnum-  
 ber'd ranks  
 That wingless trod as earth the upper air.  
 They are immortal now—mortality's  
 Frail robe fell off for ever when they rose,  
 And fluttering down, as death's last  
 victims died.  
 See! on the right th' innumerable throng  
 That rapturous wait the beckon of their  
 Lord.  
 They joy with all unutterable joy,  
 And murmur'g ecstasy their numbers  
 know;  
 Banners celestial angel hands unfurl,  
 And seraph fingers scatter glory round.  
 Lo! on the left the wicked stand array'd  
 In horror black, and wild dismay complete.  
 Shrieks the great crowd, as to and fro it  
 sways  
 In undulations anguish'd—waiting to  
 Be damn'd; while demons circle o'er, and  
 tongues  
 Of pale blue fire lick up the stiff'd air.  
 'Tis over. Every doom with pomp is fix'd,  
 And on the pathway of the clouds, streams of  
 The good have pass'd to people all the  
 heav'ns.  
 Angels have sung their glorious welcome  
 o'er.  
 Jesus hath crown'd immortal brows; the  
 great  
 Gate of the skies some great archangel shut,  
 While all heav'n quiver'd with intensest joy.  
 Now to their state eternal the condemn'd  
 are gone;  
 And flaming bolts at heav'n's just venge-  
 ance lit  
 Pursu'd them to the door, and devils shut  
 Them in. Oh! woe untold, and everlasting  
 Woe! And as the echo of triumphant songs  
 Drops from the harps in heav'n, each  
 spirit damn'd  
 Turns on his fiery couch and sobs afresh.  
 Thus is the judgment past! thus the loud  
 song  
 Went round in heav'n, and the loud wail  
 in hell.

HENRICUS.







*James Lord.*

1878-1881

# THE Primitive Methodist Magazine.

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SEPTEMBER, 1862.

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## BIOGRAPHY.

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1. JAMES BOURNE, brother and coadjutor of the venerable Hugh Bourne, was the youngest son of Joseph and Ellen Bourne, of Fordhays, and was born on the 8th of February, 1781. In the year 1788 the Bourne family removed to a larger farm at Bemersley, in the parish of Norton-in-the-Moors, Staffordshire. Here Mr. James Bourne found a habitation till he had filled the measure of his days on earth, and his spirit entered into the joy of the Lord.

Mr. Bourne was converted to God in early life. The seed of Divine truth, sown in his heart by his pious mother, germinated and bore fruit. This took place shortly after the conversion of his mother and brother Hugh, as the three met in the same class in the Wesleyan Community. James had occasionally preached some time before his brother's expulsion from the old body, and was accustomed to make frequent excursions into remote villages to offer salvation to the poor and neglected. He was an able assistant to his brother Hugh; in 1801 we find him by his side on Mow Cop, where in after years the venerable founder of English Camp-Meetings first unfurled the blood-stained banner of the Cross. From early life the two brothers had been attached to each other in a measure far surpassing the affection of common brotherhood. Hugh being the senior by several years, took James under his special superintendency, and by brotherly tuition instilled into his youthful mind a knowledge of the deep things of God. Never were brothers more strongly cemented in oneness of mind and effort to extend the kingdom of Christ on the earth. They unitedly strove to diffuse among the masses the leaven of Gospel truth. When we consider James's numerous secular duties in connection with his farm and family, we wonder at the amount of time he spent in spiritual enterprise, and the physical labour he voluntarily took upon himself, in furthering the Gospel of our common Saviour. Amidst powerful temptations from the accuser of the brethren, and in the face of

numerous insults from the mobs who gathered to oppose the good men of that day, he stood,—

“ Firm as an iron pillar,  
Steadfast as a wall of brass.”

Under God, Primitive Methodism is indebted to him for much of its prosperity in its early days. He often ministered to the temporal wants of many of the first evangelists of the Connexion, furnishing them with the requisites of a forty or fifty miles' journey.

In the year 1807 the first Camp-Meeting was held on Mow. This meeting was considered an innovation, and was supposed to infringe ecclesiastical law; and no small stir was occasioned thereby. Friends, who at first had advocated this sort of Christian agency, after the Methodist Conference had pronounced an adverse opinion, withdrew their countenance, and foes to the new movement mustered their energies to impede its progress. In the face of this opposition the subject of this memoir for a moment was overawed, but having sought wisdom from above, God, in a peculiar and striking dream, satisfied his anxious mind, and thenceforth he nobly stood by his brother in establishing the English Camp-Meeting system.

As the infant Connexion grew, buildings for worship were needed; and we find Mr. James Bourne ardently engaged in procuring land for chapels at Tunstall, Talk-o'-th'-Hill, Rocester, and other places. For years Tunstall and Talk-o'-th'-Hill chapels remained his private property. It would be impossible to duly estimate the labours through which he passed, and to tell the amount of money he contributed to promote the material development of the Connexion, but the day of eternity will declare it.

As the Connexion progressed, a Book-room and Printing establishment became almost indispensable. Mr. Bourne purchased a press, type, and other necessities, to perfect this scheme; and for a number of years he was the Connexional Printer and Book Steward.

In literary acquirements he was far below his brother. His education was much neglected in his youth, nor did he possess a strong desire for mental improvement. In after years his composition in his epistolary correspondence was a curiosity, and required more than common acumen to decipher it, or get at its true meaning. But he had read much, and was well acquainted with ancient and modern history, especially sacred history and geography. He could entertain a select circle of friends for hours together, while he expatiated on the characters of the Prophets and Apostles, described the different localities mentioned in the Bible where miracles were wrought, battles fought, and victories won and lost by Israel, from their exodus from Egypt, until their overthrow by the Romans. “On one occasion,” and the occurrence was not rare—relates an intimate friend of his, “while he was telling of the cruel butcheries

perpetrated by the Papiats on the Waldenses and Albigenses, he threw his whole soul into the narrative, and the unction from heaven flowed so sweetly and copiously, that the family hearth was the house of God, and the gate of heaven."

In the year 1843, his secular affairs had become so prostrate, that he had to appeal to the Court of Bankruptcy for protection. As this was considered the great blot of his life, the biographers have felt it necessary thoroughly investigate the case, so that an impartial statement may be laid before the reader. When this commercial crash took place, various sinister rumours began to circulate in disparagement of the character of Mr. Bourne. It was said that his liberality to the cause of Primitive Methodism had involved him in this ruin. We reply, that while Mr. Bourne contributed most largely to relieve the temporal wants of the Community to which he belonged, God blessed him in basket and store most abundantly; consequently his failure cannot be laid upon the Connexion. Others imputed it to the largesses he made to his children. There is no evidence to prove the assertion, and his family contradict it.

Many were pleased to say that he broke to enrich himself. No! James Bourne died a poor man. His ruin was complete. He was stripped of every earthly possession. Mr. Bourne at one time was a man of great commercial credit in the Staffordshire potteries. His name, affixed to a bill, was considered a sufficient guarantee for the repayment of thousands of pounds; and it is said that at one time his rent-roll amounted to £1,000 a year. This commercial blight is attributable to the fact that Mr. Bourne became a money-lender. In the beginning he was influenced mainly by motives of benevolence, being desirous to assist honest but unsuccessful parties; this he did in many instances. But afterwards he plunged into the practice with an infatuation truly astonishing. Like David, in the cave of Adullam, there resorted to him those that were in distress and debt; and with the promise of an amount of interest which money could not bear, they obtained from him temporary relief. But in many cases, the lender received neither principal nor interest. Out of the many who failed to redeem their promises we will select three cases. The first was a go-a-head manufacturer, poor and ignorant, who, with his bland manner, succeeded in obtaining a loan of £6,000. This man knew no bounds to his extravagance. He rode the finest hunters, drove his carriage, and lived in the first style. Mr. Bourne all this time found him money to pay the wages of his men. The second was a young gentleman versed in the science of chemistry, as applied to the manufacture of earthenware. He had been in partnership, but had failed. Mr. Bourne attributed his disaster to his partner; and forthwith took this young man under his patronage. By his persuasion land was bought, and new chemical works were erected for the making of borax. In process of time, Mr. Bourne sent his protégé to America, as his agent, to get orders for earthenware.

It is said, that goods to the amount of £7,000 were sent out, for which only a few hundreds were received in return. In a short time this youth died ; and nearly every shilling was lost. The third was in connection with a glass and china depôt, in London. The master of this concern was in very embarrassed circumstances, and he turned over the whole of his business to James Bourne, who looked out for a trustworthy manager, and, as he thought, found one in the person of a working potter, in a very distressed condition. He and his wife were properly clad, and otherwise provided for, and sent to London. Here they lived in extravagance, until the concern sank in ruin, and involved a large pecuniary sacrifice. These are only samples of the manner in which Mr. Bourne often did business. While the subject of this memoir was pursuing such an injudicious course, he toiled like a slave himself, and enforced the utmost frugality in the management of his household affairs. We do not intend by the foregoing remarks to exculpate him in the affair of his bankruptcy. We think that he is open to serious censure as to the manner in which he conducted his business, as a commercial man ; and the requirements of justice demand that we should say that, in certain things in connection with this lamentable affair, we fear he had not absolutely pure hands. But he has passed to another tribunal ; and we have reason to hope he found mercy before he went.

The crash of his worldly affairs had an awfully deteriorating influence on his physical frame. From a hale and hearty and well complexioned yeoman, he soon passed into a withered, decrepit old man, with deeply-furrowed brow and wrinkled face, on which the lineaments of sorrow were deeply traced. But as he hastened to go down, some bright streaks of glory relieved the sable mantle of his sky. He regularly called his family to their morning and evening devotions, and the fire on the domestic altar showed tokens of vitality, while the patriarch, under an awful sense of his responsibility, poured out his soul to God with lamentations, regret, and strong supplication.

In the wreck of his temporal all, he lost, in many instances, long and highly-valued friendships. But, for his old companions in the field of gospel enterprise and suffering he breathed nothing but goodwill and kindness.

In the last years of his life he met in the Primitive Methodist class at Newchapel, Tunstall Circuit, and appeared often to enjoy the means of grace as he did in happier days. A near friend writes, "We visited him in his last illness. He was quite aware of the nearness of death. He spoke of his death and funeral with perfect placidity. He had no fear of entering the eternal world. On the contrary he was bold as a lion ; wrapped up in the divine assurance, and full of an unshaken confidence in God, he was as mighty in prayer as in the days of his prosperity, when the candle of the Lord shone upon his head." He

departed this life January 15th, 1860, and his remains were buried near those of his brother Hugh, in the Primitive Methodist graveyard, at Englesea Brook, Tunstall Circuit, to await the resurrection of the just in the last day.

PHILIP PUGH.

THOMAS BATEMAN.

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2. WATSON SMITH was born at Bredbury, in Cheshire, on the 29th of March, 1802, at which place his parents resided; shortly afterwards they removed to Denton, in Lancashire; and in 1812, they and family again removed to Leeds, in Yorkshire, where they settled; and my father was sent to a Sabbath-school belonging to the Wesleyan Society situate in a yard in Briggate. The superintendent, Mr. Ramsden, was a very pious, good, and useful manager of the school, and many have to date their first serious impressions to the fervent, earnest, though simple exhortations of this good man. During the visit to Leeds of the late Gideon Ouseley, my father received deep and lasting convictions of the need of the new birth, and subsequently, under the kind and pious instructions of the late James Farrar, he persevered and ultimately obtained pardon, and he then went on his way rejoicing in the God of his salvation. A Primitive Methodist Society was formed in Leeds, November, 1819,\* and the labours of his brother and colleagues, the earnest, hard-working fathers of the society here, were being crowned with great success; and having been at some of their meetings along with his brother Samuel, and the late John Reynard, in 1820, he became a member with them. It was soon perceived that he possessed a talent for usefulness; and willingly he permitted his name to be put on the Station's plan, and at the June Quarter-day, 1821, he earnestly and zealously commenced his labours to spread the glorious news of the Gospel along with the toiling fathers of the Leeds Circuit, carrying the Word of God to Bradford, Silsden, Dewsbury, Wakefield, Otley, and to numerous and populous villages connected with them.

Of the striking incidents connected with the work of God at that early period of Primitive Methodism, I may give one out of many facts, to show how God works in His own wonderful way, to accomplish His great designs. One Sunday my father visited a distant village, and at the proper time stood on the highway side on a heap of stones, commencing his service with that old hymn,

"Come, friends and relations," &c.

The singing attracted the attention of a company of men who sat in a cottage near, reading "The Black Dwarf;" they rose up and proceeded towards the strange young man on the highway, where they stood and quietly heard the sermon, and afterwards gladly offered their house for a prayer-meeting; however, nothing particular resulted that day, but he

\* See the Journals of the venerable W. Clowes, page 170.

gave out that he would visit them on the next Sabbath, and they gladly promised to attend. Left to themselves, (as one of them afterwards informed him) they considered that he was a radical speaker, and that he durst not at that time fully tell his mission, but they had no doubt he would fully open out on his next visit to them. Next Sunday they all met him at the time, and joined in singing, heard the Divine Word, and then joined in a meeting in the house. He gave out that he should be glad to enrol any of their names in class, who were prepared to join him in the great effort of soul-saving, and he would then meet them in class; nine or ten gave in their names, and he led them and prayed with them. These men had thought that it was an entirely political movement, until led in class; then a full impression of the truth broke on their minds, followed by a deep conviction which never left them until they were fully converted to God. These parties became the nucleus of our future society in that place, and all of them continued to adorn the Gospel to the end of their days; so wonderfully does God work among men for the good of their souls, breaking up and overthrowing associations which tend to agitation and strife, and setting up the kingdom of Christ in the hearts of men who have been chiefs among transgressors. During the early days of Primitive Methodism God was pleased by its agency to break up and destroy many such societies, succeeding them by societies of redeemed men and women, whose hearts were changed by the power of Divine grace.

My father laboured hard and perseveringly in the good work, and through the blessing of God, he succeeded in making impressions which are not, nor ever will be forgotten. To the present time his early sermons and his manners are spoken of for many miles around Leeds. His preaching talent was quite original. He was well accepted and useful. His voice was good, and well exercised in open air services. His attitude was bold and commanding, and never failed to fix the attention of his hearers. He had repeated calls to enter the regular ministry of the Connexion, but those calls were not satisfactory to his own mind; many of his friends and family have thought they ought to have been, and they believe that his subsequent course through life was more perplexing through his not attending to these providential calls.

Early in life he became a class-leader. He highly esteemed his class, and he was much respected by his members, who cultivated in their minds the same strong attachment to the means of grace as himself. For a length of time his class was composed almost exclusively of local preachers, and from it were supplied leaders for many other classes. He was diligent and constant in his attention to his class, and although he had to pass through many and very severe trials, and had manifold difficulties wherewith to contend in business, yet he never neglected it. In all the other offices and duties connected with the society, he was a ready and



willing labourer; as trustee, as steward, as delegate, as treasurer, as leader, as preacher and member, he discharged his duties promptly, untiringly, and faithfully to the end.

During the last nine or ten years of his life, he was much afflicted by asthma, and was for several years before his death compelled by want of strength to refrain from all active labours, and use all the means he could to support himself under his affliction.

His death was very sudden and unexpected. During the last winter, up to the 18th of February, he had enjoyed better health than for some years previously. The Tuesday before his decease, he was in high spirits, and rejoicing that he had seen the rough season through so well. On that day he had a sudden attack of asthma, and had taken cold, which made him also very feverish; however, he seemed to get the better of the attack until the Friday following; on the Saturday he was unable to rise as usual, and seemed to sink; although the physician entertained no apprehension of danger, but, on the contrary, only four hours before his death, he told us he was better. During Sunday and Monday, the 23rd and 24th February, he told us he saw many of his old friends and fellow-labourers, and held converse with them, and on Monday, he spoke aloud in converse with those supposed to be present. When the messenger came he was prepared to receive him with calm resignation and composure; while we prayed, he responded and lifted up his arms, and turned his head to look around, and then fell asleep in the arms of his Saviour, without a groan or a sigh, at a quarter past one, A.M., on the 25th February, 1862. God took him.

A year or two before he died, he had the pleasure of seeing the last of his family (six) converted and united with the Church of Christ. He has left us working in the vineyard of the Lord, some as Sunday-school teachers, and the writer as a local preacher, to succeed him in the glorious work of his life.

SAMUEL SMITH.

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3. ELIZABETH ROBERTS, was born at Battlefield, Hadnall Circuit, in 1798, and departed this life at Shrewsbury, on the 27th of February, 1862. Both she and her mother, who died in peace a few years ago, were brought to a knowledge of the truth through the instrumentality of the Primitive Methodists. Elizabeth was awakened to a sense of her lost condition, at Shawbury Heath, in this Station, about thirty-seven years ago, under a sermon preached by Mr. John Walford, shortly after which she found peace with God through faith in a crucified Saviour.

Soon after this happy event, the quarterly meeting, believing that she might be useful in calling sinners to repentance, placed her name on the preachers' plan, and on this new work she entered in the name of the Lord; with a heart full of love to God and the souls of her perishing neighbours, she went forth preaching in faith a full, free, and

present salvation, and the Lord blessed her labours to the good of many souls. Though the journeys in this rural district are rather long, if Elizabeth was appointed, the societies always counted on her being found at her post; neither severe weather, dirty roads, dark nights, nor anything save affliction, prevented her from strict attention to the work assigned her. During the long time which her name remained on the plan, to the best of my recollection she never had a charge brought against her for the neglect of an appointment; indeed I believe from her conversion she passed through the world without a stain on her character.

She was a member of my class, and though she resided upwards of two miles from the place of meeting, and had to travel along a very dreary road, she was always present, unless prevented by sickness. Elizabeth was never married, hence she had to depend for support on her own labour, but she always managed to pay her penny per week class-money, and sixpence per quarter for her ticket. Towards the close of life, when, from failing health, she was unable to labour as she had formerly done, and, consequently was more straitened in her circumstances, sooner than allow her class-money to remain unpaid she gave up the use of sugar in her tea. Indeed her liberality, considering her circumstances, was great. Some time ago she came into the possession of £40 by the will of an uncle, and it is thought that £5 of this sum, at the least, were given by her to the cause of God.

In her last illness she removed from the house in which she had been living alone, and went to reside at Shrewsbury with a sister. The affliction which preceded her dissolution was severe, but she bore it with patience. A little before she departed, a friend remarked to her, "That she would soon receive the fulfilment of the promises." She replied, "I am receiving it now;" shortly after which she fell asleep in Jesus and went to receive her reward.

JOHN POWELL.

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4. JOHN, the son of John and Ellen HANDSAKER, was born December 13th, 1824, at King's Bromley, Staffordshire. In 1845 he came to live in the vicinity of Ipstones, and soon after began to attend the Primitive Methodist Chapel, and under a sermon preached by Mr. Henry Wheeler, he was convinced that he was in a lost state. He gave the Lord his heart, believed in the atonement made by Christ Jesus, and obtained a saving interest therein, even the forgiveness of all his sins. The love of God was shed abroad in his heart by the Holy Ghost which was given unto him. May 3rd, 1848, he joined Brother Ratcliffe's class, and remained a steady and consistent member thereof till business obliged him to remove to near Buxton, in Winster Circuit. He took his credentials and joined our people at that place, improving

in the word and doctrine of our Lord Jesus Christ, and esteemed by the people. Subsequently he returned to Ipstones, and was put on the plan in 1851. He was diligent in business, fervent in spirit, serving the Lord. After returning from Buxton he was appointed to be my assistant class-leader, and while I was ill of typhus fever, from October, 1860, till the spring of 1861, he had the class to himself. After Bottom Lane had been missioned, and several souls had been converted, a new class was formed, and John was appointed the leader at that place, and he was respected by his class. For upwards of ten years he faithfully preached a present, free, and full salvation, always evincing an anxious desire for the salvation of souls.

On Sunday, the 2nd of March last, as soon as it was light, he said to his wife, "What day is it?" She told him. He said, "Praise God." He then asked her to sing the hymns beginning with—

"Rock of Ages, cleft for me."

and—

"Jesus, lover of my soul."

On Tuesday, Samuel Bould visited him, to whom he said, "I am happy!" "I am going to the better land." A little while before that, his wife intimated to him that his time here would be short; he replied, "Shorter on earth, longer in heaven."

On Monday, 3rd of March, I agreed to stay with him through the night. His father having come some days before to see him, and John knowing that his father could not hear well, he, with an earnest look at his father, lifted up his hand, intimating that he was happy and should have the victory. He asked me also to talk to his father and tell him to get ready to meet him in heaven. His wife, who attended him, said, "What do you want?" He replied, "I want to go to the better land." And throughout the day he continued growing weaker. The doctor, two or three days before, having come to see him, seemed to think him cast down in his mind, and said, "O Handsaker, you must keep up your spirits." He meekly, yet quickly replied, "My spirits have never been cast down yet." Another time his wife, anxious to know the state of his mind particularly, asked, "How do you feel now?" He replied, "Well."

A short time before he died he urged his wife and daughter-in-law to get ready to meet him in heaven.

On Tuesday night, between eight and nine o'clock, he asked me to sing—

"Rock of Ages, cleft for me," &c.

I sung the first verse, and O! what a blessed influence pervaded the place; it was as

"The ante-chamber of heaven—

He smil'd, look'd up, but nothing spoke."

A pleasing calm rested on his countenance when passing through

the dark valley. His confidence was strong, his faith was firm and constant, his hope blooming, his evidence clear, and best of all, God was with him. In this resigned and happy state of mind he fell asleep in the arms of Jesus, about a quarter past twelve o'clock, on Wednesday morning, March 5th, 1862, in the thirty-eighth year of his age.

T. GOLDSTRAW.

5. MRS. SARAH SMITH was born at Winnothdale, in the parish of Cheekley, 1780, and died at Mayfield, Ramsor Circuit, March 10th, 1862. This station stands identified with the infant cause of Primitive Methodism; many a hard day's conflict has been sustained within its precincts. This was part of the field of the early toil of its first missionaries. Many people flocked to see and hear those wonderful men, of whom so much had been said, and by whom so much was done; and many who came to see and hear were constrained to remain and pray. Among those was the subject of this sketch. About fifty-three years ago, William Clowes missioned this neighbourhood; Mrs Smith heard him, and while he was preaching from these words, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life," the power of the Most High accompanied the Word. She was convicted for sin committed against God, and she cried for mercy, seeking the Lord with her whole heart. She soon obtained the evidence of her acceptance with God, and the mighty change which she had experienced in her soul, was visible in her conversation and conduct. She united with our society at Rochester, and soon after her name appeared on the Station's plan, and she became a very useful local preacher. Although the station was large, the roads very rough, the journeys long, and the weather often inclement, she was punctual to her appointments,—unless unforeseen causes prevented her. She had to attend her appointments at times under very trying circumstances; through the badness of the roads she has been known to walk ten miles to an appointment in her pattens, but she had the satisfaction to know that souls were saved. She continued in her office of local preacher till old age and infirmity compelled her to desist, and of late years, her name has been found among the supernumeraries. She retained the consciousness of her acceptance with God, from the time of her conversion till her death. I frequently visited her, and prayed with her, while she occasionally shouted, "Glory, glory," "Amen, amen." She frequently said, "I was born in the fire, and I cannot live in the smoke." Several years ago she was left a widow, and her son and daughter-in-law kindly received her into their house, and with them she had her home at Mayfield, till she was taken to her mansion of bliss. When drawing near the end of her

journey, she was longing for a meetness for the better country ; and when passing death's vale, she said,

" If this be death, I soon shall be,  
From every pain, and sorrow free,  
I shall the King of Glory see,  
All is well ! all is well ! "

Soon after this, she calmly fell asleep in Jesus, in the eighty-second year of her age, having been a consistent member and local preacher for fifty-three years. Let me die the death of the righteous, and let my last end be like hers, is the prayer of the writer. W. ROOKE.

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6. THOMAS PARKER, late of Arthur's Hill, Newcastle-on-Tyne, was born at Hanstey, Allendale, Northumberland, April 5th, 1801. In the early part of his life he was a lead-miner, as was his father, who departed this life in 1822, leaving a widow and eight children, several of whom were too young to provide for themselves;—while their widowed mother was considerably involved in debt, on the rent of the farm, occupied by the family. Persevering industry, and frugality on the part of Thomas and his elder brothers, by little and little removed that burden, and their mother was comfortably supported to the end of her life. From that time, it was often observed, the blessing of God rested upon our departed friend, in regard to temporal matters ; verifying and illustrating the fifth commandment and other Scriptures in relation to filial duty. But while diligent in business, he was ignorant of God, and addicted to various forms of vice and the vulgar sports of the neighbourhood in which he lived. Soon after the Primitive Methodist Preachers visited Catton, where he resided about thirty-two years ago, he became a hearer, and was awakened to a sense of his guilty condition. The plain earnest preaching of Mr. J. Wilson came home to him with so much directness and power, that he believed that a certain person had told the preacher all about him. His convictions were so strong and pungent that for a time he could scarcely either eat, sleep, or follow his employment ; and one of his brothers said if he went on in that way much longer, he would require to be taken care of. But the hand that wounded soon made him whole. He went to an experienced man, a class-leader, for instruction, willing to do anything or make any sacrifice that he might find peace with God. And although he did not obtain the blessing then, he returned home, "burdened, sick and faint," fully resolved to follow the advice he had received ; and after praying, with tears, for a considerable time, he retired to bed. But his wounded spirit would not allow him to fall asleep ; so he continued in prayer, till reflecting on what the class-leader had said to him about believing, he began to say, " Lord, I believe, I do believe," and he was suddenly enabled to believe with his heart unto righteousness. Having received the atonement, he rejoiced in

God, through our Lord Jesus Christ. Instantly springing from his couch, he went to his mother's bedside, exclaiming, "The Lord has pardoned all my sins." From his previous character his conversion excited considerable attention in the neighbourhood. And no sooner had he given praise to God for the happy change wrought in him, than he began to seek the salvation of others. His nearest relatives received, as they claimed, his first attention. He commenced family worship, at once, making the reading of the Scriptures a part of it; and very soon some of his brothers and sisters, who at first were offended at his loud praying and faithful exhortations, were awakened and became partakers of like precious faith. His aged mother, who had previously thought herself all right, having been an attendant at the Wesleyan chapel, and tolerably decent in morals, was also convinced of sin and brought into Gospel liberty. He took up his cross and went from house to house, telling his neighbours what great things God had done for him; exhorting them to seek the same grace. After a while his name appeared on the Hexham Circuit plan; and for some years he fulfilled his appointments with punctuality and earnestness. His preaching talents were not of a superior order; but his singleness of purpose and earnestness of manner commanded the confidence and respect of his hearers. A great revival of religion broke out at Catton about that time, and many members were added to the society, several of whom have gone to glory, and others are still fighting the good fight of faith.

In 1840, two years after his marriage with her who now laments her loss, he removed to Arthur's Hill, Newcastle-on-Tyne. Not long after his removal he was appointed along with a worthy brother, still living, to take the oversight of a new society that was raised up in that part of the town; and from that time he took a leading part in the cause at that place, sparing neither time, nor labour, nor money for its advancement; and it did advance; sinners were converted from time to time, additional classes formed, the place of meeting improved, and the society became one of considerable importance. He was concerned in the establishment of a flourishing Sabbath-school, in which he took a lively, practical interest, and was rewarded with something more than the warm attachment of the little folk. Brother Parker was always at his post of duty; regular in his attention to all the means of grace, both on Sundays and work-day evenings; punctual in his attendance, and ready to take his part in the services of the Lord's house. He also stirred others up to attend; visiting not only the members of his own class, those in particular who were ready to halt, but occasionally the unconverted likewise; and inviting such as came in his way to go and hear the Word of life. He was a lover of open-air worship, and strove to promote that Primitive Methodist practice in the society. He incessantly watched over the best interests of the society and Sabbath-school at Arthur's Hill,

and frequently observed that he could not feel content if the work of the Lord was not going on. Our departed friend had a great desire to see a new and larger chapel at the place, towards which he promised £50, on condition the other members would engage to raise an equal sum. And although he died before this object was accomplished, the members of his family have intimated their readiness to redeem that promise, alike from respect to his memory and love to the cause, with which two of them are identified. Mr. Parker had been affected with a liver affection for many years, from which he occasionally suffered much. On Sunday, January 19th, 1862, when returning from Nelson Street Chapel, he suddenly fell in the street in a state of insensibility, injuring himself considerably, and was confined to his bed for a few days. Not long after he had a similar fit, but not so severe. Those two attacks were forerunners of his sudden dissolution. On the Lord's day previous to his departure hence, he enjoyed the services three times in a high degree. A lovefeast being held in the chapel in the afternoon, he spoke his experience with more than ordinary fervour, and in the evening sat with great interest and profit under a discourse on that delightful passage, "Enter thou into the joy of thy Lord." On Monday evening he conversed at considerable length with his eldest son, who is a local preacher, about the affairs of the society, and of the Sabbath-school, and expressed his satisfaction at the evidences of peace and prosperity, stating at the same time his solicitude about the approaching anniversary of the school, saying that he intended presenting the children with prizes at his own expense. On the day before his death he was at the market, and otherwise engaged from morning till evening, seeming better than usual. That night after returning from the chapel, in company with the preacher, referring to his having recently re-perused the History of the Primitive Methodist Connexion, and the Life of W. Clowes, he said, if he were able, he would like to live and labour exclusively in the work of the Lord. At family worship he prayed with uncommon earnestness, particularly for the conversion of those who were near and dear unto him. Next morning he was a little later than usual in rising, but took a hearty breakfast; and being told by Mrs. Parker that they had had family worship, he read a chapter and retired to his room for prayer, after which he went into the yard; in a few minutes he returned rather hurriedly, and putting his hand to his forehead, went down on his knees by the side of the arm chair, and groaned twice. His family were around him immediately, and he was lifted up into the chair. The doctor was brought in, who said nothing could be done for him. He never spoke, and in a minute or two ceased to live. He died on the very spot where for upwards of twenty years he had been wont to kneel at family worship.

#### FURTHER REMARKS ON HIS CHARACTER.

1. Mr. Parker was a devout man, a man of prayer. Soon after his

conversion, he formed a habit, which became strengthened with his advancing years, of retiring frequently at stated times for prayer, and the reading of the Scriptures, with occasional fasting. And it is reported of him, that while he was engaged as a local preacher, not unfrequently, instead of taking tea on the Sabbath afternoon, when from home, he would seek retirement for those spiritual exercises, which he felt to be equally necessary to his soul's health and the success of his labours.

2. Ample testimony has been borne to the excellence of his character in the domestic relation, by those who had the best, if not the only opportunity of knowing him. A kind husband and a careful affectionate father, he was both prophet and king in his own house; not only maintaining the regular worship of God, but exercising a wise control over his children, and training them up in the way they should go. His son, who has supplied the principal portion of the materials for this sketch, says, he literally attended to that Divine command, Deut. vi. 7., "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

3. We have perhaps said enough to show that he loved Zion, that he was identified in heart with the Church of which he was a member, that he exercised a similar care for her interests, to that for his secular concerns. His attachment to the denomination to which he had been indebted, through grace, for his conversion, edification, opportunities of usefulness and immortal hopes, was strong and permanent. He firmly believed its doctrines, heartily approved of its polity, highly appreciated its ministry, constantly read its literature, and sincerely rejoiced in its enlargement and prosperity.

4. As a tradesman he was remarkably industrious, and from all that ever came to our ears during twenty-one years' acquaintance, conscientious, carrying his religious principles into all the transactions of life. One of his rules was, never to engage in anything upon which he could not ask the blessing of God, and he could not ask the Lord's blessing upon an unjust transaction, or a very hardly driven bargain.

5. He was, for many years, a total abstainer from intoxicating drinks, and frequently pleaded that cause which he considered to be intimately connected with the purity and credit of religion, as well as with the comfort and respectability of social life. We do not, however, wish to hold him up as a perfect man. Justice requires us to add, that while his character, as to its general outlines, was good, and, in some of its features, excellent, it was wanting in symmetry or proportionateness.

The passive virtues were not developed, in an equal degree, with the active ones. He had not obviously thought so much on "whatsoever things are lovely and of good report," as on "whatsoever things are true and honest." His soul was not always according to knowledge.



His humility, meekness, gentleness, forbearance, and prudence were not proportioned to his decision, fidelity, courage, seriousness, and industry ; he was not so amiable on his human side, as he was zealous God-ward. This imperfection of character was no doubt, mainly attributable to an ardent temperament and the want of early culture. One of his relatives, who has contributed something to this memoir, says very significantly, that as his intellectual and moral faculties had been so long neglected, grace had all to do for him. How important, then, is right training and early piety.

The faults, as well as the virtues, of our departed friends speak to us ; and happy are those who honestly endeavour to profit by both. May the writer and the reader, with the bereaved family of Thomas Parker, have grace so to live, that we may be prepared for as sudden a decease as his was.

WILLIAM DENT.

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7. MR. JOHN BEECROFT, the subject of this brief notice, was born at Wilford, near Nottingham. He was sent to a Sabbath-school in this village, where he received such good impressions as to cause him when he attained to riper years often to express his gratitude to God for the benefit of Sabbath-school instruction. At the early age of fourteen he was converted, and from that time pursued the heavenly way. His daily care was to walk worthy of his high and holy vocation, and to adorn the doctrine of God his Saviour in all things. Soon after his conversion, he united with the society at Canaan Street Chapel, Nottingham, and greatly valued the communion of saints.

He was apprenticed to a cordwainer, who became addicted to intemperate habits, and pursued an extremely vicious course. This circumstance rendered the early Christian life of our friend thorny ; and it might have proved disastrous. But John knew the source of strength. As often as he had opportunity, he retired and held communion with his heavenly Father. Nor did he pray in vain. The youthful Christian was supported in the day of trial, and was enabled to hold fast his integrity. His connection with Canaan Street society opened his way to a path of usefulness. He became a teacher in the Sabbath-school, and while he was yet a youth he was called by his brethren to sustain the important office of local preacher. This office he filled with credit to himself and benefit to the people.

When about twenty years of age he removed to Boston, in Lincolnshire. The cause at this town was feeble compared with that with which he had been connected, but he did not join another community, as some have done under such circumstances ; but he immediately connected himself with the society, took his place on the plan, became superintendent of the Sabbath-school, and with all his mind and strength, in season and out of season, on work-days and on the Sabbath, sought to promote the interests of Primitive Methodism, and win men to Christ. After a

few years' residence at Boston, by the advice of his physicians he returned to his native air for the benefit of his health, and though a number of years have elapsed since his return, his kind, earnest, self-denying labours are still gratefully remembered by the people of Boston.

On his return to Nottingham, though unable to resume his labours as a local preacher, he felt he must be at work. He consequently accepted the office of superintendent of the Sabbath-school, an office for which he was particularly qualified. His wisdom and tenderness, his even temper and genuine piety, rendered him a suitable instructor of youth; while his urbane and Christian demeanour made it a pleasure for his fellow-teachers to labour with him. Some persons, who might be useful, mar their usefulness by their vanity, their hastiness, or their uncharitableness, but our brother was gentle, calm, considerate, and affectionate, and hence he secured the esteem of all with whom he associated.

Mr. Beecroft filled the responsible office of class-leader. His class was a large one, and prospered greatly under his care. He was a model leader; he watched over the interests of the members as one fully aware of the important trust committed to him. He was greatly beloved by his class. No wonder; he counselled them, sympathised with them, wept and rejoiced with them, as though they had been his children. When any of them were stricken, he mourned; when they rejoiced and prospered in good things, his heart was glad. He had no greater joy than to know that "they walked in the truth."

His affliction was a long one, and of a very depressing nature, but he murmured not. He most firmly believed in the wisdom and goodness of his Heavenly Father, and that the afflictions he was called to endure were "working out for him a far more exceeding and an eternal weight of glory." Hence he calmly waited for the salvation of the Lord. Sister Beeley, his assistant leader, visited him several times during his last illness, and invariably found his confidence in God unwavering. Sometimes he appeared completely absorbed in contemplating the glories of the heavenly world, and often those sweet lines, so frequently sung in our class and band meetings, were on his lips, and filled his heart with ecstatic emotion—

"We sing of the realms of the blest,  
Of the country so bright and so fair;  
And oft are its glories confessed,  
But what must it be to be there!"

"Oh, grand, grand!" he often exclaimed;

"What must it be to be there!"

I had the privilege of visiting him, in company with my colleague, the Rev. J. Woodcock, a few days before his death. He was quite conscious at that time that the mortal strife was nearly at an end, but he was quite ready for the change. He had a "desire to depart and be

with Christ," which he knew was "far better" than remaining longer in the world. Seeing the anguish of his dear wife, he tried to comfort her. "Why should you be so troubled, my dear?" said he. "It is all right." We prayed together, and felt it was the gate of heaven. After this he talked with his sister of heaven, and dwelt much on the soul-cheering thought of the reunion of friends there. "You will meet me there," he said, "and Hannah," his wife, and several other persons he named, whom he expected to meet in his Father's house above. Soon after this he sank into a state that rendered him incapable of conversation, and on the 30th of January he sweetly fell asleep in Jesus.

"One gentle sigh his fetters broke;  
We scarce could say, 'He's gone,'  
Before the willing spirit took  
Its station near the throne."

His mortal remains were interred in the General Cemetery, Nottingham, by the side of those of the late Mr. J. Barker, his fellow labourer, who had only just "gone before."

We may truly say of our departed friend that he was loved by all who knew him. He was a good man and a true Primitive Methodist. He had been connected with the Society for thirty years. He had a name without reproach, a character without a stain. He lives in the affections of his Christian brethren, and his memory is blessed. By his removal Canaan Street society has sustained a serious loss—the loss of a pious and devoted labourer. The officials, too, have lost a wise and judicious counsellor, and the children a constant and faithful friend! We sorrow, but not as those that have no hope. We believe that Jesus died and rose again, and that those that sleep in Jesus will God bring with Him.

J. DICKENSON.

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## D I V I N I T Y.

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### THE PRIVILEGES OF THE SONS OF GOD.

A SERMON, BY GEORGE DUNN.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John iii. 2.

THE declaration that the world by wisdom knew not God, has been attested by universal experience. But what the unaided mind of man could never discover, God has revealed in His Word; and in that blessed volume the brightest manifestation of His character shines forth in the gift of His Son to save a lost world. But the love of God, displayed in the work of human redemption, is a stupendous theme, and cannot be fully grasped by the most gigantic created intellect. Apostolic minds

were not equal to the full conception, nor the pen of inspiration to the complete description of the mighty subject. Hence, when St. John contemplated this love as manifested to believing souls, he exclaimed, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God," &c. We proceed to notice—

### I. WHAT IS IMPLIED IN THE WORDS, "SONS OF GOD."

They have a general sense, for all mankind are the offspring of the Creator. God is the Father of us all, and therefore are we all the sons of God by creation. There is a special sense in which these words apply to the Jews, for it was by Divine interposition that children were raised up unto Abraham. But it is not in the creative, nor in the supernaturally generative but in the regenerative sense, that believers are the sons of God. They are born of the Spirit, born from above, born of God : therefore are they the sons of God—sons by adoption and grace. This implies a passing from death unto life, a change from nature to grace. And this great change is the result of the love of the Father, the merits of the Son, the agency of the Spirit, and the instrumentality of faith. God loved the world ; Jesus died to save it ; the Holy Ghost convinces of sin, reveals coming wrath, excites in the sinner's breast a desire for mercy, and then leads him to the Lamb of God to obtain salvation. And while gazing upon the Crucified, hope animates his bosom, faith springs up in his heart, and casting his soul with implicit confidence on the blood of the covenant, he obtains peace and joy through believing, for—

"Soon as his all he ventures,  
On the atoning blood ;  
The Holy Spirit enters,  
And he is born of God."

Those who experience this process, are conscious of the change. Hence we read, "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." And again, "The Spirit itself beareth witness with our spirit, that we are the children of God."

### II. WE NOTICE THE PRIVILEGES OF THOSE WHO ARE SONS OF GOD.

#### 1. *They are heirs.*

"Heirs of God, and joint heirs with Christ." Jesus, who is their elder Brother, inherits all things, and has possession of the inheritance in behalf of his brethren, who are co-heirs. They are now in their minority, but their coronation day will come, when they shall receive a sceptre, a throne, a crown, and a kingdom—for "the saints of the Most High shall take the kingdom, and possess it for ever, even for ever and ever."

#### 2. *They bear the family name.*

They have received the white stone with the new name written

therein. Sons and daughters of the Most High God, they can boast of a lineage and heraldry more honourable than those of the titled sons of earth. Behold their shield ; on one side shines the Sun of Righteousness, and on the other sparkles the bright and Morning Star. It matters not what may be their origin, occupation, or condition, the land of their birth, or the colour of their skin, they belong to the household of faith, are sons of a king, members of the royal family of heaven, and destined to bear the name of their God, and to possess the Morning Star.

*3. They possess the family likeness.*

By looking into the Gospel glass they behold the glory of the Lord and are changed into the same image from glory to glory. They have put off the old man with his deeds, and have put on the new man, which after God is created in knowledge, righteousness, and true holiness. Their moral features have been cast in the Gospel mould, and they reflect the likeness of their Divine pattern. But though sanctified in heart and life, they are not yet complete. What that higher glory is which heaven confers, we cannot tell,—for it doth not yet appear what we shall be. It is not made manifest ; the thin and almost transparent curtain, which separates the present from the future, hangs suspended on the feeble fingers of life. But when the summer of life shall end the frost of death will approach, and freezing the fingers of mortality, the curtain will drop, and the sanctified soul shall pass away to paradise, leaving the mortal coil to await the resurrection morn, when all the sons of God shall know by experience what that loftier state of existence is. For what doth not yet appear shall be made manifest when the Saviour appears. For He who is the Resurrection and the Life shall come, and at the trumpet's blast the dead shall hear His voice and leave their graves ; for the trumpet shall sound, and the dead shall be raised, and we shall be changed. He will change our vile bodies and make them like unto His own glorious body. For when He appears we shall be like Him—

In body.—The body of the Saviour will be the model for that of the believer, for He will change it and make it like His own. Hence the resurrection is not a creation, but a transformation ; we shall not have a new body, but the old one restored, refined, and glorified. What may be its true nature, or what is involved in its change doth not yet clearly appear. But it is at least evident that, when freed from the dross of mortality, and exempt from disease, pain, and death, it will enjoy immortality, be vigorous with new life, and bloom in eternal youth. The King immortal and eternal, who died once, but now liveth to die no more, will be our life, and when He appears we shall be like Him.

We shall be like Him in mind.—For our mental powers will be stript of their infirmities and endowed with pristine power and excellence. Then the glorified saint shall be blest with an eternally retentive memory an imagination governed by truth, an unerring judgment, and an under-

standing no longer beclouded by sin, but transparent as a sea of glass, from which will be reflected the express image of the Divine Redeemer.

We shall be like Him in character. The Redeemer was holy, harmless, and undefiled. Hence He could challenge His enemies to point out a blemish in His character. Yet His virtues were not recognised; His motives were impugned, His words were misconstrued, and His actions condemned. So His brethren with purged conscience and cleansed affections may be ripening for glory. Justice, mercy, and humility, characteristics of the Saviour, may mark their career, yet are they maligned and the subjects of reproach and shame. But the Judge shall come to vindicate His brethren and Himself, and their righteous character will be acknowledged before an assembled world. For, when He appears we shall be like Him.

We shall be like Him in happiness. The Redeemer when on earth was emphatically a Man of Sorrows. His sorrows arose from the sufferings He endured for sin, and which He patiently bore, having respect to His vast reward. But when the days of His anguish were over, He shook off His sorrows, and entered the joy that was set before Him. And now infinitely happy in Himself, His presence fills all heaven with gladness, and makes the paradise of saints on earth. And when He who is the spring of all their joys shall appear and wipe away all tears from all faces, they shall enter into the joy of their Lord. In His "presence there is fulness of joy, and at His right hand there are pleasures for evermore." In this happiness the sons of God will participate; for when He shall appear we shall be like Him.

We shall be like Him in glory. When the Redeemer dwelt on the earth, His glory was seen occasionally as it glimmered through His tabernacle of clay. But when He had finished His Divine work, and the servant's form was no longer needed, He transformed His outward frame and entered heaven, where His body, soul, and divinity shine forth in one united blaze of glory. In reference to this glory, the sons of God have delightful anticipations. They rejoice in hope of the glory of God; for when He shall appear, the earthen vessels will be changed, and their immortal spirits covered with a house not made with hands, shall realise a far more exceeding and eternal weight of glory.

For we shall see Him as He is, in honour, majesty, and glory. We shall see Him because we shall be like Him, and be like because we shall see Him. Through their assimilation to Christ, the saints will be able to gaze with unfailing eye upon His glorious face. When God revealed Himself to Moses, He placed him in the cleft of the rock, and covered him with His hand. And when Jesus was transfigured in the presence of His disciples, and appeared in glory with Moses and Elias, a bright cloud overshadowed them. Mortal eye could not bear the sight, nor gaze upon the unveiled face of God. But the saints in their glorified

state shall be able to gaze upon Him when every obstacle is removed. As the eagle can look upon the natural sun, when unclouded, with unmoved eye, so the sons of God shall see the Saviour eye to eye, as He shines forth in all His unclouded splendour in the world of glory. And in this will consist their highest bliss, for

“The saints in His presence receive  
Their great and eternal reward;  
In Jesus, in heaven they live,  
They reign in the smile of their Lord.

“The flame of angelical love,  
Is kindled at Jesus's face;  
And all the enjoyment above,  
Consists in the rapturous gaze.”

We learn from this subject,—

1. The necessity of submitting to the Gospel plan in order to be brought into relationship with God.

2. The high honour and dignity conferred on believers.

3. The encouragement to be derived from their future prospects.

In conclusion. Let sinners repent and believe the Gospel, that they may enjoy the privileges of believers. And let us, who are now the sons of God, keep looking unto Jesus with steadfast eye, so that when He appears we may be like and see Him as He is through everlasting ages. Amen.

## PROVIDENCE DEPARTMENT.

### A REMARKABLE ESCAPE FROM PERIL.

THE following narrative of a remarkable and providential deliverance is from the pen of Mr. Calderwood, Civil Commissioner for the district of Victoria, South Africa:—

“In 1854 a very serious alarm arose in the colony, amounting in some localities almost to a panic, that the Kaffirs were about to fall upon the colony in overwhelming force, and it was believed that the Fingoes would join them against us. Jokweni, the most powerful of the Fingoe chiefs, was named, on what appeared good authority, as having entered into alliance with the Kaffirs against the colony, and it was feared that most of the Fingoe tribes would follow his example. About the middle of November of

that year I was appointed by Lieutenant-Governor Darling, then Acting Governor of the colony, as Special Commissioner to inquire into the state of all the Fingoe locations and tribes in the Eastern province.

“Some said it was madness in me to go as I did in such circumstances among the Fingoes, for I should certainly be murdered. Others seemed to think that I was in league with the Fingoes, and would advise them against the white man. A third party, who can see through millstones better than their neighbours, said it was foolish to appoint me, as I could get no information from the Fingoes, because they hated me as

an oppressor. I spent, notwithstanding, two months amongst these people at that time, and I never spent two months more comfortably, or probably more usefully. I went alone with two native men, one a Kaffir, the other a Fingoe. I had the most intimate and unreserved intercourse with all the leading men. I got more of their mind, and saw more of their real state than I had done throughout the many years during which I had been in Africa. I was everywhere treated with the utmost kindness, and received the most encouraging proofs of confidence in myself and of loyalty to the Government. But, what I valued more than all, I had many precious opportunities of proclaiming the truth as it is in Jesus to attentive and interested congregations, and my sabbaths during that period were more than usually refreshing to my own spirit.

"I not only conversed privately every day with some of the chief men, but I also held many public meetings and encouraged all to state freely anything of which they could complain. I shall give a few specimens of the sentiments expressed on these occasions, as illustrating their mode of thinking and speaking, and showing what the English Government has done for them, and how they feel towards it.

"With reference to reports that they wished to return into Caffraria and join the Kaffirs, sentiments such as the following were strongly and generally expressed. One of Jokweni's leading men, lifting up his right hand, and pointing eastward, said, 'We left that country. It is true it is a country of corn. We left much food there. But we were between fire and water in that country. We could not sleep there. We can sleep here. We do not desire to go back.' The chief Umhlauli, a judicious man,

said, 'We have here in this country cattle, goats, and corn; and we have a great thing—we can call these things our own. We owe this to the English. In the land which we left we had to bend our knees, and fold our arms, and sit on the ground; but here we can stretch ourselves, and rest, and feel safe. We have much to thank for.' Sitting on the ground as here described is an attitude of great fear.

"An old man of the same tribe said, 'We have a new thing in this land, which the Fingoes could not have in the land from which they were brought. When that sun goes away, we can lie down and sleep; and when the sun returns, we rise up and actually find that we are not dead—we have not been killed.' The allusion here is not an exaggeration of the present state of the Zulu country.

"The chief Mabanhla said, 'When I was a boy the Fingoes were on the road only; we had no home. We were scattered, and could not rest. I and others have got beards under the English Government. We can find rest. We dwell at peace and are secure.'

"Nobanda, another chief, said, 'The Fingoes were once a people. They had long been no people. They had been the dogs of the Caffres. They could only milk and plough for the Caffres. But they have been made a people again by the English Government. They have now a home and property. God had put it into the heart of the Government to be a blessing to them.'

"Sobekwa, another chief, whom I have long known, referring to suspicions against the Fingoes, said to me, with much point and feeling, 'When you came to this country first, you were on my place. You spoke to me the word of God. I have been under your



care ever since. You know me ; I know you. Say, now, do you believe that I can now return and take a cowhide as my clothing ?" He wore a good suit of European clothes. I could not help saying that I did not believe that he could. I had indeed not the smallest doubt of his fidelity. These are samples of much that was said to me, and I have every reason to believe that these statements express the feelings that prevail among the old and middle-aged of the Fingoes.

"I had only left the last-named chief, Sobekwa, and reached my waggon, which stood about seven miles from his kraal, when I received from the Civil Commissioner of the division in which I then was a hurried note, to the effect that two farmers had been driven from their places by armed Kaffirs, and that the Gaika fighting men had already passed into the strongholds of the Amatole Mountains, and would no doubt fall upon the colony immediately. This was sufficiently alarming in any case ; it was doubly so in mine. I was alone with two men and my waggon-driver and leader, about seventy miles from home, and my path thither lay exactly through a part of the mountain range said to be occupied by the savage warriors.

"What was to be done ? I had sent reports into my own division that all was right with the Fingoes, and that I did not think there would be war. The alarm was consequently subsiding. The people were in some measure thrown off their guard ; the whole country might in a moment, without warning, be deluged in blood, and my own family involved in the general ruin. It was clearly my duty to act promptly, whatever might be my own personal risk. The country in such circumstances must be warned, though I should fall in attempting to give that

warning. I take to myself, however, no credit for having acted simply from a cold sense of duty. My feelings were intensely interested, and these alone would have led me to face any danger, even though the public safety had not been in such jeopardy.

"I called my two native men immediately, and told them all that I had heard and what I intended to do. I have ever found it best to deal openly and frankly with the natives generally, when I can place any dependence in them. It is a very bad heart indeed that is not in some degree subdued and benefited by a feeling that it is trusted.

"The Fingoe man who was with me was not a converted man, but he was one whom I had long known and could entirely trust. He was both strong in body and in mind. He was a true-hearted man, and less sensible to fear than almost any man I ever met. I would rather have had him with me that night than any white man I know, though I know white men in Africa who would face any danger. I told this man that I should start immediately on horseback, and send at the same time a message to the nearest Fingoe chief to protect and forward the waggon the best way he could. I added, that if he would go with me I should be glad ; but, as the danger was great I should not insist, unless he were himself quite willing, but I should go myself at any rate. I do not remember the exact words he used, but the idea conveyed to my mind I shall never forget. It was to this effect, that he should of course go, and most willingly ; and that if I fell, we should fall together.

"He had one horse of his own. I told him to take one of mine, reserving two for myself, so that we could have each a led horse, as the

journey was long and very toilsome. While the horses were being got ready, and my attendant was getting something to eat, I went alone, and kneeling down behind a small bush, poured out my heart for my family, myself, and my country, to Him who has said, 'Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.'

"We had not gone far before a severe thunderstorm broke over us, and saturated the ground with water, so that it was both difficult and dangerous to travel in the mountain. That mountain is connected on the one hand with Winterbergen, and on the other with the Amatole, and is one of the principal mountain ranges, though not the highest, in South Africa. It forms the source of several considerable rivers, and it is no easy task to pass through it in wet or stormy weather. In the winter time native travellers have frequently perished there.

"Before entering upon the more difficult part of the journey we came up with a gentleman in the service of Government, with his waggon outspanned, and unable to proceed further that night. A waggon could not travel in the state of the road at the time. He had just come from an exposed part of the Queen's Town Division, and informed me that what I had heard of the threatened danger was quite true. I should most gladly have accepted his kind invitation to remain all night, for it was just getting dark, and the storm was commencing anew, and there was no danger in remaining there. Besides, the rivers were likely to be flooded, and it was considered impossible for any one to pass over the mountain in such a night. The case, however, was urgent. Life and property to a very great amount were at stake, and it would

have been torment for me not to make the attempt. I felt, too, that I was in the path of duty, and therefore I could not hesitate.

"It now soon became dark, and the rain fell heavily. A stream which had to be crossed three times in the mountain was before me. It was not of any consequence in ordinary times, but likely to be dangerous in such weather and in such a night. As we began to ascend the first mountain—for it is a succession of mountains rather than one—the path was very steep, and slanted much towards a deep ravine, so as to be almost impassable for any conveyance, even in fine weather,—my horse fell. Then I would willingly have returned to my friend's tent; and, had I been prompted only by feeling, I should have done so. But a sense of duty in a real difficulty rises superior to mere feeling or affection, and I struggled forward as though I could not help it.

"I had reason that night to be truly thankful for 'the lightning of the thunder,' terrible though it sometimes was. As we descended towards the ford the rain had ceased, and there was a partial calm. It was very dark, and the river rushed and roared as though swollen to an impassable state. We stood still. It seemed madness to go forward; but it was now nearly impossible to go back. The storm was again approaching. I silently prayed for guidance and protection, and then dismounting, I desired my attendant to put my saddle upon my large horse, which was a powerful animal. At the same time, I asked him what he thought of our attempting to cross in the dark. As natives often do in a difficulty, he replied cheerlessly, 'Andazi,'—meaning not simply 'I don't know,' which is its literal translation, but in the tone in which it was given, 'I very much doubt.'

I remarked to him, 'I shall go first—the danger is mine.' He did not speak, but in a partial atmospheric gleam, which at the moment prevailed, I saw his countenance faintly as he made a movement plainly indicating that I should do no such thing, but that he would first face the danger. As soon as we were ready, I mounted rapidly, and spurring my horse passed him. The stream at the point of crossing is so situated that if we once entered there was no return, and therefore, should it be too strong, we must either cross or be carried down. At the instant I was descending the outer bank a flash of lightning revealed to me the state of the river. I knew the ground well, and immediately I saw the stream was yet, with proper care fordable, though swollen. I called out, 'All is right—we are safe, thank God!' and passed through.

"Some will say, 'How fortunate! What a striking coincidence! It was a remarkable chance.' But the Christian will say, 'Prayer was heard there. God makes a 'way for the lightning of the thunder.' He, and He only, directeth it in its mysterious path. My heart felt it and my judgment assented without a doubt, as I exclaimed, 'God hears prayer, and ruleth over all'."

"It now became exceedingly difficult and even dangerous either to walk or ride, because the path was very wet, and often nearly precipitous. I now changed my horse again, taking a small pony, too spirited for such a time, but I could better trust his sureness of foot. In order to avoid a part of the road which I knew would be impassable that night, we turned out of the usual line, and in the darkness lost our way. I knew we were approaching somewhere the summit of the mountain, and was beginning to feel a little anxious,

when suddenly my horse reared, almost unseating me from the saddle. I spurred him to go forward, but he reared again, and sprang violently back, so that I could scarcely keep my seat. At that moment a vivid flash of lightning illumined the country round, and what did I behold! I was in the act of forcing my horse over a tremendous precipice, the height of which I cannot with certainty tell. It was near the summit of a high mountain, and the descent is nearly precipitous to its base. A very great depth from where I stood is perpendicular rock. I was stunned, as though the lightning had struck me. I dismounted and stood amazed, humbled and filled with profound gratitude that the God of mercy should condescend to teach me in such a wonderful manner as He that night had done—that He guides all the affairs of men, and hears and answers prayer. The emotions that filled my heart at that moment cannot be expressed. I felt that although I had done nothing and seen nothing else in Africa, I had not come to it in vain, in having obtained such experience of the doctrine of providence, and of the power of prayer. I trust my chief object in recording this narrative is to proclaim the Divine glory, and induce many to seek to realize the glorious truth that God is ever near us, and that there is a living power in the prayer of faith, not only for the obtainment of direct answers, but to sustain the mind in severest trial.

"I dared not again mount my horse that night, and it was indeed nearly impossible to do so. We groped about with our hands until we found the path by which to descend the mountain; and to descend that mountain in such a night was a difficulty of a most formidable kind. I cannot tell how often I fell, my horse sliding

after me and nearly upon me. I was covered with mud, and no one could have known me but by my voice. The fatigue of body was almost more than I could endure. Yet the deliverance I had experienced was so marked and striking that my mind was joyous and jubilant, as though wholly independent of the body. We were now descending into the bushy country, where we had reason to expect that every moment we might fall in with the enemy. Yet my mind was in such a state, from what had occurred, that I could scarcely refrain from almost

shouting, in the words of Watts' paraphrase of the 121st Psalm—

'I'll go and come  
Nor fear to die,  
Till from on high,  
Thou call me home.'

"These are precious experiences, and teach the blessed power of religion far more powerfully than the best-sustained reasoning.

"It was past midnight when we reached the foot of the mountain, where we obtained shelter, and we reached home next day, sorely tired, but deeply thankful."—*From The Sunday at Home.*

## JUNIOR PREACHERS' DEPARTMENT.

### THE SUBSTANCE OF AN ADDRESS

*Delivered to Messrs. T. MEREDITH and J. BALL, on the completion of their Probation, at the Public Meeting, held on Monday Evening, May 5th, 1862, in connexion with Manchester District Meeting.*

By WILLIAM ANTLIFF.

MY DEAR BRETHREN,—The task assigned me of addressing you in presence of this large meeting, on subjects of the highest importance, is no light or easy one. But I feel that the more plain and practical, the more appropriate will be the observations I shall address to you. Let me, then, in the outset, congratulate you on the honourable position you now occupy. You have passed through your probation as candidates for our ministry, and now have acquitted yourselves creditably in the examination to which you have been subjected. Your brethren, in District Meeting assembled, have unanimously recommended you to the Conference for reception into the number of approved ministers. And, in a short time, in all likeli-

hood, you will be accepted by the highest assembly in the Connexion, as entitled to stand side by side with those whom our Church regards as her authorised expositors of God's Word, and administrators of all ministerial functions. True, you have received no formal ordination,—nor have any of us; but if we have been divinely called to our work, and are otherwise suitably qualified for it, I apprehend the lack of that ceremony will but little affect either our efficiency or our credit. The great point is to be placed where Providence would have us, and to do the work assigned us, that we may realize the reward awaiting us. I trust, my brethren, you have full satisfaction that you are called to the work of the Primitive Methodist ministry. And, I

believe, you have no hesitation in assuring us that in this work you hope to live and to die. Believing you give a sincere and conscientious preference to our ministry, let me submit to your consideration a few thoughts in regard to the most likely means for becoming eminently successful therein.

1. Let me suggest to you that the prime pre-requisite is deep personal piety. Whatever talents you may possess, or however diligently you may cultivate them, unless you be deeply pious your labours will never be eminently successful in winning souls to Christ, and advancing the highest interests of the Church of your choice. Aim, therefore, at a high standard of personal holiness. Be not content with a superficial or ordinary measure of religion. You are to be leaders and ensamples of the flock, and hence you should always be in advance of those under your care. If a minister be below his people in piety, the danger is that they will sink to his level, while if he be above them, we may hope he will be the means of their elevation. You know well that a Church cannot be what it ought to be unless it be above the world; nor can a minister be what he should be, unless above the majority of the Church. Live up to your privileges, fulfil your personal obligations, and by the cultivation of deep-toned piety, seek to bring up the people of your charge and to save multitudes from sin and death.

2. Attend sedulously to the acquisition of useful knowledge. By this, I mean the kind of knowledge which your ministerial duties will require. Be sound theologians. Study the works of Wesley and Fletcher, and try to be familiar with the leading Methodist doctrines. Wesley's sermons and his Notes on the New Testament, you know,

are regarded as the standard of our doctrines. Do not be afraid of the trouble of reading and re-reading those valuable works. Compare them with Scripture, and so far as in your judgment they agree therewith, let them be your rule of faith. I would also suggest that Watson's Theological Institutes, Dr. Cooke's Tracts on Theology, my friend James Garner's Dissertations, and John Petty's Plain Sermons, deserve, and should have, your careful and repeated attention. Above all, make the blessed Bible your daily companion and guide. Do not affect novelties of doctrine or style, but be content to be *Primitive* Methodist preachers. Pray over the Bible; study it sometimes on your knees. Mix all your studies with earnest prayer, and believe for divine light and help, and assuredly you will receive them.

And besides a sound theology, you should acquire as much general information as practicable. Know something respectable about the grammar of our own tongue—the rules of argumentation—the figures of speech and beauties of expression—the physical sciences, and the science of mind. An acquaintance with men and things in general will be requisite. Keep your eyes open, and try to improve all your opportunities. Guard against a desultory course of reading. Choose good works and persevere in the study of them. Do not spend either your time or money in trash. An abundance of it surrounds us in these days. But be old-fashioned enough to look after the old writers, standard divines, best authorities, and abide by them a good deal. Many of us have great cause for regret, that in our younger days we were left to ourselves as to what we should buy, read, and study. Hence a good part of our time and money was worse than wasted. You

have greater advantages ; there are brethren now who are both able and willing to guide you in these things. And do not be afraid of asking their advice, and do not be too vain to follow it. Have a care of spending too much time among papers and periodicals ; for while some knowledge of them is important, if you give too much time to them you will suffer serious loss. And when you have resolved on the study of any particular subject—say the History of England—do not fly off very soon to some other. Dr. Clarke says he has known many men begin the study of Hebrew, but very few who have really learned the language. The reason was, they grew weary and wanted something fresh. I do not know that it is necessary that you should learn Hebrew, or any other dead language, but this I know, if once you earnestly begin such a study, you had far better persevere than soon relinquish it ; for a volatile turn of mind must be subdued, or you will never attain to much eminence or usefulness in the Church. Master yourselves. Be determined to acquire habits of order, regularity, and perseverance. Pray for patience in such things, and try to act out your prayers and resolves. May God help you ! Let me also remind you that as Primitive Methodist preachers you will need a good knowledge of our rules and usages. Read the rules well, and observe the usages of the Connexion. Familiarize yourselves with the leading facts in our history, and understand, if possible, the reason for every law. Many of our young brethren, I fear, are very remiss in these things. Their idea seems to be that they must read magazines, pick up fine expressions, weave them into their sermons, and be very flowery and poetical in their preaching. Now, I entreat you, do despise this sort of thing.

It is really contemptible. Do you be men and not babies ; and think for yourselves, and think soundly and soberly, and speak as you think. Give me a man who often preaches the same sermon, rather than one who is all for flash and novelty. Study your own sermons, and do not be plagiarists. Use your legs and not stilts. Cultivate your own abilities, and be yourselves. Avoid mimicry. It is loathsome. It makes men into monkeys ; and one would rather see monkeys turned into men.

3. Pay attention to your conduct and character. Avoid foppery. Be neat and cleanly in your appearance ; but abhor pedantic airs and priestly arrogance. Do not affect the gentleman, except in the best sense of the word. Have a care of frivolity. Be steady in all your deportment. Many eyes—not always the most friendly—will be upon you. Give no occasion to the enemy to gainsay or blaspheme. “Be sober, be vigilant, because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour.”

In your intercourse with the people never forget, and never let them forget, you are ministers of Christ. Carry the spirit of your Master into all your exercises. Be punctual in the discharge of all your duties. Never leave till tomorrow what should be done today. In official meetings and business act in a conciliatory and Christian manner ; and let none suppose you wish to be “lords over God’s heritage.” Treat all persons with Christian courtesy, wherever you go, and whatever you do. At the same time be firm in the maintenance of godly discipline, and prudently sustain the laws of the Connexion. Try early to fit yourselves for taking the superintendency of a station, and remember a good superintendent is among us a real

desideratum. Keep a good conscience, and conserve to the best of your ability, the credit of the community.

And, finally, my young brethren, let me exhort you to live for usefulness, and live to God. Remember "the time is short;" and "what thine hand findeth to do, do it with thy might." In a few years the senior brethren present will be with those whom some of us have known and loved in years past, but who are now resting from their labours—"where the wicked cease from troubling, and where the weary are at rest." What you do should be done quickly. Be worthy sons of

worthy sires. The fathers have dropped their mantle; be it yours to catch and wear it. So far as you are concerned never let Primitive Methodism decline for want of holy, industrious, useful preachers. Cultivate all the graces that adorn the Christian and the ministerial character, and rest not without a large measure of spiritual power, and abundant tokens of the Divine approval. Win souls to Christ by all means; and win many. You may be burning and shining lights. Oh, will you not resolve so to be? Heaven help and bless you! And let all the people say, amen.

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## FAMILY DEPARTMENT.

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### HOME INFLUENCE.

A DYING father, whom we well knew and highly respected, anxiously inquired whether his absent son had arrived. He wished to see that son, before he bade a final adieu to his beloved family; "for," said he, "he stands greatly in need of *home influence*." The sentiment which this affectionate parent expressed made a deep impression upon our mind, and, from personal experience and common observation, we believe that this home influence moulds the great mass of society, controlling the mind through all the varied changes of life.

The division of the human race into families—the uniting the branches by the most tender of all earthly ties—is one of the wise plans of our Creator; and, when implicitly acted upon, society becomes elevated, purified and happy. But the least deviation from this order brings blight and ruin, not

only upon individuals and families, but upon whole communities. Infidelity and scepticism formerly, and in this day Socialism and other false systems, unblushingly use arguments and satire against the solemn contract of marriage, and would propose, in its place, a connection less binding and sacred, and thus throw society back into a state of vice and brutality. They well know that matrimony, first celebrated in Eden, when God Himself gave the bride, lies at the foundation of all morality, and is the very salt that preserves the virtue of society; and hence their unwearied efforts to undermine its influence.

We know, from our own experience, that the impressions of right and wrong which our youth receive, under the influence of home, will never be eradicated from their minds. These blessings,

to them are immense, if the parents are faithful. A thought of the past has often served to call back the prodigal child, after years of folly, to cheer the evening of a parent's life with unspeakable comfort and happiness; while others, who with bursting heart have received the sad tidings of the wanderer's death, perhaps on the stormy sea, or the battle-field, far away from home, have been filled with thankfulness at the recital of penitential feelings and tender regards felt for those dear parents.

All right training and sound morality commence at home. Obedience is here at first enforced, from the motive, not of duty only, but of affection—a motive which is, by far, the strongest chain to bind society together. The government of a family is an embryo of that which a nation should be, if it would become a harmonious and prosperous people. The child that is obedient at home finds no difficulty to transfer the same duty to his preceptor at school, or to him under whom he is learning a profession or trade. The influence of his home has been preparatory to the carrying out of this important duty, and renders him, through life, one of the best of citizens; because, from those innate principles which were planted in him at the very dawning of reason, he reveres and respects the laws of his country; and, like the stern Roman of olden story, he would perish in the camp of his enemies, rather than forfeit his word, or tarnish the honour of his country.

But it is at home that the tenderest sympathies and the most useful affections of the heart are called forth. If the family is in health and prosperity, how is enjoyment heightened by each one being an equal participator, and where no one wishes to appropriate anything to himself alone? It is

thus that we learn to suppress those feelings of covetousness, selfishness, and ambition which have filled the world with crimes and blood.

But when adversity, affliction, or death first enters the family home, then, how do the springs of sympathy and keen sorrow burst forth, and bind yet closer the several members together. Here we learn that even poverty and disappointment may be alleviated. Here we see the means of improvement, by teaching us our dependence upon each other, and we can but admire the wisdom of Providence in the institution of the family compact, while we feel how sad and lonely would be our condition in the world were we isolated individuals, without the gushings of sympathy which our confidence in each other now entitles us to feel.

In making home influences of a right and lasting kind, of course much will depend upon the heads of the family. We often see some children eager to break away from the restraints of home; while others leave the scenes of their childhood with the keenest sorrow. Where parental authority has been sustained by wisdom and kindness, instead of sourness and sternness, it unites the child to the place of his youth, and its effects upon the heart are lasting—inspiring the mind with the same kind and benevolent feelings—which seldom fail to gain him friends when abroad in the world, and thus facilitate his path to success and usefulness.

There may be decision without tyranny, and we may be fully obeyed, not from fear, but from a heart overflowing with love, if we commence the training early, and never insist upon any point unless it is reasonable—remembering the saying of the ancient philosopher, who, when his servant had offended him, said, "I would strike you if I were not angry."



Nothing can be more interesting to a parent's mind, when his children are scattered about in the world, than to receive from them their testimony of gratitude, that they had parents whose example and precept laid the foundation of their happiness and success; and there are few parents but may be so highly favoured.

The affection and obedience which Washington awarded to his mother have never been, and, perhaps, never can be surpassed. The principles in which that mother had educated him led him to obey her, when his inclination urged him to enter the British navy, and that act of self-denial was amply rewarded, not only by the gift of the highest honours his country had to bestow, but in the feelings of admiration that burst from every liberal heart throughout the world.

But when we contemplate what effect the influence of home will have upon the eternal destiny of our offspring, we behold a still higher motive, why we should ren-

der the family abode everything to allure and guide our children to the religion of the cross. If we are faithful, we shall most strictly exclude everything, in conversation, books, or example, which would in the least weaken their struggles against vice and scepticism. It is recorded of Robert Burns, the poet, that when he gave up his family altar, the last restraint of a religious nature, which he had imbibed from the home of his youth, left him, and his career in dissipation and folly hastened the termination of a life which his countrymen valued, and which every son of genius deeply lamented. There is scarcely a doubt of it. Let the home influence be vicious, let the fountains of the soul be poisoned at home, or, what is almost equivalent, let the parent fail to cast into those fountains the pure waters gushing from "Siloa's brook," and all the counter influences that may be exerted are inefficient and well nigh powerless.

R. M. L.

## SUNDAY-SCHOOL DEPARTMENT.

### OUR SENIOR SCHOLARS—HOW CAN WE BEST TRAIN AND PREPARE THEM FOR THE WORK OF TEACHING?

Let the office of the teacher be exalted in our schools—its high and noble mission, its Christ-like character, the blessings promised to those who labour for the salvation of others; let the principle be enunciated, that having themselves tasted the benefits of religious instruction, the scholars should seek to impart the same blessing to others. Let it be assumed that this is a duty incumbent upon all,

though all may not be called to discharge it by teaching in the Sabbath-school; yet if God's providence does not call them to other spheres of usefulness, that has a strong claim upon their services. And further, let it be understood, that one of the objects of Sabbath-school instruction is to provide them with such preliminary training as may fit and prepare them for undertaking this work.

Some will urge the objection, "Why seek to prepare all alike for the work of teaching, when obviously only a portion of our scholars can ultimately be so engaged?"

To this I answer, that the field of labour is large, and as already urged, might be very widely extended if we could obtain more labourers. There can be no fear but that we shall, for many years to come, find abundant employment for all the teachers we can successfully train; though no doubt many, very many, who now quit our schools from a distrust of their own powers, from a consciousness of their inability to teach, and from a dislike for the work, engendered by the failure of their crude attempts, when instructed how to teach, find the work pleasant and delightful, and enter into it *con amore*; and even, after receiving such instruction some prove to have no aptitude for the work, or lack that tact which no instruction can impart, or by God's providence are called elsewhere, or from various causes do not remain in our schools as teachers, we have done them no harm. A man's aptness to teach, and capacity for wisely applying the knowledge he possesses, can scarcely fail to be useful to him in whatever station of life he may be placed.

Others may object, "Why not leave the young people to make their own choice, and instruct only such as express a wish to become candidates for the office of teacher?" To do this would be practically to limit the class to so few as to render the attempt abortive, from lack of that interest which can only be imparted by the stimulus of numbers. Many who cherish a secret desire would be deterred by timidity, a spirit of bashfulness, or fear of being thought presumptuous from coming forward prominently as candidates; others would be pre-

vented by an undue estimate of the difficulties; others again from indifference; and so scarcely any would enrol themselves. To attempt to carry on this work with a class of only three, four, or six would be hopeless; the thing must fail and go to the limbo of departed schemes; but, make it part of a system which follows on as a matter of course, applicable to all alike, and bashfulness would not be taxed, imaginary difficulties would not arise, and indifference would be won over to love and earnest action.

I would have the Senior Class in every school emphatically a Training Class, in which, while on the one hand scriptural and religious instruction is duly imparted, the training of the scholars for the work of teaching shall be kept distinctly in view, and made an important feature in the arrangements.

The great desideratum will be the teachers; provide them, and the rest will be mere matter of detail. Something more would be requisite than is sought for in the teachers of our senior classes as at present conducted; for those who undertake to train others, should possess peculiar qualifications. Assuming that they are pious, have a partiality for teaching, and are desirous of devoting their talents to the service of the Redeemer; it is desirable that they should also be well acquainted with the rules and principles, the theory and practice of teaching, as an art. These are not acquired intuitively, but must be studied and worked out like the rules and principles of any other profession; but they are not difficult of attainment, and most persons who have received a good education—a class daily enlarging—may, by brief application, and a studious perusal of some few of the books which are recognised as standard authorities on the subject,

soon gain such proficiency as would at all events, suffice for commencing—subsequent study and practice would keep them in advance of their pupils.

The scholars, as now, would consist of youth of both sexes above fourteen or sixteen years of age, who having mostly passed through the other classes of the school, would therefore be tolerably well grounded in general scriptural knowledge. The arrangements as to the room, and other accessories of 'physical comfort, the rules for regulating the attendance, and other subsidiary matters, should be based upon the suggestions contained in "Watson on Senior Classes," and Blacket's *Young Men's Class*."

In proceeding to offer a few suggestions as to the course of instruction to be pursued, I do so with considerable diffidence. The ground, so far as I know, is untrodden, and I cannot, therefore, avail myself of past experience. My ideas must be taken as suggestive only, and will, I have no doubt, be considerably modified, if not altogether set aside, by subsequent discussion. The course of instruction should be systematic. The teacher should carefully arrange a well digested system of instruction, which should occupy the attention of the class during a period of, say two years. This course to be pursued in something like the following order:—

On the first Sabbath in each month a lesson by the teacher, specially designed to show how the great fundamental principles of education may be made available in teaching Sabbath scholars. Thus, the necessity and advantages of adaptation, may be shewn by giving three lessons upon the same subject, prepared for infant, elementary, and advanced classes: the right use of illustrations, art of questioning, exercise of memory and

judgment, the means of securing attention, suitable simplicity, and other matters would, in turn, be dealt with. These lessons might be given to a class of children, called in for that purpose from the adjoining school—the class to have their Bibles before them, and follow the lesson, making constant use of note-book and pencil to record the leading points.

On the second Sabbath a review of the previous Sabbath's lesson—inquiries, comments, and discussion by the class generally, founded upon their notes, with explanations and summary by the teachers.

On the third Sabbath, a practice lesson by members of the class in rotation, to be followed, after dismissal of the children, by brief criticism by the teacher; or, in cases where an objection is felt to giving a lesson, then a written outline lesson may be substituted, which should show what arrangement of the subject was considered best, the illustrations to be used, the points upon which the scholars should be questioned, the parts upon which observations would be offered, and the particular truths or lessons to be enforced and applied. This also to be criticised by the teacher, and occasionally by some two or three of the class, who, in turn, should be appointed to this duty.

On the fourth Sabbath, a Preparation Class. Information on geography, history, chronology, manners and customs, &c., to be furnished by members of the class, selected by the teacher. This, whilst instructing the class in the right preparation of a lesson, would also be adding to their scriptural knowledge, and would enable the teacher to make an application of the subject to their own hearts and consciences.

When a fifth Sabbath occurs in a month, it might be spent in devotional exercises. These engage-

ments to occupy the afternoon only; where members of the class can meet in the morning, the ordinary religious instruction might be given, without any reference to training. Free expression of opinion to be encouraged, and for this end a conversational colloquial style will be found most suitable; criticisms must not be allowed to degenerate into personalities, and the subjects of the lessons should, if possible, be announced on the previous Sabbath. But the system will not even thus be complete; and in order to the consideration of some matters which cannot consistently be undertaken on the Sabbath, it will be necessary that the class meet also one evening in the week. There need not be much difficulty in this; for when young people reach the age of sixteen and upwards, they mostly enjoy some extent of evening leisure, and parents or friends will seldom object to their attending such meetings as I propose. To meet the convenience of those who may be engaged in business, these meetings should be short, say not exceeding an hour, or an hour and a half. Brief and animated lectures should be given upon educational topics, entering more largely and minutely into detail than could possibly be attempted on the Sabbath; and also, lectures on Biblical illustration, as the birds, animals, insects, trees, and botany of the Bible—mountains, rivers, cities of the Bible—manners and customs of the people, &c., &c. In the delivery of these, the help of friends might be obtained, and the Biblical series should, if practicable, be rendered more interesting by pictorial illustrations.

Then, to interest the class and give them something to do—a very essential ingredient if the class is to be maintained—to identify them individually with its prosperity, let all contribute in some way, how-

ever humbly, to the general stock. To this end let the members from time to time furnish a series of biographical sketches, say the Patriarchs, the Apostles, and the Warriors of the Bible; the women of the New Testament, the Prophets, Paul, Moses, David, and other prominent characters, &c.; then, historical sketches, embracing the events of particular eras, the poetry, the idols, the types, the peculiar styles of the various books; the prophecies and their fulfilment, &c. In fact, the field is boundless, and there is scarcely a limit to the topics upon which the young people might be encouraged to exercise their talents. They would at the same time increase their acquaintance with the truths of the Bible. Occasionally controversial subjects might be discussed, short readings from various authors, bearing upon the lesson for the next Sabbath; or, the class might together read "Paley's Evidences," "Butler's Analogy," "Conybeare and Howson's Life and Writings of St. Paul," or some other works on the critical study of the Scriptures. At least once a quarter have a social tea-meeting, where difficulties, objections, encouragements, and progress can be talked over; let there be a little singing and music, perhaps a microscope, stereoscope, or a few choice photographs occasionally, and always abundance of kindly, friendly, Christian feeling. Let the work be regarded as serious, important, calling for earnestness, self-denial, and all the other cardinal virtues, if you will; but studiously avoid anything that shall make it wearisome, heavy, plodding, dull. God's arrangement is, that the season of youth shall be one of vivacity, liveliness, and cheerfulness; and when, in dealing with young people, we oppose that arrangement, or in our wisdom try to set it aside, no won-

der that our projects fail; and therefore I would urge, that in order to attract and retain our senior scholars, in connection with these several engagements, they should all be characterised by consistent cheerfulness.

After pursuing with tolerable regularity a two years' course, such as I have mapped out, any young person of moderate abilities ought to be well informed on the principles of teaching, and should be expected to go and put those principles into practice. If there are no vacancies in the school with which the class is connected, openings can no doubt be found elsewhere; thus diffusing the leaven of good and efficient instruction. This, however, is no part of my subject; I have to deal with the training of them, not what is to be done with them afterwards.

Such is a rough outline of my proposal; the details *might*, nay *must*, be filled in to suit circumstan-

ces. In a purely voluntary undertaking, individual judgment must have scope; but so long as the principle is admitted and put into practice, I am not anxious about this particular plan; there will probably be little difficulty in suggesting a much better. I admit that such classes could not be established in every school, some are too small and feeble to attempt it, but in all schools where there are now senior classes meeting in separate rooms, the plan is feasible. It cannot be successfully attempted without earnest effort and much self-denial, but nowhere are these virtues more practised than in our Sunday schools; and I am persuaded, that if it commends itself to the judgment of the teachers, difficulties will not stand in the way of its accomplishment; and the day will soon come when we shall thus undertake to train and prepare our senior scholars for the work of teaching.

EXTRACTED.

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## MISCELLANIES.

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### 1. A VISIT TO THE METROPOLITAN TABERNACLE.

HAVING for once a Sabbath evening without any particular engagements, I recently resolved, in company with a friend or two, to visit the Great Metropolitan Tabernacle, and to hear the celebrated Spurgeon. We were at the doors half an hour before the time of service, but found the front of the tabernacle already besieged by a large number of persons, and while waiting for the opening of the doors, which we had to do twenty minutes or more, the number kept rapidly increasing. There were evidently many strangers there, who, like ourselves, had gone just

for the once, either to gratify their curiosity or for some other purpose. The regular seatholders were admitted by ticket at side doors, so that they could secure their places before the strangers were allowed to enter. About seven minutes before the service began, all the doors were opened, and then a terrible rush and a painful crush was witnessed. We could not keep the company of all our party, but we had each to look to himself as best he might. Being carried in by the crowd, *volens, volens*—we at length reached a projecting seat in one of the bottom

aisles, where by-and-bye, the crowd becoming adjusted and composed we were moderately comfortable. And what a sight! It was truly magnificent. I apprehend the appearance of the place has something to do with the immense attendance. The building is evidently constructed on first rate principles of science, both architecture and acoustics. And the light and elegant appearance of the pillars that support the galleries, the framework and the filling up of the gallery fronts, and there are two galleries round, together with the style of painting and ornamentation, give to the whole edifice an air of unusual grandeur. It is also well lighted and ventilated, and the floors slightly rise towards the entrance, so as to render the position of hearers near the doors much better than otherwise would be the case. The front is built of stone with fine corinthian pillars, and a considerable area is provided between the gates and the steps. There are two platforms in the building, the lower one being used by the choir, and the higher by the preacher. It will be supposed that when the congregation, perhaps 5,000 persons rose to sing, the sight was glorious. Nor was the sound aught less. The hymns were announced by Mr. Spurgeon himself, which we hardly expected; as it is usual in dissenting chapels for some one else to relieve the preacher of this. But his magnificent voice was a valuable accompaniment of this part of the service. And some good old-fashioned hymns he gave out, and some fine congregational tunes, "Rousseau's Dream," for example, were sung. Truly it did one good to hear, "Come ye sinners, poor and needy," &c., (which was among the first Primitive Methodist hymns we ever heard) sung by that immense multi-

tude in right good earnest. There seemed to be a large amount of divine influence in the place. And then a portion of Scripture was read very distinctly and impressively by the preacher, and a running exposition, as good as a sermon, accompanied it. Some most pithy, pungent, and impressive remarks Mr. Spurgeon made. Then the prayer was plain, scriptural, and fervid. And when the sermon came, although the preacher complained of exhaustion, he threw so large an amount of soul into it, and evidently sought to make every utterance tell on both saint and sinner, that we could not help wishing we had his gifts, and could wield them in such a congregation. No one surely can doubt that the Lord has raised up this extraordinary man for the accomplishment of great good in this metropolis and the nation. The sermon was short, comparatively, about forty or forty-five minutes long, and wound up with a powerful peroration; and then the benediction closed the service.

From the whole we draw the following conclusions:—

1. The Primitive Methodists have reason to be grateful that through their agency Mr. Spurgeon was converted to God. And not a little does it redound to his credit that he so freely and frequently avows the fact, and expresses his obligations. His cheerfully granting the use of the Tabernacle for our Metropolitan Missionary Meeting, speaks well for the sincerity of his professed love to our denomination.

2. What an example has Mr. Spurgeon placed before ministers in general. In him there are no pomp or parade, no Germanising theology, no tricky oratory, no mere clap-trap. Our firm conviction is that although his splendid voice, his

youthful appearance, and his singular expressions may have aided him in gaining his extensive popularity, he is infinitely more indebted for his success as the most popular minister of the day, to his great zeal and earnestness than to all besides. And why should not any minister of ordinary capabilities be successful? Let him live for it, pray for it, believe for it, labour for it, and God will assuredly give him success. We cannot expect all men to be Spurgeons any more than we can expect all stars to be Jupiters, but in our several spheres we all may be very useful if we will resolve by Divine help we will be. Let us rejoice in the success of this eminent servant of Christ, and as far as in us lies, all, ministers and people, emulate his zeal and success.

3. In estimating the good results of Mr. Spurgeon's labours, we must not confine our observation to his own congregation. We have a strong conviction that very largely to him are we indebted for those special efforts that have of late years been put forth both in the Establishment and out of it—in London and in the country. We very much question whether St. Paul's and Westminster Abbey would have

been opened for special services if there had been no stir at Exeter Hall, and Surrey Gardens. And while we thank God for the great good which has been effected in the above named places, and in theatres and elsewhere by the holding of special services, we bless God that the popularity of Mr. Spurgeon has contributed to bring about such a result, and that Primitive Methodism has been owned of God to be the means of Mr. Spurgeon's conversion and subsequent success. Greatly too has the spirit of sectarianism been subdued by these events; and among various sections of the Church of our Lord Jesus Christ, the great amount of spirituality and brotherly love called forth and delightfully developed of late years, is, we think, traceable to the same causes. O may the day soon dawn when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim;" but all sects and denominations shall more earnestly and harmoniously labour to bring about the great results to which Mr. Spurgeon seems to direct his eye and aim continually, viz., the salvation of sinners, and the establishing of saints; the glory of God in the evangelization of mankind!

EDITOR.

## 2. THE PASSOVER AT JERUSALEM.

WE were very anxious to see the Passover kept in Jerusalem, and by the kindness of Mrs. Finn, we received an invitation to the house of one of the most respectable Jews for that evening—the night of our Good Friday. We went there between eight and nine o'clock, and found the whole family—including four generations—assembled in the principal room, which was well-lighted with lamps and several wax candles; these they were obliged to ask the Mooslim kawasses, who came with us, to replenish, when

they burned out, later in the evening, as the Jews cannot kindle a light or do any kind of work during the feast. We were placed upon the divans at one side of the room, the women of the family, with the servant and children, remaining together at the bottom of the room, only one of the women, the venerable mother of the master of the house, being seated with the men and boys, who were altogether in one corner, with a small table before them, covered with silk and velvet cloths, richly em-

broidered with gold, some of which were heirlooms of great antiquity. A little boy, one of the youngest members of the family, then asked, "What mean ye by this service?" (in accordance with Exodus xii. 26); upon which all the males stood up, rocking themselves without ceasing a moment, and recited very rapidly, in Hebrew, the story of the deliverance of Israel from Egypt. Then a boy repeated a very long legendary tale in Spanish, with a rapidity that was perfectly astonishing. All had books before them, and continued rocking their bodies to and fro, while only one was speaking. This is an illustration of the text, "All my bones shall praise Thee." After a long time the men sat down, when a long white and black cloth was placed upon their knees, and the old mother brought in a metal ewer and basin, and poured water upon the hands of each, which were wiped in the cloth, while they continued reading out aloud. Then the master laid a white cloth over one shoulder, and removing the coverings from the table, he took one of the large cakes of passover bread, till then concealed, and breaking it in half, tied it into the end of the cloth, and slung it over the shoulder of the youngest boy, who kept it for ten minutes, and then passed it on to the next, and so on, all continuing to recite from the books without stopping; after this the mother brought another basin, and the master took up a glass vessel

containing a mixture of bitter herbs and vinegar, and some other ingredients, and separating ten portions from it with his fingers, threw them into the basin—these represented the ten plagues of Egypt. There were plates of lettuce and other herbs, and the bones of the roasted lamb, in dishes on the table, besides the unleavened bread, and four cups of wine; three of these, at certain parts of the ceremony, were passed round, and partaken of by each individual, including the women and baby; one cup of wine remained untouched, which was said to be for the prophet Elijah; and we were told that in most families, towards the end of the supper, the door of the room is opened, and all stand up, while the prophet is believed to enter and partake of the wine: among rich Jews this cup is frequently of gold, with jewels. Some other dishes were laid on another table containing nuts and dried fruits, of which they afterwards partook; except in this, the females entered into no part of the ceremony. All were dressed in their best and gayest clothes, with jewels and flowers in their hair. Before the conclusion, they wished each other the usual wish, that at the coming of the next Passover, they might all be in Jerusalem, and the usual prayer was offered, that by that time the Messiah might have come to redeem Israel.—*Egyptian Sepulchres and Syrian Shrines, by Emily A. Beaufort.*

### 3. THE BACKSLIDER.

"Sick lies the man, bewildered, lost, afraid;  
His spirits vanquished, and his strength decayed;  
No hope the friend, the nurse, the doctor lend;  
Call, then, a priest, and fit him for his end!  
A priest is called, 'tis now, alas! too late,  
Death enters with him at the cottage gate!"

ONE dark windy night in December, —59, while labouring in the N— Circuit, I was about to re-

tire to rest, when a loud and hurried knock was heard at the door. On its being opened, a messenger



requested my immediate attendance at the dwelling of a female who was said to be dying without religion. Complying with the urgent call, and slipping on an overcoat, I hastened away. The snow was falling rapidly, the wind howling mournfully, as it swept through the streets and pent alleys. A more wintry night I do not remember ever to have encountered; I felt my mind instantly impressed with strange and solemn thoughts in relation to the misery of the lost in hell, upon whose guilty heads the wrath of God shall beat in 'one eternal storm. "God shall rain upon them snares, fire, and brimstone, and an horrible tempest. This shall be the portion of their cup;" while all hope of being saved shall be taken away.

On reaching the abode of the unhappy creature, to whose afflicted mind I strove to minister instruction and relief, I found her dwelling in a miserably dilapidated place. The steps of the stairs creaked and bent beneath my feet, so as to excite my fears of being unceremoniously precipitated into some cellar or coal-hole.

On arriving at the top of the stairs, I saw at a glance that everything bespoke the most abject poverty. The furniture was scant, and of the rudest and most antique character. In one corner lay a sleeping infant, swathed in rags, with unwashed hands and face; its hair was matted and entangled like the mane of an unbridled colt.

The dying woman was stretched on a straw pallet, the covering which covered her attenuated form was insufficient to protect her from the cold which found its way through the broken squares of the window, some of which were partially stopped with rags, while a few embers flickered at the bottom of the grate.

The face of the sufferer bore

traces of great bodily pain, which was augmented to intensity by her extreme mental anguish. A probation of some seventy years had been mercifully afforded her, but madly perverted. The past of her history had been all but one scene of rebellion against God, disloyalty and disaffection to Christ and the interests of His kingdom.

She had at one period of her life made a professed surrender of herself to God, but she had abandoned the Rock of her salvation. Now the hand of death was upon her, the work of a lifetime was crowded into a few short hours, and those of the most disadvantageous character, because of affliction. An invisible power, an irresistible force was compelling the shrinking spirit to advance towards the gulph from which it recoiled with horror. "I am dying, and I am not prepared to die." "My sins are not pardoned." "Oh Lord help me, and I will serve thee." These, with other expressions of a similar character, were uttered by her, in such a pitiable tone as to draw tears from the eyes of all present.

In vain I attempted to comfort her with the assurance of God's readiness to pardon all such as are of a broken and contrite heart, who approach Him through the mediation of His Son. The name of Jesus was no charm to her; it served to awaken within her the bitterest recollections of the past: mercies slighted, grace abused, opportunities neglected, convictions resisted.

In my appeals to the throne of grace I felt much embarrassed, and in this unhappy state of mind I left her. In three short hours she closed her probation, leaving behind her no ground for hope of her having obtained the great and essential preparation for the bliss of heaven.

Reader, art thou prepared? Thou

too must die; perhaps soon; it may be, suddenly. Stand on thy guard. Take oil in thy vessel; savour in thy converse; unction in thy prayers; devotion in thy life.

Art thou a Christian? Take heed unto thyself, and keep thy heart with all diligence.

"O, that I had watched more," said a dying Christian to me. What my Lord says to me, He says to thee, to all, "Watch, watch, and pray."

Let not Satan successfully insin-

uate that thou art well instructed in the things of God, and understandest the privileges of the saints so well that the necessity for thy watching is not so urgent as in the days of thine infancy. Be not deceived; this is a common and also a successful delusion. Take care lest thou shouldst be its victim, and be lost for ever. Be on thy guard, and watching unto prayer, and may we meet in heaven.—  
Amen.

J. M.

#### 4. HINTS ON A PREACHERS' READING ASSOCIATION. I

DEAR EDITOR,—If you deem this article admissible into your useful and widely circulated monthly, and of use to the persons for whose profit the hints are intended, I shall feel obliged, having for years felt a growing anxiety for the mental improvement of our ministry, both lay and itinerant, that we may be better qualified to discharge our public duties more efficiently. Not that I think mental improvement all that is necessary to make a "workman that needeth not to be ashamed" in winning souls to Christ. No; I would have every part and power of the servant of God sanctified and baptized with fire, his heart yearning and burning for the welfare of men and the glory of God. Still, at this epoch of the world's history, and its rapid and mighty march, and the increasing demands of our societies and congregations, there is great need of mental store in the minds of our preachers and teachers, with aptitude and skill to dispose of it to the best advantage, in order to attract and arrest the wandering sinner in his eager pursuit of happiness,—the object of every man's seeking, and also for the edifying of the body of Christ. I am happy to find that I am not the only one by hundreds in our Zion who feel thus.

There is an awakening up, a march, a strife, attention, methods, and means in operation which are producing manifest improvements. I glory in the present measures and view them as preludes to great and good results at no distant future. May the moral and the spiritual ever have their hands on the helm of our minds, and the Holy Spirit help our infirmities, for these will cleave to us while we "our bodies feel."

During the past ten years I have often thought that our facilities for improvement might be greatly increased by forming what might be called mutual reading associations on our stations amongst our preachers of both classes, and also amongst our Sabbath-school teachers, especially when Sabbath-school libraries cannot be raised. Something like the following plan may be rendered practicable in most of our stations for obtaining and reading some of the first class works in English literature.

First.—Let the travelling and local preachers form themselves into an association for the purpose of mutual improvement.

Secondly.—When formed let them consult with each other about the most useful books on theology and Biblical literature, and get one

for each member of the association, each one subscribing an equal share of the whole cost.

Thirdly.—Each member to have the reading of all the books by paying for one, and when the books have gone their round, and are not wanted in a second course, they can be deposited in a cupboard at some convenient place for future reference, or be mutually divided or sold, as the association may judge best.

Fourthly.—The association can make its own rules of management in reference to the time and manner of changing, &c.

Fifthly.—In large stations the association may be divided into branches for the purpose of facilitating the change of books, &c., subject to the principal association and rules adopted.

Sixthly.—When a member removes to another station he can have a book, paying or receiving the difference according to its value; or otherwise he may have returned a proper proportion of the money he paid.

If such a system, or something like it, were entered into spiritedly, methodically, and perseveringly, we feel sure much good would be the result. Although many books, yea, many good ones, are cheap, yet for those whose time and means are limited, there needs a choice selection, and many of the first-class books are still at a rather high figure.

In an association of this kind our young travelling and local preachers would have the collective counsel of their senior brethren, and by that would save the needless expenditure of much money, and

the waste of much precious time. In this department many of us, no doubt, have committed some most egregious blunders, I confess myself to be one of that class, hence my solicitude that others may escape the same misfortune. Another important advantage arising out of a well-organized association will be, it will tend to make many more persevering and attentive readers, when they know that the book must be given up in a few weeks, and not to be had again for many months. When it contains much precious store, and readers wish to possess much of it and to make it their own, it will quicken and strengthen their mental digestion, and stimulate them to cultivate their memory, and to cast all they acquire in their own mental mould.

We would suggest the propriety of all the members that could make it convenient meeting once or twice in the year, on some leisure day, for the purpose of mutual conference and prayer, and to encourage each other in the name of the Lord. At such meetings they might give their views of the books they had read, the advantages derived therefrom, and throw out hints for future improvement.

In two of my stations we formed associations something like the above, which we have every reason to believe have been of great use to most of the members. Such, indeed, has been acknowledged. Perseverance will be found necessary, for there is no royal road to knowledge. No putting it on like the changing fashions. We must read, mark, learn, and inwardly digest if we would grow therein.

JAMES PRITCHARD.

## 5. THOUGHTS ON THE SECURITY OF THE FAITHFUL FOLLOWERS OF CHRIST.

OVER the Christian are the wings of | lighted by the refulgent glory of  
the Almighty, and his pathway is | his Maker's reconciled countenance;

around him are thrown the everlasting arms of love. For the trial of his faith and the good of others, he travels for a short time in this wilderness, but is not permitted to be alone one moment—a company of angels are his appointed and constant attendants, while he has for his companion and guide the Holy Spirit of the Most High; in case of a slip or wound, he being beset by dangers, Jesus, the “great Physician,” is ever present to wash and heal, lest he should fall. Deity entrusts him in no other hand but His own, which is most powerful. When his pilgrimage is ended, his heavenly Father commands his removal to the fair clime, to which he is conveyed by a commissioned convoy of pure intelligences. On heaven’s verge the Saviour waits the blood-washed one’s approach.

He comes! and now the tear is wiped, while the heavenly host re-strike their golden lyres, from which peals forth the sweetest melody; unthought of welcomes salute the conqueror, who, through the Lamb, hath realised salvation; robed in the golden and substantial vestments of holiness and glory, he basks felicitously in the presence of the great Three One, enjoying the reciprocal love and companionship of angels, and the unnumbered company of pure and glorified spirits; with expanding knowledge he searches out the revealing mysteries of those unmeasured realms, until wrapped in wonder, lost in love, filled with praise, he casts his given crown at the feet of Jesus, and ascribes all the glory to the Lamb; thus he lives! he lives! he lives!! on, on, and on, but dies no more. M. B.

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## NOTICES OF PUBLICATIONS.

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1. *Revival Truths*. By the Rev. S. GARRATT, B.A. London: Partridge, Paternoster Row.

THIS is a small book, by a clergyman of the Church of England, in defence of the recent revivals. It is creditable to his Christian piety and candour. He defends the doctrines taught, and the results witnessed in religious revivals; and he does so with considerable ability and success. Some of his opinions are open to doubt, especially what he says on repentance and faith; but there is nothing in the production of which we need speak in terms of decided disapproval. The writer is evidently anxious that his brother clergymen should enter into the revival work, and we wish him success in his efforts to secure this object.

2. *Jesus, the Soul's Need*. By C. A. POTTER. Author of “A Trophy of Grace.” London: Freeman, Fleet Street.

THIS is a pithy little work, full, brimful of Christ. The following selection from the headings of its numerous sections will show this. Jesus, for the Soul’s Salvation. Jesus, the Lamb of God. Jesus, the Mediator. Jesus, the Way. Jesus, the Guide of Life. Jesus, the Life of the Soul.

Jesus, the Light of the Soul. Jesus, our Strength. Jesus, the Soul’s Sanctifier. Jesus, the Soul’s Refuge. Jesus, the Good Shepherd. Jesus, our King. Jesus, the Sure Foundation. The doctrines are sound, the style is plain and pointed, the object is the salvation of souls, and therefore we heartily commend the book to all our readers.

3. *Death's Bondage Broken*: from the Note Book of a Country Pastor. London: Jackson, Walford, and Hodder. Birmingham: Hudson and Son.

WE have an account, in this pamphlet, of the deliverance of a lady invalid from the fear of death, through faith in the crucified and risen Saviour. The visits and ministry of “a Country Pastor” were owned of God to her spiritual welfare. Many who, through fear of death, are subject to bondage, might find instruction and consolation from the perusal of this sketch.

4. *The Freemasons' Hall Addresses*. By the Rev. J. DENHAM SMITH. London: Partridge, Paternoster Row.

THE present production consists of several addresses delivered in Freemasons’ Hall, London, during some special religious

services that were held in the month of November, 1861. They are characterised by great fervour and power, and contain some happy illustrations of Scripture, and pungent appeals to the conscience of both saint and sinner. Some of the respected author's doctrinal views are not Methodist, and cannot be by us endorsed; but his zeal to save souls, and the substance of his addresses, we can, and do, most cordially commend. Every effort to pluck brands from the burning, if conducted in a scriptural and judicious manner, we pray God to prosper.

5. *Imputed Righteousness.*

6. *The Great Transaction.* By EDWARD STREANE, D.D. London: Jackson, Walford, and Hodder.

DR. STREANE is an eminent London minister. He is of the Baptist persuasion, and of the Calvinistic school. But his Calvinism is of the moderate or Baxterian type, and he is not offensively obtrusive on the subject of immersion. Indeed, he is too much the scholar, the gentleman, and the Christian, to seek to give needless offence to other sections of the church by the mode in which he pleads for the peculiarities of his own. In the two little works here named, he presents the peculiar views to which we have referred, but in such a way that we have but little objection to make to what he says. And we can very cordially recommend these ably written works to the perusal of readers in general on the grounds of their candour, their piety, their clearness and terseness of style, and their obvious design and adaptation to do good to precious souls.

7. *Progress: or, the International Exhibition.* By WILLIAM ANDERSON. London: Freeman, Fleet Street.

THIS is an eloquent pamphlet by our esteemed friend, the Rev. W. Anderson, Congregational minister. It discourses of progress as developed in things in general, and in the International Exhibition in particular. It will afford both pleasure and profit to the reader.

8. *Words to the Wise: or, Church and Dissent.* By JONATHAN DALGLISH, Primitive Methodist minister. London: R. Davies, Sutton Street; and Jarrold and Sons, St. Paul's Churchyard.

THE author says in his preface,—"Having for about three years laboured in several of the towns and villages of Norfolk, where priestly power is often exercised in a very arbitrary manner . . . and as I have met with a tract entitled 'Reasons for not joining the Primitive Methodists' in the hands of our members . . . I have published this lecture,

hoping that with God's blessing it will serve the purpose intended, namely, that Primitive Methodists may be able to give an answer to him that reproacheth them." It is an out-spoken, cogent, and apposite production. We hope it will have an extensive circulation, especially in those parts where Popery and Puseyism are zealously striving to lead men from the truth.

9. *The Junior Clerk: a Tale of City Life.* By EDWIN HODDER. London: Jackson, Walford, and Hodder.

TO this tale of City Life a very earnest preface is written by Mr. Shipton, the secretary of the Young Men's Christian Association, in which the writer says:—"The author has described the following tale to me as a fiction. It may be so to him. But for every one of its statements I could supply a fact. It is not merely true to nature, as a narration of the means by which young men may be led—it is true as a record of the ways in which many have been, and many still are being—led to dishonour and ruin." The temptations to which young men are subject—evil company, the pipe, and above all, the glass—are set forth in appropriate language, and the case of George Weston, the hero of the story, reads a useful lesson to young men in general. Would that all young men could read this book, and that the evils described were shunned, and the good recommended pursued by them. Let them avoid the intoxicating cup as they would shun the plague, and have a wholesome dread of "fast" companions. Let them watch against temptation, and pray for grace to enable them so to do. Let them join the Church of Christ and read good books, be guarded against indolence, and always be usefully employed, and the manifold evils into which George Weston ran they may avoid. We trust the book will be extensively read, and we are sure it will do good.

10. *Central Truths.* By CHARLES STANFORD. Author of "Joseph Alleine: his Companions and Times;" "Power in Weakness: Memorials of the Rev. W. Rhodes," &c., &c. Second Edition. London: Jackson, Walford, and Hodder, St. Paul's Churchyard.

THIS work consists of sermons on the following subjects. Foundation Stones; the Apostles' Doctrine; the Apostles' Fellowship; the Unction from the Holy One; Prevalent Errors on Justification; Our Anchor Within the Veil; the Tempted High Priest; the Causes of Unsuccessful Prayer; Peculiar Hindrances to the Efficacy of Social Prayer; the Eleventh Commandment; the Presence of God Our

Rest; Sowing on the Waters; Solemn Troops and Sweet Societies." The style of the talented author is graceful and accomplished; the tone of thought earnest and powerful; and if our readers wish to see a specimen of the best thoughts delivered from the modern pulpit, we commend them to this excellent volume.

11. *The Psalmist*: a Collection of 400 Psalm and Hymn Tunes, suited to all the varieties of Metrical Psalmody. Newly Harmonized for Four Voices. Edited by VINCENT NOVELLO, Esq. The Vocal Score. London: J. Haddon,

Bouverie Street, Fleet Street; Novello, Dean Street, Soho, and Poultry; and all Music and Booksellers.

THE character of the work is guaranteed by the fame of the able editor. The music and arrangement are of a high order, and for families and congregations the work is equally adapted. An able preface on sacred music, and a quantity of blank paper bound up with the volume, and designed for additional tunes, give increased value to the publication.

N.B.—Other works must lie over till next month.

## HOME RELIGIOUS INTELLIGENCE.

### WORK OF GOD.

1. **HOLBEACH MARSH.**—Mr. Editor,—You will be glad to hear that camp-meetings have neither lost their attraction nor usefulness in this locality.

On Lord's day, May 25th, 1862, we held a camp-meeting in the Marsh, six miles from Holbeach. The weather was fine, and the people came up in great numbers. We resolved to spend a considerable portion of the day in praying services, which we believe answered well. The sermons preached were short and powerful. The people "received the word with all readiness of mind," and before the day closed several souls were made happy in God. We pray that they may "stand fast in the liberty wherewith Christ hath made them free."

A few years ago, the place in Holbeach Marsh, where we now preach, was deemed one of the most wicked places on the face of the earth. It was a public house, and went by the name of "Sots' Hole." Often on the Lord's day two or three hundred of the very worst of characters would assemble for fighting and drunkenness, until the farmers became much alarmed, and succeeded in getting the publican removed; but still sin abounded.

A little more than two years ago it pleased the Lord to send a disease amongst children, and in one family three lay dead at once. The coffin maker, while measuring them, was convinced of the need of salvation, and rested not until he found peace with his heavenly Father. There was not a place of worship within three miles; therefore Mr. W. Bailey resolved to open his large workshop for preaching. He sent for our people, having first at his own expense made forms and a temporary pulpit. Soon a society and Sabbath-school were raised. We have now eleven members, and about forty children in the school. The services are well attended. The reformation in the neighbourhood is so great that many are led to say with astonishment, "What hath God wrought!"

ROBERT DUCKER.

2. **HAZELBURY, STURMINSTER BRANCH.**—"The Lord hath done great things for us, whereof we are glad."

Fifteen years ago, a chapel was purchased at this place. It was much too dear, that was bad; but what was worse, scarcely anything was raised at the time; indeed the

money borrowed to pay for the deeds was not refunded till within this year. Yet the friends have done something, by raising the walls and erecting a gallery. The children of the Sabbath-school too, have raised the funds, and erected a gallery for themselves; but no reduction of the £128, the amount of mortgage, has been effected till now. Within these two years God has revived His work, and that has altered things altogether.

Some time since, while talking over the case of this chapel, with Mr. James Moore, of Hinton, as I was at his house to pay him £40, in connection with another chapel interest, he said that if the trustees of Hazelbury Chapel would give him a bond to pay him an annuity of £2 for his life—which he hoped would not be long—he would present them with the £40. This was gladly accepted, and desire was excited to raise the amount to £100. The General Chapel Fund kindly promised £15 for that purpose. Mr. H. Harris, the mortgagee, engaged to forego £5, and Brothers R. Brown, G. Elsworth, and E. House, three trustees, volunteered to beg or give £5 each. G. D. W. Digby, Esq., cheered us on with his best wishes, and a cheque for £5 to shew that he wished well. The Hon. W. B. Portman, M.P., liberal as ever, forwarded £2. C. Jupe, Esq., of Mere, whose hand is ever open to all deserving objects, handed over five sovereigns, and prayed God's blessing upon us. A number of friends gave £1 each; indeed our applications for assistance met with a general, generous response. To wind up the affair on Sunday, June 8th, Brother W. Hazell preached us two soul-stirring sermons in the chapel, and the writer preached once in the chapel, once in the open-air, and conducted a powerful procession.

On Monday we assembled to tea.

A wedding party was present; the bride presiding at her own gratuitously provided table. Mrs. Foot, too, ever ready to lend a hand, presided at her own tray; and the public meeting which followed, crowned all. The hearty, racy, cutting, unctuous speech of Brother Hazell, surely never will be forgotten. With a few pounds we have to come in, we shall raise the £100, and reduce the mortgage that amount; and £10 is promised on the "golden system," for the usual anniversary in September. The trustees purpose to sell the present premises, and build a better chapel in a better situation; and they will thus, by God's blessing, have a mighty influence for good in this neighbourhood. That God may preside over and bless all our future movements here, is the earnest prayer of  
GEORGE WARNER.

3. GREETLAND.—On Lord's day, June 8th, 1862, we held our annual camp-meeting at Greetland, in the Halifax Circuit. The morning was spent principally in missioning the village. A good influence was felt by the speakers, the praying host, and by many who listened to the word of life. Owing to the unfavourable state of the weather, we held the afternoon service in a large room in a factory belonging to John Fox, Esq., in the neighbourhood of West Vale. The attendance was good, and many felt it good to be there. In the evening we held our lovefeast in the chapel, which was well attended and well sustained, by quick, short, and lively speaking. At the close one soul professed to find "Him of whom Moses in the law and the prophets did write."

WILLIAM BIRKS.

4. LUTTERWORTH MISSION, DUNTON BASSETT.—Dear Editor,—The members and friends of the above

place have for some time past been impressed with the importance of chapels being free from debt; it was therefore resolved that means should be used for the liquidation of the debt on their chapel, and on May 25th and 26th, 1862, the resolution was carried into effect.

On the 25th, sermons were preached in a marquee in the British school yard by the Rev. M. Lupton, General Missionary Secretary, of London. The attendance was large, and numbers were melted into tears by the blessed influence that accompanied the enunciation of the truth.

In the same place on the 26th we had a tea-meeting and bazaar; 254 took tea, and 400 visited the bazaar. The total receipts were £46 10s.; contingent expenses, £4 10s. With the balance of £42 we have been able to pay the interest and reduce the debt £38, leaving only £32 on the chapel. To all who have assisted us we tender our sincere thanks, and earnestly pray that they may ere long join the glorified in heaven. W. WEAY.

5. FROME CIRCUIT.—It is with much thankfulness to God that we furnish the readers of our Large Magazine with a short account of the progress of the work of God in this Circuit. Our prospects at the commencement of the winter were anything but cheering. Our second preacher was laid aside through illness, and his appointments were either wholly or in part supplied by the local preachers. Our superintendent's wife, also, had a very severe attack of sickness, in which her life hung in the balance for many weeks, which greatly interfered with his attention to the welfare of the station. Gradually, however, the cloud passed away, and our second preacher was able to resume his labours on a small scale, and the superintendent to give more atten-

tion to the working of the Circuit. Our winter campaign commenced at Nunney, on the 1st of December, and night after night our zealous friends laboured and toiled, and at 1 P.M., held prayer-meetings, and God gave them thirteen souls as a reward for their toils.

Our special services for this year commenced at Frome, Longbridge, and Downhead, early in February. We had to struggle with, and through much spiritual apathy at each place, especially at Frome; but God there saved a few souls. The cry for mercy was soon heard at Longbridge, and increased at each public service until the whole of the villagers became deeply impressed, and the inquiry became general, "What must I do to be saved?" Services were held at 9 A.M., 1, and 7 P.M. of each day, and at each service for nine successive weeks, sinners were found in deep distress, or rejoicing in a sense of pardon. During the day family after family in the village was visited, and many striking conversions took place in sick-chambers, and among aged decrepit people, who were not able to leave their homes. One case particularly deserves notice. An aged female, near a hundred years old, who had lived all her life in sin, was brought to Christ, and enabled to rejoice in His forgiving love, and after nine weeks witnessing a good confession, she passed away to the skies rejoicing in God. At the February renewal of the society's tickets, twenty-three persons had been received into the society on trial, and still the work rolled on. At the May renewal of tickets, we received eighteen into society, while twenty joined other societies; and since then twenty more have cast in their lot with us.

Special services also have been held at Mells, Blatchbridge and Tytherington. At Mells, our



friends went from house to house holding prayer-meetings every night for ten weeks, and God gave them four souls, and a mighty quickening in their own spirits. At Blatchbridge where we have had only three members for nearly two years, God has blessed our labours, and thirteen have been converted, and joined the society. At Tytherington, where our cause has been very low, with only ten members for years, about thirty have been converted, most of whom have begun to meet in class. Here we have commenced erecting a new chapel, the foundation-stone of which was laid by our superintendent on the 21st of June, and two sermons preached by him on the 22nd, to large congregations in the open-air. While these special services were being held at the above places, the

work of God broke out at Wanstow, and night after night sinners were converted. Our few members at Wanstow who have struggled on for many years amidst much discouragement, have been cheered by an addition to their numbers of fifteen souls, while many who have been converted here, have joined a neighbouring church. From Wanstow the work spread to the neighbouring hamlet of Leighton, where twenty souls have found peace, and united with us in society.

Our financials in every department have prospered with our increase of members.

At Cobford and Leigh a few souls have been brought in, and throughout the circuit we number 108 converted during the year. To God be all the glory.

EDWARD POWELL.

## CHAPEL OPENINGS.

1. BRADFORD, YORKSHIRE.—Many of the members of our Connection are aware of the early struggles the missionaries of Primitive Methodism sustained in seeking to obtain a footing in this town. How while they were assailed with shouts of derision and scorn, together with showers of missiles of an offensive as well as with some of a heavier character, the standard of the Cross was first reared by them in the old market place, now demolished.

About the year 1821, one of these devoted men, and a few early adherents of the cause from Leeds and Dudley Hill, entered Bradford by the old road, and startled the day dreams of its inhabitants by their heavenly melodies. Many soon believed, and were saved; and their hearts being filled with God's love, they met, and "spoke often one to another," and with all the ardour of their "first love," they desired to extend the limits of the

Redeemer's kingdom, and to spread the honours of His name. In furtherance of this object, a preaching room was opened; it was part of an old building that stretched across a street (in the same manner as the bars in our county town) running obliquely to and from the west of Westgate, and called either from its ugly and dirty state or from the immoral and degraded condition of its inhabitants by the name of "Devil Street."

In this early stage of our growth, Bradford was a branch of Leeds Circuit, and here amongst the infant society John Coulson, George Tetley, and others, preached, prayed, and laboured. But the Conference of 1823 deemed it prudent to make Bradford the head of a circuit.

The cause had grown with time, and the old place which had previously served the purpose of a school warehouse, much better than the conveniences of our society, became

inadequate to accommodate the congregations; then they deemed it necessary to erect a chapel that would serve them for years. This idea took root, and a portion of land at the east of Manchester Road was purchased, and eventually the chapel in which we so long worshipped was reared. It was not to be expected that our friends in those days would meet with that hearty response to their appeal for aid, which we should look for now. Our cause was then little known, and amongst many sections of God's church was looked upon coldly where it was known; besides our town was poor and small, and the aspect of the times did not afford grounds for the hope of much pecuniary aid.

Bradford of that day was little like the Bradford of to-day, with its ever increasing population of 150,000 inhabitants, its gigantic manufactories, palatial warehouses, and magnificent buildings. Then it was a small town, containing only 14,000 inhabitants, and its staple trade of spinning and weaving worsted stuffs, was such that on a fine summer's day, dozens of females might have been seen sitting in the sun, employed with the spinning wheel; and from the country lanes came weavers with their work upon their shoulders, trudging into the quiet town that had little to disturb its rest, or awaken its interest, except the notes of the horn of the mail coach; which rumbled along the streets, bringing its bag of eightpenny letters, and a few solitary passengers.

Can it be wondered at, under such circumstances, that when the whole premises, consisting of chapel, school, house, and eight cottages were at last completed, there rested a debt on them of nearly three thousand pounds sterling? which for years has lain like an incubus upon the efforts of

the society, and has required a continual strain to fulfil our engagements and honestly pay our way.

The chapel itself after standing about six and thirty years was discovered to be on fire, on the afternoon of Thursday, Feb. 14th, 1861, and notwithstanding the indefatigable efforts of the fire brigade, it was soon wrapped in the embrace of the devouring element, which roared and leaped with fury. The slates of the roof cracked, slid down, and fell, and the burning beams followed them in rapid succession. The whole building was one mass of fire from top to bottom, and while the flames and smoke ascended in the air, showers of sparks fell upon the excited, and in many cases, sorrow-stricken crowd. Gradually the fire consumed the whole of the combustible materials in the chapel, and died out. From the time of the first alarm being given, scarcely an hour elapsed before all was destroyed; and pulpit, staircases, galleries, organ, pews, floors, cushions and books were reduced to a blackened mass of ashes.

On the Saturday evening following a large number of the officials and congregation assembled in the damp and dilapidated school-room which had, by dint of much labour been made somewhat tenantable, and by the light of a few dim candles, amid the smell of burnt wood, we essayed to sing,

"In darkest shades, if thou appear,  
My dawning is begun;  
Thou art my soul's bright morning star,  
And thou my rising sun;"

and felt glad in our hearts, that under the storm of misfortune that had burst so unexpectedly upon us, we could feel that our trust was in Christ, and our hope in God.

After much careful consideration, we came to the determination to purchase the premises, if possible, from the mortgagee; and chose

Charles Rhodes to treat with him in order to effect this object.

In compliance with our wish, Mr. Rhodes immediately communicated with the mortgagee, but to his demands we were unable to accede, and therefore we had to give up to him the possession of the premises. Thus driven from the spot we had so long occupied, we were glad to find a shelter, not a home, in the temperance hall. But as often as the Sabbath morning came, and we turned our feet from the accustomed path to the old sanctuary, hallowed as it had been by the worship of the God of heaven, and made sacred by the memory and presence of the dead there entombed, we felt as the Jews did by the Babylonish waters, and we too, dropped many a tear, as we remembered Zion.

Matters stood thus for a "weary while;" weeks rolled over, our preachers left the station, and in this state of things our present superintendent, the Rev. William Jackson, and his worthy colleague, the Rev. Christopher Hallam, found us.

On Mr. Jackson's arrival, he began to look into our affairs in earnest, as the sequel will prove; he put himself in communication with Mr. Rhodes and the mortgagee; and after much anxiety and trouble, on the 30th of July, 1861, the society were virtually accepted as purchasers of the premises. In about a fortnight after, the whole society was called together, and they promised to contribute about £300. Begging books were immediately issued, trustees were chosen, the contract of purchase signed, the plans and specifications prepared, and the various works let on the 15th of November. The building was begun, and carried on with vigour, as the weather was as favourable as could be desired: and on the evening of Friday, May

9th, 1862, the Rev. William Jackson preached the opening sermon.

On Sunday, May 11th, Charles Rhodes, Esq., the Rev. Henry Dowson (Baptist) and the Rev. W. Jackson preached; and on the Sunday following the Rev. J. P. Chown (Baptist) and the Rev. J. A. Bastow, of Alston, officiated. The services were crowded, and both day's labours were crowned with salvation,—several souls being brought to Christ.

On Monday evening, May 19th, a tea party was held in the school rooms connected with the chapel, when 560 persons sat down to a capital tea. After tea a crowded public meeting was held in the chapel under the presidency of Charles Rhodes, Esq., when the Revs. W. Jackson, J. A. Bastow, H. J. Betts (Baptist) C. Hallam, J. Maylard, and Mr. Charles Neal, addressed the meeting; during the evening's proceedings the writer laid before the friends assembled, a full statement of the receipts and expenditure, in connection with the trust premises and building account, from which we take the totals.

Total amount of donations	£	s.	d.
and subscriptions received from the books, and single donations up to May 19th.	961	6	4
Grant from the General Chapel Fund Committee	100	0	0
Collections at the opening services	126	4	4½
Proceeds of the opening tea-party	33	13	11
Collections made in Primitive Methodist Chapels in the Leeds District	56	6	10
Collections made in Primitive Methodist Chapels in Bradford Circuit	14	10	1
Collections made in the chapels of other denominations	26	17	2½
From the managers and work people at Saltaire	21	8	8½
Proceeds of a concert of sacred music at St. George's Hall	20	0	2½
Proceeds of the Christmas tea-party	15	19	10½

£1376 7 6½

20

Space will not allow us to mention more than the names of a few of the larger donors, for instance, Titus Salt, Esq., Charles Rhodes, Esq., Messrs. E. Ripley and Sons, gave £50 each; Mr. Alderman Brown and Mr. Charles Neal, £20 each; F. Crossby, Esq., M.P., William Murgatroyd, Esq., Messrs. W. and S. Watson, Mr. Joseph Hanson, and Messrs. W. Chapman and Son, £10 each; and Manoah Rhodes, Esq., the gift of two clocks, one for the inside of the chapel, and the other for the school.

The cost of the re-erection of the chapel is about £1,200, and as we have already paid £200 off the amount of the purchase money, we shall only have £1,600 on the mortgage of the chapel, schools, house, and cottages, which under the Divine blessing, we intend to reduce by repeated, and if possible, by annual efforts.

The chapel (which will be connexional) is built of stone, and has a noble and imposing appearance. The front elevation is in the Tuscan order of architecture, having plain and circular-headed ornamental windows, and noble entrance doors; the whole is surmounted by an apex, having bold tuscan cornices, and in the centre is a clock turret, in which is placed a public clock, raised by the voluntary efforts of persons residing in the immediate vicinity, who were waited on by Brother Charles Neal.

The pulpit is constructed in the centre of a platform, capable of accommodating about thirty persons, which is supported by four corinthian pillars, under this is the communion table, enclosed by strong yet neat turned balusters, and a massive mahogany rail. The pews in the gallery and on the ground floor will seat about 700 persons.

The ceiling is a neat and chaste design, with a cornice thirty inches

in girth, a neat panelled mould and scroll ornaments in the angles, and a splendid centre flower thirteen feet diameter; around this flower at equal distances are fixed four gas chandeliers, of the "sun light" pattern, surrounded by a plastic moulding; the bottom is lighted with pendants of a similar description suspended from the gallery ceiling. This mode of lighting is well adapted for buildings devoted to sacred purposes, as the lights may be increased without annoyance to minister or people; and as they cast no shadow, while they yield a beautiful light, they have been universally admired.

In conclusion the trustees and officials in connection with this place, acting upon the precept of the great Book, "Honour to whom honour"—while bearing their testimony to the self-denying labours of our other ministers, especially make mention of the zealous assiduity of our worthy superintendent, the Rev. William Jackson, whose untiring labours and unwearied application both at home and from home, are deserving of the highest praise, and we gratefully acknowledge, that to his unabating energy, we owe the rapid and successful accomplishment of our cherished hopes, the erection of this place of worship.

And now, by God's blessing, having "quenched the violence of the fire," and "escaped the edge of the sword, and out of weakness" having been "made strong," it remains for us to "wax valiant in fight" and "put to flight the armies of the aliens." That we may do so, and that this place may be the birth-place of many, many souls, is the heartfelt prayer of

WILLIAM PEEL.

2. SPORLE, SWAFFHAM CIRCUIT.  
—Dear Editor,—It is with pleasure that we inform you and

your readers that we have just completed our neat little sanctuary at this place. The building is 39ft. by 27ft. outside measurement, and 16ft. from floor to wall-plate, and the roof is covered with slate. It has folding doors 6ft. 6in. height, each door 2ft. wide. In front there are two circular-headed windows, and a circular-headed fan-light over the doors, also two windows on each side. There are two aisles; the centre floor is boarded and fitted up with seats, all of which are let. The chapel will accommodate with sittings about 220 persons. We have a platform at the end of the chapel, and the total cost of the building, including land and law expenses, is £250, towards which we have realized nearly £100. The chapel was opened for religious service on Lord's-day, June 8th, and following day. The Rev. J. Ashworth, of Peterborough, preached three sermons on the Sabbath, that in the morning in the chapel, those in the afternoon and evening in a meadow, kindly lent for the occasion—eight hundred persons were present in the afternoon. The Rev. W. Woods, Baptist minister, Swaffham, preached on Monday at 3 o'clock, P.M., and a public tea took place at 5, after which a public meeting was held. The chair was taken by T. Lindsey, Esq., and addresses were given by Revs. J. Ashworth, W. Crown, G. Bell, T. Walker, and Mr. J. Fuller, and £14 were promised towards the first anniversary.

We tender our hearty thanks to Mr. T. Lindsey, for a donation of £10; to Mr. J. Fuller, for £5 5s.; to Mr. W. Gummatt, for £5; to Mr. S. Jarrold, for £2 2s.; to Mr. Cook, for £1; to several of our working men, for £1 each; to several others for smaller sums, and to all our friends who have aided us in any way in erecting

this house for God. May it long echo with his praise. Amen.

WILLIAM CROWN.

3. SHOREHAM, BRIGHTON MISSION.—The Primitive Methodists have preached in Shoreham for above twenty years, but they had only a small room, until about three years ago; but we then obtained a large room that would seat about 200. We soon found, however, that we could not possess it long, and we could not go back to our old place, for it would not hold half the congregation. Hence we at last succeeded in obtaining an eligible plot of land for £72, on which we have erected a very neat and substantial chapel, 31 feet by 36, at a cost of about £440. Towards this sum we have collected nearly £175, including £20, the proceeds of a bazaar held last June, £12 at the laying of the foundation-stone in March, and £10 at the opening. The opening took place June 1st and 8th, when sermons were preached by the Revs. W. Baitson and J. Hall, from the Isle of Wight; and tea-meetings were held on the 2nd and 10th. We have already let sixty-one seats, and the chapel is likely to do well. We have ground behind for a school or an enlargement of the chapel. We tender our thanks to all who have helped in any way, and especially to some who prefer that their names should not be mentioned; and above all, to the bountiful Giver of all good. May it be the birth-place of many precious souls, is the prayer of

WILLIAM COOPER.

4. DEAR EDITOR,—BRIGHTON is a small village, situated ten miles from Yarmouth. Our people have for some time had a good cause here, but greatly needed a chapel and school-room. The neighbourhood for several miles round is entirely under our influence, there

being no other place of worship except the Church of England. We have purchased land, and built a commodious connexional chapel, and a good school-room.

The building is 37 feet by 34, and 15 feet from floor to wall-plate. The school-room is the whole length of the chapel, and there is an opening of 20 feet long and 5 feet 6 in. high in the wall of the chapel, with shutters, so that we can shut the school-room up from the chapel, or open it, that the school may have

the benefit of seeing and hearing the preacher.

The chapel was opened on June the 8th, when three sermons were preached by the Rev. R. Howchin.

On June, 15th, the Rev. H. Gunns, preached morning and evening, and Mr. G. T. Goodrick in the afternoon. The cost is about £190, towards which we have obtained £60, and the whole required by rule will shortly be raised. May peace and prosperity abide with us. Amen. RICHARD HOWCHIN.

### CHAPEL RE-OPENING.

PATRINGTON. — The Primitive Methodists of this place have long been in want of a more suitable place of worship for the accommodation of the congregation and Sabbath-school.

The old chapel was built in 1841, under the superintendency of the Rev. H. Knowles, and at that time was considered a good building. The cost, including land was £270, and the debt left upon it was £223. Efforts were made at different times to improve the interior appearance of the chapel by painting the walls; but owing to their dampness little improvement was effected. Provisionally more land was purchased at the first than was required for the chapel. On this spare land attempts have been made to erect a school or a minister's house, but these have been frustrated by the trustees being divided in their opinions, some advocating, and others opposing the undertaking. Such being the state of things, the September Quarterly Meeting took up the subject, and resolved that a new trust or additional trustees should be obtained, and that there should be an enlargement of the chapel, and a new school erected. After a few preliminary meetings the new trustees were appointed, and Mr. Wright, architect of Hull,

was employed to furnish the necessary plans and specifications. At length the building was let to Messrs. Holmes, of Hull, and Soulsby, of Patrington, for the sum of £429 14s. 6d.

The building was opened for Divine service on Sunday, June 1st, 1862, when three sermons were preached; that in the morning by Mrs. Dixon, and those at two and six by the writer. Both chapel and school-room were crowded to excess. On Monday a tea-meeting was held, when 240 sat down to a comfortable tea, gratuitously provided by the friends. After which addresses were given by Rev. Messrs. Tongue and Rudd, of Hull Second, and P. Jackson, of Preston. Mr. Normandale presided in the absence of Mr. Alderman Hodge, who had been expected.

On Wednesday a stirring discourse was delivered by the Rev. John Petty, of Hull First, and the different items read over by the writer, which had been raised towards the erection, amounting to near £120, and as the bazaar was not wound up, and some collecting cards not brought in, it was hoped that the third of the entire cost, including palisading, interior paintings, &c., would be raised within the period specified by connexional rule.

The chapel is a noble edifice, with five circular-headed windows in the front. It is at the corner of two streets, the chapel facing the one, and the school the other. It is fitted up with a rostrum over the front door, large enough for a missionary platform. The school-room being at the opposite side, the preacher has a good view of both the congregation in the chapel, and the children and teachers in the school. The chapel will accommo-

date 350 hearers, and with the school, which is joined to the chapel by sliding doors; on special occasions room may be made for 500 persons. "We have already let many additional seats, and have 143 scholars in the Sabbath-school. We would heartily thank the friends who have contributed to the erection, and earnestly pray that it may be made the birth-place of many souls.

E. DIXON.

### CHAPEL ANNIVERSARIES.

1. BRIGHOUSE, HALIFAX CIRCUIT.—Here we have an up-stairs room, in which we hold preaching services. And on Sunday, April 4th, 1862, the anniversary sermons were preached at half-past two, and six o'clock, by W. Birks, in the Odd Fellows' Hall, hired for the occasion. Our choir from Halifax did us good service on the occasion, and we realised £4 5s. We are happy to state that several friends have contributed donations towards the erection of a chapel in this neighbourhood, and we trust that the time is not far distant, when Brighouse will be blest with a Primitive Methodist chapel.

WILLIAM BIRKS.

2. LYNN.—Dear Editor,—It is my pleasurable duty to chronicle an interesting and successful course of services in connection with the celebration of the third anniversary of our Lynn chapel. On Sunday, April 6th, 1862, three powerful sermons were delivered by the Rev. T. Greenbury, of Scarborough, to crowded audiences.

On Tuesday evening, 8th, the Rev. T. Greenbury, delivered a lecture, on "True Heroism."

On Wednesday evening, 9th, we had a public tea, in Stepney chapel school-room, when about 350 persons partook of the sump-

tuous repast, most of which was gratuitously provided.

After tea, a public meeting was held in our chapel, London Road. The writer presided. Mr. W. Lift, the treasurer, read the report. The speakers were the Revs. T. Greenbury, W. Sanderson, J. Hearnshaw, (Wesleyan), G. Hallett, (New Connexion), and G. E. Gull, B.A., (Independent.) The spiritual tone of the meeting was high.

On Sunday, April 13th, the services were resumed, when the Rev. W. Sanderson, preached in the morning and evening, and the Rev. J. Hearnshaw, in the afternoon. The whole of the collections amounted to nearly £30, and the proceeds of the tea to nearly £17. During the past year an additional site of freehold land adjoining the chapel has been purchased for £100, and three vestries have been built at a cost of £156 7s. 6d. The total income from various sources for the past year, amounts to £272 17s. 8½d. Since the erection of the chapel the Ladies' Sewing Society has raised £173 3s.

In connection with the visit of Messrs. Sanderson and Greenbury, tea-meetings and public meetings were held at Terrington and Marham, in aid of our chapels

at these places, which were numerously attended. At Terrington, Mr. Greenbury delivered a lecture

in the Wesleyan chapel, on "Infidelity, its nature, sources, evils, and results." T. LEWIS.

## SCHOOL SERVICES.

1. MOUNT ZION CHAPEL, BROWN-HILLS, LICHFIELD CIRCUIT.—On Sunday, April 27th, 1862, anniversary sermons in behalf of the Sabbath-school were preached in the above chapel. The Rev. M. Nicholas, of Toll End, preached morning and evening, and J. B. Knapp in the afternoon. On the morning of the day, the sun shone forth in all his glory, and as the hour of prayer drew near, devout souls who "love the habitation of God's house," were seen wending their way towards "God's holy mountain."

The congregations were good throughout the day, and at night some were unable to gain admittance. A gracious influence attended each service. The pieces recited, and the hymns sung by the children, did them great credit. The collections amounted to £18 4s. To God be all the praise.

J. B. KNAPP.

2. BOLLINGTON, MACCLESFIELD CIRCUIT.—On Sunday, May 11th, 1862, the anniversary of the above school was held, when two sermons were preached by the Rev. W. Harland, of London, to large and deeply interested congregations. The friends of the institution liberally contributed towards its support upwards of £43. Taking into consideration the depression of trade in the village and neighbour-

hood, we are astonished at the amount realised. But the friends of Sabbath-schools at Bollington have a mind and heart to give. One circumstance connected with this anniversary, it may not be out of place to notice. It is customary on anniversary occasions for the teachers and scholars to procession the village, and sing at several places. On Sunday, after singing opposite the mansion of a gentleman, a kind friend to our school, some of our party were called into the breakfast-room, where were the owner of the mansion, his lady, the younger branches of the family, and also a clergyman of the Church of England, who had come from London to preach in the village church on behalf of the schools connected therewith. We were kindly received by both parties, and the gentleman before referred to, as usual, gave us £1 for our school, and the clergyman also gave us £1 and his good wishes for our success. Now sir, we look on this with pleasure; not the gift of the £1 only, but the Christian spirit manifested. Is not this another token of the breaking down of the partition wall which has kept the sections of the Church of Christ too far apart? May the Most High ever bless the pious efforts of His people of every name. Amen.

R. PATTINSON.



## FOREIGN RELIGIOUS INTELLIGENCE.

## THOUGHTS ON THE DIFFICULTIES OF THE MISSION-WORK IN AUSTRALIA.

WHY HAS NOT PRIMITIVE-METHODISM ADVANCED MORE RAPIDLY IN AUSTRALIA?

FRIENDS in England have often asked this question as they have pondered over our limited number of members. I distinctly remember some years ago, hearing some honoured brethren gravely discussing the propriety of abandoning certain missions altogether, because it was supposed they did not yield a reasonable return for the amount of labour bestowed on them. I trust the following thoughts will throw some light on this rather painful subject. The state of society in these colonies is very unsettled. It is almost impossible for friends in England to appreciate fully the difficulties arising from this fact. How often our hopes have been excited by welcome friends flocking to our chapels, only to leave us to-morrow. Many of our members go into the interior, and however desirable it may be that the means of grace should be extended to them, in many instances it is not only impracticable, but clearly impossible, inasmuch as by following them we must neglect our proper spheres of labour; and besides this, people are so widely scattered in the bush, that to find a moderate sprinkling of them would involve an expenditure of money which our exchequer could not supply,—for travelling is neither so cheap nor so pleasant as might be supposed from reading certain books on Australia. I have paid half-a-guinea for a night's accommodation for myself and horse, and have been told I was "favoured." To obviate such expenditure, I have frequently slept in the open bush. I once travelled a journey of 200 miles,

practising the greatest economy, and suffering not a few inconveniences, and my congregation consisted of six adults, and about as many children. And besides discouragements of this description, a missionary when paying these visits must feel very anxious about his pulpit at home. Friends in England will naturally suppose the local brethren will see to that. But local preachers are very scarce on many of our stations. The contrast between an English plan and some of our colonial ones is indeed a curiosity; the former possessing perhaps from 50 to 100 preachers, while some of the latter contain only six or seven, and those far apart, and withal perhaps only exhorters just commencing; and yet we are surrounded by churches whose pulpits are filled by men who would do honour to any pulpit in England. The draught on our mental resources is often very great, for it is very far from the truth to suppose that ignorance is a leading vice in these colonies; and while the migratory habits of the people are unfavourable to spiritual progress, the composition of society needs a little explanation. Our missionaries who have laboured in the north of Ireland would be more likely to form a tolerably correct opinion on this matter, than friends whose lives have been spent in England; not that we wish it to be supposed that the people here are all or even principally Irish, still the Roman Catholic element is very strong. The Archbishop of Sydney sometime ago stated that one-third of the population of New

South Wales was of that persuasion, and there are very few converts made from popery anywhere, and especially in Australia, where they have so large a staff of priests and sisters of mercy to preserve their interests. We have also a very large sprinkling of Scotch people who are almost entirely Presbyterian, and though they are far from being well supplied with ministers of their own, they have always been remarkably backward in adopting the church polity of Methodism,—hence one great reason why Methodism, including all its branches, has never made much progress among Scotch people in any part of the world. The remainder of the population, which is principally English, is greatly divided. Nearly every other church had been years in the field, and tolerably well established before we began, and it ought to be observed that the population in its entirety on some of our stations is exceedingly small. We have cities here not much larger than a good sized English village. Take as examples Newcastle, Brisbane,—and very shortly Goulburn and Grafton will be added to the list. But perhaps our English friends suppose there must be villages around the towns and cities. To a very small extent this is correct; for instance, Melbourne, Sydney, and Adelaide have them, but in the interior it is not so. I have in my mind's eye at this moment an inland town at the head of one of our missions, where there is not a village within eighteen miles, and three years ago I visited every family in it, and found every man a papist except one, and he was a publican. Certainly there are villages laid out in all directions on Government maps, but until they are inhabited they are of no possible use to the missionary. If a spirit of genuine revivalism were secured, no doubt it would soon produce a

mighty change; but this is what we have never witnessed in Australia to any great extent—the “love of gain” operates as an awful barrier against it. It is often difficult even to carry out a week's protracted meeting, as the friends can scarcely afford so many evenings. Many of our members of course are noble exceptions to this worldliness; but some (I speak it with the deepest sorrow) prefer going into neighbourhoods where the means of grace can never reach them; far away into the bush, and all for the sake of a little gain, which, by the bye, often turns out to be no gain at all, but a serious temporal loss, and of course invariably a spiritual one. In one instance (I am thankful I know no more), a brother who had been extensively useful as a local preacher in England, finding our cause very young and feeble, went over to a neighbouring church which had been established for years, in order to advance his worldly interests. As missionaries we have need of the sympathies and prayers of all the friends in England. We often labour in the midst of discouragements known only to ourselves and God. There is little or no poetry in our toil; it is a stern reality. We have not much to do with the heathen, but with Englishmen whose worldliness has developed itself to an extent that they themselves would have believed impossible before they left their native shores. We need more missionaries, and you are quite right, Mr. Editor, in appealing to our pious intelligent young men to come out; but let them not expect large flourishing churches, they will be mistaken if they do, as some of our brethren before have been, who have complained, perhaps not unjustly, that the real state of affairs had scarcely been made clear, and those very brethren have themselves laboured with honour and success,

but without materially altering the state of affairs. Another serious drawback has been the want of an efficient system of exchange among the missionaries. With such a feeble staff of local preachers we have become almost congregational, that is, a missionary is found every Sabbath in the same pulpit; hence the excessive draught on his mental powers. He must spend a very great portion of his time in his study, and in some measure neglect that very important part of ministerial duty, family visiting; for if his pulpit become feeble, his prospects are blasted at once. The establishment of young churches requires a great amount of zealous effort on the part of the missionary,

especially as nearly everything depends on himself; but a man must be almost more than human to carry everything forward with zeal and success under such circumstances for a long period. Upon the whole, the life of a colonial missionary is one of great labour; much anxiety, few encouragements, and small successes, demanding extensive information on almost all subjects, great firmness, unwearied diligence, and strong faith in God; but with all its discouragements and difficulties, I feel thankful to God that I have been for the last seven years, still remain, and expect to live and die, a PRIMITIVE METHODIST

AUSTRALIAN MISSIONARY.

## OBITUARY.

1. DIED at Flixborough, Winterton Circuit, January 28th, 1862, SUSANNAH GODFREY, aged eighty-two years. She had been a steady member of our society about fourteen years. Her conduct was such as becometh the gospel. She possessed a meek and quiet spirit, which in the sight of God is of great price. She was regular in her attendance on the means of grace. While her health and strength permitted, she took an active part in the services of the sanctuary. The infirmities and afflictions of old age she bore with entire resignation to the Divine will. By her frequent ascriptions of praise to God, she indicated the cheerful and joyous state of her mind. In the prospect of death she expressed her unshaken confidence in Jesus. He was her only hope. She departed this life in the prospect of a "joyful resurrection."

"Like a shock of ripe corn,  
She enter'd heaven above;  
Ripe in unfeign'd faith,  
Ripe in hope and love.

Death brought the pilgrim sweet release,  
Her end was calm, her end was peace."

May her sorrowing friends and the writer meet her in heaven. Wm. WHITE.

2. EMMA GILBERT, the subject of this sketch, was born at Hinckley, April 24th, 1834. From a child she knew the Scriptures. Although her parents were not religiously inclined, she attended Stock-

well-head Sabbath-school till she was fifteen years of age. She was then taken from school and was led away with the vanities of this life. In 1853 she was married to Thomas Gilbert, and for six years they both lived in disregard of religion, seldom attending a place of worship, but desecrating God's holy day by walking the fields and lanes in search of pleasure. In the spring of 1860, she had a dream of future punishment, which made a deep impression on her mind, and on the mind of her husband, and brought them to our chapel Derby-road, Hinckley. They received the engrafted word with meekness, were made new creatures in Christ Jesus, and became members of our society, "being instant in season and out of season."

Her last illness was of short duration, yet her confidence was bright, and her hopes were firmly fixed upon the Rock of Ages. She had an impression from the first that she should die; but this gave her no alarm, her peace was made with heaven, and she waited her Lord's time. On Sunday, February 9th, she said to her husband, "I shall not die to-day; but I shall die to-morrow." He asked, "who told her?" She replied, "My dear Jesus." Her friends came round her bed. She exhorted them to meet her in heaven. Getting hold of her mother's hand, she said, "Mother, will you meet

me in heaven? but you must go to chapel." Her brothers and sisters were next in like manner addressed. To her husband she said, "Thomas, I know you will meet me in heaven." On Monday, February 10th, 1862, her happy spirit took its flight to the Paradise of God, in the twenty-seventh year of her age. On Thursday her remains were interred in our beautiful cemetery; and on Sunday, February 16th, her death was improved by the writer in our chapel at Hinchley, to an overflowing congregation, from Psalm xxiii. 4. But, what is more important, ere the service concluded, one female came forward to join our church, and so fill up our broken ranks. May the Lord help us. Amen.

ARTHUR BRANLAND.

3. ELIZABETH DYSON, of Greetland, Halifax Circuit, was born Oct. 16th, 1842. When a child she was distinguished by a meek and quiet spirit, and by a modest and retiring disposition. When she was about twelve years of age, she began to attend our Sabbath school; and as she made considerable progress in learning, and was piously disposed, she was put into the select Bible class, soon after she was fourteen years of age. In those early days she was admired for her regularity, orderly conduct, and thoughtfulness.

Four years ago she attended a course of revival services at her usual place of worship, and became deeply concerned about her soul's salvation. Yes, such was the deep distress of her mind that she could scarcely sleep till she had found peace with God through our Lord Jesus Christ.

At the close of the week, at the fellowship meeting, February 13th, 1858, it pleased God in mercy to grant sweet peace to her troubled heart. She then united with the people of God, and she continued a member till the day of her death. During these four years she was an ornament to our society, and she attended the public and private means of grace when health permitted.

It was her constant practice, morning, even, and at noon-day to retire and hold converse with her heavenly Father, who rewarded her openly. When I had the pleasure of seeing her in her usual place of worship of late, I beheld in her countenance marks of consumption, and indications of her approaching end. But in all her afflictions she was patient and resigned to the Divine will. To her mother she said, "Do not fret, mother, the Lord will do what seemeth to him good." Again she was heard to say "Praise the Lord, bless the Lord." And being assured that all things work together for good to them that love God, she said, "I shall miss

many things, that is, the evils of this life, if I die." She talked as calmly about her departure as if she were about to take a journey of pleasure, and made arrangements for her class-mates and the writer to attend her funeral. She also spoke of her religious enjoyments. To her companions she said, "I have no fear of death. Religion is the one thing needful. I have a bright prospect of heaven." A similar statement of her safety she gave to the writer when he visited her. Thus talking, and blessing, and praising God, she departed this life for a glorious life in heaven, on the 13th day of February, 1862, in the twentieth year of her age.

A. WORSNUP.

4. HANNAH GILL, of the Park, in the Allendale Circuit, departed this life, January 17th, 1862, aged fifty-eight years. She continued without a personal interest in the work of Christ till July 1852, when through the agency of Primitive Methodism, she became conscious of her lost and undone condition, and was consequently induced to fly to Christ, the sinner's only hope and help. But for several years previous to this, her conduct was such as was calculated to put to the blush many a professed follower of Jesus. Within five years after her conversion she had the satisfaction of knowing that all the members of her family were converted to God, which indeed seemed to be the full realization of her highest earthly wish. She regularly attended her class till November 1858, when she became heavily afflicted with a tumour in her mouth, in consequence of which she had to undergo a severe surgical operation in Newcastle Infirmary. After several weeks confinement her health again began to recruit. But the return of the tumour rendered another operation necessary, in August 1859, which her wasted energies never surmounted, her constitution having been sapped thereby. In 1860, heart disease made its appearance, which eventually proved the cause of her death. But never during her heavy and protracted illness, was she heard to murmur or complain at the dealings of her heavenly Father, knowing that He is too wise to err, and too loving to be unkind. The call of the writer (her only son) to the Primitive Methodist ministry, (which took place nine weeks before her death) was to her a heavy trial. But though it awoke the strongest emotions of a mother's nature, it never called forth an expression of unwillingness for him to go. On being interrogated on the subject, she replied, "Yes, since the Lord wants him he must go." Her death was somewhat unexpected by the family, and consequently

tended to deepen their grief. But they mourn not as those without hope, she having left behind in the records of holy living and happy dying, a bright testimony that she had on earth received a meekness for the inheritance of the saints in light.

On the day previous to her death, one of her daughters asked her if she was happy. "Yes," she replied, (as well as her faltering voice would admit) "Jesus will not leave me now." She then requested a chapter of the dear old Book to be read;—many a time its precious promises had lifted up her head. Surely they would not lose their virtue now? No. The 14th chapter of John's Gospel was read; and when these sweet words fell upon her ear, "In my Father's house are many mansions," "Yes!" (she exclaimed) "I shall soon see them, and occupy them for ever." And then, as if the symphony of the skies had caught her spirit's ear, she exclaimed,—

"And when I lose this stammering tongue,"  
I'll sing as loud as they."

She then earnestly and affectionately requested the members of the family present to meet her in heaven. A short time before her spirit took its flight to its father-land, she exclaimed, "I am not afraid to die; all is well!" These were the last words she spoke. "All is well" gladdens our hearts below. "All is well" echoes through the courts above. May the reader and writer strive with all our ransomed powers, to meet with those who have gone before, and especially to meet Jesus there!

JOHN GILL.

5. Died at Binbrook, in the Market Rasen Circuit, on the 10th of February, 1862, JOSEPH HOGG. Our friend's early life was spent according to the course of this world, in folly and sin; but about thirty years ago, he was induced to attend a camp meeting held at Binbrook, and while the gospel message was being proclaimed, light broke upon his mind, and the all-absorbing question with him became, "What must I do to be saved?" His mental struggle was great, but he soon found peace in believing. His goodness, however, was as the early dew, it soon passed away. During his apostasy he frequently reflected on the times of refreshing and seasons of grace he had enjoyed in the communion of saints, and he at length resolved to return to the Shepherd and Bishop of his soul. Twenty years ago he was restored to the favour of his Heavenly Father, and joined our society at Binbrook. His piety, during his Christian life, was unquestionable. As an epistle, he was read and understood by those who surrounded him; he was

remarkable for his attachment to the ministers of God: he loved their company, converse, and prayers. He was also a lover of God's Word, and made it the guide of his life; its precious promises cheered and enriched his soul, and sustained him amid the trials of his pilgrimage. Prayer was his delight, and he believed in its power with God. He was accustomed to pray for each member of his family separately at the throne of the heavenly grace, and his prayers were answered on their behalf; and he had the unspeakable happiness of seeing some of his family converted to God and united with the church. Three months ago, when returning from a visit to his daughter, his horse stumbled and fell, and threw him out of the cart. By the injuries he sustained he was for some time confined to his bed; and his sufferings were severe, but he bore them with Christian patience. During his affliction I visited him, and found him exercising an unwavering confidence in God, and calmly waiting the coming of his Lord. When visited by some of his class-mates, he gave satisfactory evidence of his acceptance, and told them that when he was gone, they need not be afraid to tell the people Joseph Hogg was gone to heaven; they need not make use of "ifs" and "buts," for he was going direct to heaven. When asked if the angels had come to bear his spirit home, he replied "Yes, they have all come;" and then, without a lingering groan, he calmly fell asleep in Jesus. WALLIS ANDREW.

6. LEAH NORTH died Feb. 2nd, 1862, in the twenty-ninth year of her age, at Kensington, Hammersmith Mission, Middlesex. Before her marriage her name was Linney, and the place of her nativity was North Marston, Buckinghamshire. At the age of two years and eight months her mother died, and her father, distressed in mind from his loss, enlisted as a soldier. So poor Leah was left to the care of her relations, who were very kind, and sent her to a week-day and Sabbath school. The instruction she received there was not entirely forgotten by her, though, like many others, she was deluded with the short-lived pleasures of sin. When in this state the Holy Spirit powerfully operated upon her mind, and at the age of thirteen she resolved to lead a new life; but her goodness was as the morning cloud and early dew, that passeth away. She again gave vent to the propensities of a depraved nature. Her besetments were music, dancing, and ungodly company; she followed this course till about the age of seventeen, when, under the influence of the Spirit,

she was led to a Primitive Methodist place of worship, and under the soul-stirring sermons and powerful appeals to the conscience of brother John Wright, who was stationed in the Aylesbury Circuit, her soul was awakened from sleep. She at once resolved she would serve the Lord; she acknowledged her ignorance of the plan of salvation, but preachers and members took her by the hand, and she soon rejoiced in the happy sense of sins forgiven. In the year 1851 she united in marriage with Isaiah North, and shortly after removed from Aylesbury Circuit to Hammersmith Mission, and ever since she has been in the society there. Her conduct adorned the doctrine of the gospel; her life was hid with Christ in God, and the evidence of her acceptance in Christ, realized at her conversion, she never lost. Her affliction was short, but her sufferings were great, but she endured all without a single murmur or complaint. Before her affliction she dreaded death, but the Almighty, who had given her grace to live, now gave her grace to suffer—grace to part with all things, even the darling babe from her breast, and grace to die; the dark entrance to the grave was now lighted up with the hope of the gospel; death had lost its sting, and the grave its victory. To every question relative to her happiness and safety she readily responded, while heavenly joy beamed in her countenance. She trusted fully in Christ; in Him she lived and died. A pious and affectionate husband and four children mourn their loss. "Let me die the death of the righteous, and let my last end be like hers."

H. ELTON.

7. DIED at Southbergh, Rockland Circuit, January 31st, 1862, aged sixty-one, MARY WHYETT. When about thirty-four years of age, she began to sit under the Primitive Methodist ministry; soon the word produced its blessed effects on her heart. Godly sorrow was followed by faith in him who is able to save; and then she said, "This people shall be my people and their God shall be my God." But after some years she lost her confidence through unwatchfulness; no rest however could she find until she returned to the Shepherd and Bishop of her soul. She again joined our people and continued a member until she died. Her affliction was severe,—she was not able to lie down in bed for ten months, and the last three weeks of her life she could not bear to be removed from her chair. But she bore all with the greatest patience. She had however, a hard struggle to give up her husband and a grandson that she had brought up; but

at last she became fully resigned, and said, "The Lord's will be done." From that time her confidence grew stronger and she repeated several times,

"There I shall bathe my weary soul  
In seas of Heavenly rest."

Her aged mother sitting by her side, she reached out her hand, and said, "Mother, mother, my dear mother, you must lead a different life, or you will never meet me in heaven!" Then, turning to her husband, she said, "I must leave you; that crown of bright glory is waiting for me." On one occasion, the writer said to her;

"Yonder's my house and portion fair,"  
she smilingly said,

"My treasure and my"—

but could say no more, but clasped her hands in token of victory. Sister Bowen came in and said, "The Lord will give dying grace;" and she said, "Living grace too;" and thus departed to be with Jesus.

E. READ.

"The memory of the just is blessed."

EARTH has another vacant chair, but heaven has gained another redeemed spirit.

8. CATHERINE TOY, the subject of this sketch, was born at Penzance, Cornwall, in May, 1838, and died at St. Ives, February 7th, 1862, in the twenty-fourth year of her age. Her parents came to reside at the latter town, when Catherine was in her childhood, and for more than twenty years they have held sittings in our chapel; yet I believe most of the family remained unrenewed by grace, till rather more than two years ago, when our departed sister, according to her own statement, became decided for the Lord. One of our leaders states that while in chapel he was much concerned about her immortal spirit; and though the enemy repulsed him, and would have kept him back, he took up the cross and spoke to her on the subject of religion: deep conviction took hold of her, and in the week following, when he saw her, she desired him to pray for her; and after a long and mighty conflict the Lord spoke peace to her soul. And a few days before her departure she told me that at that time she understood what she had long wanted to know, and that was the meaning of the "still small voice," and added, "I have retained a consciousness of sins forgiven to the present time."

My dear friend appeared always to look at the sunny side of things; with beautiful simplicity she dwelt on God's mercies, as well as on his chastisements; so that she saw the bright side of the

cloud. In her class meeting her language was that of holy confidence: often did she exclaim, "I do love Jesus! yes, I do love him more and more! Bless his holy name." Her soft cheerful voice, and kind loving looks were spontaneous, and acted like magic on her class of girls in the Sabbath school; hence they esteemed her highly, because she always endeavoured to imbue their minds with the high principles of Christianity. She said, with tears flowing down her cheeks, just before her end, "I always did love little children, and many times when they have been naughty in other classes, they have been sent to me. I have spoken kindly to them about Jesus, and they have learned their lessons with pleasure. Only the other day, a little girl came to ask me how she could get converted?" Here her feelings seemed to overpower her. Alas! that her life's journey should be so soon ended. Her constitution was delicate, disease took hold of her lovely frame, and on February 3rd, I saw the spirit would soon wing its way to glory. I said, "You are going home;" "May I go?" was her reply, I said, "Yes." "Oh! praise Him, I shall soon be home." In the course of the day when her dear mother and other friends were weeping, she said, "Don't weep, Ma, I trust my removal from you will be the means of drawing you nearer to Christ." She had often prayed for her parents, and had also set before them a good example, in reference to temporal and spiritual matters. On the Lord's day, when she returned from school, instead of sitting down to dine with the family, she would take her Bible, and retire to her chamber to read and pray. She did not approve of cooking and feasting on the Holy Sabbath, she knew that the soul must have supreme attention, and she worked out her idea of holiness in the practice of every day life. Her devotedness to the Saviour testified to others that she felt the power of that delightful sentiment of Paul, "While we look not at the things that are seen; for the things that are seen are temporal; but the things that are not seen are eternal."

Her modest, neat appearance was commendable. She did not conform to the world in dress; O no, her treasure and her heart were in heaven, and when the rude hand of death was unclothing her immortal spirit, she exclaimed, "I have made every sacrifice for Christ. Bless his holy name. He brought me through persecution and affliction, and he will not leave me now!" At another time she said, "My feet are in the river, but I fear no evil." A holy

quiet reigned within, and it may be truly said, that our young sister passed into eternity without a struggle or a groan, under the shinings of the eternal ones, to a land of celestial light and love, where all is one brilliant flood of glory. To my sister, Catherine Toy, it was not the valley of death, but the valley of the *shadow of death*." I trust that her holy example and earnest prayers will be the means of drawing her dear parents to Jesus.

Her bereaved mother filled her daughter's place in my class last week, and her only and very dear brother, joined friend Jennings' class last Sabbath; so that I hope, although the reaper has cut down one of our flowers, others will bloom and unfold beneath the beams of the Sun of righteousness. May it be the case for Christ's sake. Amen.

JANE HARVEY.

9. MARY ANN HORLOCK, of Newport, Isle of Wight, was born March 9th, 1811, and died January 21st, 1862. She is said to have had serious impressions from her childhood, but she did not experience a change of heart, until about sixteen years of age, when a sermon, preached by the Rev. J. Bishop, in Wodehill Chapel, Newport, from "Will ye also go away?" was the honoured means in God's hands of her salvation. She joined the Primitive Methodist Society about the year 1840, and retained her membership until the time of her decease.

She was a Sabbath-school teacher for at least twenty years, and was distinguished for her regular attendance, and faithfulness in the discharge of her duties. She suffered much, but bore her sufferings with Christian calmness and resignation. Her last words were "Come, Lord Jesus, come!" W. BAITSON.

10. MRS. SARAH CROXSHALL, whose death we here record, was born at Aston-on-Clun, in May, 1837. Her parents are members of the Established Church, but sometimes attend our meetings. She began to attend our services when quite young, and formed a very strong attachment to our people. She was induced to attend a camp-meeting some six years ago, at Leemore Common, where she became convinced of her lost state. The next day she attended a tea-meeting held at the same place, and in the public meeting after, found redemption through the blood of Christ. She at once joined in Church fellowship with us. Her life was remarkably consistent. She preferred plainness of dress to the fopperies of fashion, and the quiet discharge of her home-duties, to gossip in neighbours'

houses: She was very retiring in disposition, and noted for affectionateness and kindness. She was married to Brother E. Croxshall, now one of our local preachers, in December, 1860. Their life was happy. The meetings were held in their house. She was a strong-built, blooming woman, who to all appearance, had a long, useful, and happy life before her. But often where we least suspect it, the Destroyer stands with uplifted arm to crush the earthly house into the dust. It was so in this case. Our beloved sister was taken ill in the third week in January of the present year, and to the surprise of her friends she said she was sure it was unto death. She heard the voice of the messenger of God calling her home. Some people, the doctor included, thought it advisable to remove the meetings, but she insisted on their being continued there, affirming that the praises and prayers of God's people in her house were more valuable to her than anything else. She was calm and happy through the whole of her brief affliction; sometimes her language was that of triumph. She frequently alluded to her departure. The fear of death was removed. She died in the triumph of faith at Holderly, in the Church Stretton Branch, of the Bishop's Castle Circuit, February 8th. In her death the Church has lost a valuable member, her husband an affectionate wife, the ministers a sympathising and helpful friend, and the world a good citizen. She is gone, and we meekly bow to the will of the Highest. But her light has not been extinguished, only lost in the eternal brightness. WILLIAM JONES.

11. Died at Newbury, February 10th, 1862, ANN WOODWARD, aged twenty-two years. She was the subject of early impressions, which saved her from many vices, to which youth is generally exposed, and she was blessed with a pious father, who endeavoured to restrain her youthful mind, and to impress it with the things belonging to her present and future well-being.

Notwithstanding these privileges she remained a stranger to experimental religion until the sixteenth year of her age, when she was prevailed upon to make a surrender of herself to God, and through faith in the sacrificial merits of Christ she obtained peace. Rejoicing in God her Saviour she united with us, and continued a consistent member of our society until she changed mortality for life. Her class-meetings now became her special delight, which was evinced by her constant attendance, her place at the house of God being seldom empty. She was indeed a pattern.

During the year 1861, she was laid up for a long time with fever, and it was then thought that she never would be able to be out again; but she so far recovered as to be able to walk about. She took cold, however, which completely prostrated her again, and brought on her end with great rapidity. Her sufferings were of a painful nature, yet they were borne with becoming patience and Christian fortitude. Some few days before her death she was particularly earnest in her exhortations to her mother, entreating her to seek God, and meet her in heaven. She also remarked, "When I arrive in the happy land" I will sing, "There will be no more sorrow there." As her extreme weakness rendered speaking difficult, she was requested, provided she should not be able to speak at the last moments of life, to wave her handkerchief in token of victory if all were right; and this she was enabled to do for several seconds; and after a few convulsive struggles her happy spirit took its flight to rest. Her mortal remains were placed in their resting-place on the 14th day of February, amidst weeping friends and relations. The death of our sister has been the means in the hands of God of leading a brother and sister of hers to seek peace through believing, and they have filled up her place. May they all meet in heaven.

THOMAS CUMMINS.

12. Died at Biggleswade, in the Bal-dock station, February 22nd, 1862, MARY ARNOLD, one of the oldest members of our society there.

In the year 1848, Brother J. Guy made his appearance in this town as a Primitive Methodist missionary. He sounded the Gospel trumpet, and many flocked to hear him, among whom was sister Arnold. While listening to the truth, "as it is in Jesus," she was convinced of her sinful state and fled to Christ, found peace through believing, and at once united with the infant cause. At that time the class met in what is commonly called a "Van hovel, or a Gig house." She remained with the people of her first choice until death.

The affliction which terminated her earthly career was painful and protracted, yet she did not murmur. I visited her several times during her affliction, and always found her resting on the great atonement. She frequently repeated those sweet words of Wesley,

"I the chief of sinners am,  
But Jesus died for me."

On Saturday, February 22nd, she said her confidence in Christ was strong; and after advising her daughter to meet her in heaven, she waved her hand in



token of victory, and left the ranks below to join the ranks above, in the fifty-third year of age. ROBERT HILTON.

12. WILLIAM GULL was born in 1795 at Wolverton, in the Lynn Circuit, one of the most rural and picturesque hamlets in Norfolk.

In early life he followed the occupation of a coast sailor. The manifestation of his desires, inclinations, and pursuits, was seen in his leanings toward the pleasures of sin, merry company, the giddy dance, the sparkling glass, and the drunkard's song. Subsequently he gave up the seafaring life, and settled at his native village as an humble labourer.

About twenty years ago a gracious revival of religion broke out there through the instrumentality of the Primitive Methodists; and William Gull was one of the converts. The Lord said, "I have loved thee with an everlasting love! therefore with loving-kindness have I drawn thee." He cast in his lot with our people and adorned his profession by a holy life. His class-leader, Brother Abraham Claxton, gives him an excellent character, as being a steady, consistent, honest, unassuming Christian,—doing justly, loving mercy, and walking humbly with his God. Though poor and burdened with the cares of a large family, he was never behind in his contributions to the best of all causes. In his estimation the Saviour eclipsed everything,—was all his salvation and all his desire. His duty was his delight, and his delight was to be at the means of grace; to him they were well-springs of gladness, "Times of refreshing from the presence of the Lord." It was at one of these meetings, the last Sabbath that he was privileged to enjoy on earth, that he joined in singing the impressive lines,

"How many to their endless homes,  
This solemn moment fly!  
And we are to the margin come,  
And shortly we must die."

How true in his case. On the following Saturday he was taken seriously ill, but managed to get through his day's labour. When he reached home his family saw that he was very unwell, and requested that some medical advice should be sought; but he refused, saying, "I hope I shall soon be better." Though very ill his friends never saw him more cheerful and happy. He went up into his room, committed his soul in prayer to God, and got into bed; and while his wife was preparing some necessary things for him, he had sweetly fallen asleep in Jesus. He died February 15th, 1862. Thus the blessed religion which he had enjoyed and professed for twenty years, and which had often cheered and encouraged him on life's rugged path,

now enabled him to turn the very grapple into certain conquest. "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ." Brother Gull had finished his week's work and was ready for the Sunday rest; but the Saturday eve of life was come, and ere the morning sun dawned upon the earthly Sabbath, the Master called him

"From the wayside lodging,  
To the sweet home of peace."

And he began the eternal Sabbath in heaven.

"Chime on, ye bells, again begin,  
And ring the Sabbath morning in,  
The labourer's week-day work is done,  
The rest begun—

Which Christ has for his people won."

W. THORSEY.

14. My dear mother, LIZZY BENNETT, of Old Radford, Nottingham Second Circuit, departed this life 17th February, 1862, in the sixty-fourth year of her age. From my earliest recollections, she feared the Lord, and was united with the Primitive Methodists, at Selston, in the Belper Circuit. And to her precepts and example, under God, I attribute my first religious impressions; and never while memory holds its seat, shall I forget her solicitude for my spiritual weal. Her earthly career was connected with trials of no ordinary kind for many years. And under some of these trials, as she subsequently informed me, she was assailed with powerful temptations; but grace enabled her to triumph. The luxuries of life she had not; but still her habitation was a scene of cleanliness, comfort, and order: economy and industry, were the habit of her life. And I trust her practical lessons, both of a moral and religious character, will not be lost upon her surviving children. She lived to see her four sons converted to God. John and Thomas are local preachers in the Belper Circuit, Henry is an exhorter in the Nottingham Second Circuit, and myself a travelling preacher in the Pontefract Circuit. And I hope and pray that the sudden removal of my dear mother to the eternal world, will, under God, lead all her sorrowing children to seek a saving interest in Christ.

The evening before her departure she attended the public worship of God, and after some religious conversation with my brother Henry, who had been speaking in public at Old Lenton, they retired to rest. About four o'clock the next morning she was awake with a cough, and in a few minutes expired, without articulating a single word. "Watch therefore; for ye know not what hour your Lord doth come."

W. BENNETT.

## P O E T R Y.

## 1. THE SILENT LIFE.

THE inward and the silent life,  
 Ah! who shall tell of this?  
 The life that's hid with Christ alone,  
 To Him confest, to Him is known.  
 The life of perfect bliss.

The life that's rooted deeper down  
 Than passion, lust, or pride;  
 And yet upspringing higher far,  
 And grander, too, and mightier  
 Than anything beside.

The life that loves to be alone,  
 And feed on solitude,—  
 And ponder on God's Holy Word,  
 And watch and wait upon the Lord,  
 And thus get fortitude.

And yet that learns to feel for all,  
 Who fellow-feeling claim;  
 To laugh with those who laugh, and  
 mourn  
 With those by grief and anguish torn,  
 Or sin and madd'ning shame.

That longs, uprising from itself,  
 With all its main and might,—  
 To take the sword, and shield, and  
 spear,  
 And with a heart that knows no fear,  
 To battle for the right.

And battle with no craven hand  
 Or cold half-hearted zeal,—  
 But, foremost in the Holy War,  
 To be an earnest warrior,  
 Doing his duty well.

Be this my part. O may I live  
 In Christian fealty,—  
 Spending each day the silent hour,  
 Learning Thy love, Thy truth, Thy  
 power,  
 Growing, O Christ, in Thee.

Teach me Thy will, that thus I may  
 Triumphant march on,—  
 And love to live, and live to love,  
 And labour here, but look above,  
 Until my journey's done.

WILLIAM JEVES STYLES.

## 2. MUSIC.

'Tis not in the harp's soft melting tone  
 That music and harmony dwell alone;  
 'Tis not in the voice so tender and clear,  
 That comes like an angel's voice on the  
 ear:  
 They both are sweet, but o'er dale and  
 hill  
 For me there's as beautiful music still.

I hear it in every murmuring breath  
 That waves the bells of the purple  
 heath;  
 In the watchdog's bark, in the shepherd's  
 song,  
 In the rustic's laugh, as it echoes along;  
 In the whizzing sound of the wild bird's  
 wing,  
 There's music, there's music in every-  
 thing.

There's music in the evening breeze,  
 When it sweeps the blossoms from the  
 trees,  
 And wafts them into the moonlit heaven,  
 Like fairy barks from their anchors  
 driven;  
 And they through the clear and cloudless  
 light  
 Float in a waveless sea of light.

There's music too when the winds are high,  
 And the clouds are sailing through the sky;  
 When the ocean foams and lashes the  
 shore, [roar;  
 And the lightnings flash and the thunders  
 Then, then, in the tempest's jubilee,  
 There's music, and beauty, and grandeur  
 for me!

There's music, sweet music, where insects  
 play, [of day,  
 When they burst into life and the light  
 And shake such sounds from their shining  
 wings,  
 As the wind makes in murm'ring o'er  
 'harp strings;  
 In the song of the birds, in the rippling  
 streams,  
 O, these are such sounds as we hear in  
 our dreams!

There's music most blest in the house of  
 prayer,  
 O the sweetest and loveliest of music is  
 there!  
 While hearts and voices together blend,  
 And their mingled tones above ascend;  
 There is the holiest music given  
 From the heart's warm altar up to heaven.





*William Cowen.*

# THE Primitive Methodist Magazine.

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OCTOBER, 1862.

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## BIOGRAPHY.

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### 1. MEMOIR OF MR. RICHARD TURNER.

WHEN a good man dies he leaves behind him that which is infinitely more precious than earthly riches or worldly honours—a good name, fragrant with many a virtue. Fame may raise for him no chiselled monument to perpetuate his memory—history may fancy she has nothing worthy of record, and poetry be silent on the subject; yet though bard, sculptor, and historian pass him by, he has nobler honours than they can give, for his record is on high, and his sterling virtues will raise for him a monument in the hearts and affections of the pious; and the influence of his life shall be felt through coming time. If he alone is truly great who is truly good, then it is clear that the deeds most worthy of record are those accomplished through the piety and prayers of God's saints; for they are the great benefactors of their race, the noblest sons of men. To record their deeds, and pay some tribute of affection to their memory, is a grateful task, yet withal one of such solemn importance, that it is desirable some angel's hand should guide the pencil.

The subject of the following sketch, Mr. R. Turner, of Halton, Preston Brook Circuit, commenced his mortal career in February, 1812, at Risley, in the parish of Winwick. Up to the age of fifteen, he lived after the course of this world. About that time the providence of God led the Primitive Methodists to labour in that part of the country. Through the singularity of their appearance and mode of worship, he, in connection with many other ungodly youths, was constrained to go for the purpose of making sport; but while he listened to the plain, earnest, and pointed appeals of the preachers, the arrow of conviction entered his heart, he was made to see the exceeding sinfulness of sin, and feel the weight of his burden.

About that time powerful revivals were taking place in the country around, and among the rest, this hardened spot, where resided the subject of this sketch, was visited with a copious outpouring from on

high. The Lord was with His servants, and magnified the Word of His grace. Night after night witnessed fresh victories for the Redeemer's cause. Among the rest our departed friend bent his knees in prayer, and from his smitten heart sued for mercy. Ere long light broke in upon his soul; his load of guilt was removed, and he arose from his knees a pardoned sinner.

For about seven months he held fast his integrity, and rejoiced as one having found a precious pearl; but the enemy let him have no rest,—he saw in the youthful disciple signs of future usefulness. Unhappily, after repeated attacks from the enemy, he yielded to the force of temptation, and was robbed of his peace. He records in his journal, "For two weeks I was a miserable backslider; the distress of mind I felt on this account I cannot describe." It pleased God, however, to pity his grief, and restore unto him the joys of His salvation. This restoration was effected through the instrumentality of Mr. William Taylor; and from that time he remained a consistent Christian and a devoted member of the Church of his choice.

In September, 1830, his name appeared on the plan in the Preston Brook Circuit as a local preacher. His public ministrations were creditable to himself and profitable to his hearers; but we do not wonder at this, for he had learned the true secret of pulpit power. In his closet he cultivated close communion with his God and an ardent attachment to His Word. 'Twas there, alone with his Bible and his God, that he received those rich baptisms of the Spirit which rendered his public efforts so useful. He prayed in secret, and was thus rewarded openly.

The March Quarterly Meeting of 1832 deemed him eligible to enter the regular ministry, and accordingly proposed him for the itinerancy. The importance of the work pressed heavily upon his spirit, and all who knew him well will believe his sincerity when he says, "It was with much fear and trembling that I entered upon the work." His first station was in his native circuit, whence he removed to Preston in Lancashire, where, as his journal records, he saw many souls brought to Christ. Even now, after the lapse of twenty years, there are some in that station who retain the most pleasing remembrances of him, and to them his name is as precious ointment poured forth. The Conference held at Sanderland in 1833 stationed him again for his home circuit, whence he was sent to the Irish Mission, that field of labour then being under the care of the Preston Brook Station. Here he was in labours more abundant, but the Almighty's hand sustained him, and made him a blessing.

Notwithstanding the many difficulties of the station, the rough roads, long journeys, numerous preaching engagements, street missioning, extensive family visiting, and after all, inferior accommodation, we find in him no yielding to the flesh, for on a careful examination of his

journal, which contains a full account of his labours here, we find not a single word of complaint at having to sustain these adversities, or regret at having entered this distant station. His journal records as a matter of course, that he walked eight or ten Irish miles, visited twenty or thirty families per day, and preached ten or twelve times per week, mostly out of doors. And in the midst of all, an earnest longing for deeper fellowship with his God, and an intense desire for the salvation of souls, were the two sentiments that filled his mind. It would be gratifying to record many circumstances of interest which occurred here, but we forbear; suffice it to say, that he was exceedingly blessed himself, and made a blessing to many. The Lord was with him, and owned his labours in the salvation of many souls, and no marvel—for this he prayed, lived, and laboured; the promises of God's truth were grasped with firm, unyielding faith, and were abundantly fulfilled.

By the directions of the March Quarterly Meeting, he was again recalled to Preston Brook, and here again he is distinguished for the same consistent deportment, prayerful spirit, and burning zeal for the Lord of hosts, as have shone so brightly in his previous life. The old inhabitants of this station speak of his labours here with feelings of peculiar interest; his self-denial and devotedness as a young preacher were remarkable. We have been told, on good authority, that while he laboured in this circuit, he regularly devoted two or three days per week to fasting and prayer.

His missionary enterprise was great. From the time he commenced the preaching to the time of his death, he had great faith in open air services and well conducted family visiting; and this is not surprising, when he himself had witnessed the vast amount of good effected through these kinds of Christian effort. He was the first Primitive Methodist missionary who succeeded in raising a cause in the town of Runcorn. And this place alone is a standing memorial of his peculiar aptness for that sphere of labour, and the adaptedness of this nature of work to reach the masses of society; his labours here will never be forgotten, and eternity alone will reveal the full amount of good effected through his instrumentality. The writer has met with devoted individuals in different parts of the country who received their first good under his ministrations in Runcorn; thus the good seed he scattered there has been carried into different localities, and continues still to bear fruit to the honour and glory of God. It would seem that Runcorn was made the head of a mission, and connected with it were several other places, some adjacent, others distant, each of which held a place in his affections, and was the burden of his most earnest prayers.

After labouring here for a short time he reports, "The mission is in a healthy state, about fifty souls joined to our church." And in the coming

day many who then joined other churches will ascribe their conversion to his agency. The March Quarterly Meeting of 1835, appointed him to labour on the Altrincham mission ; thence he removed to Stockport, where he laboured for a time, and was then stationed to Manchester, and in each place he saw the hand of God revealed in the conversion of many souls. After spending about six years in the mission work, he retired from the regular ministry, and came to reside at Halton, where for twenty-four years he has lived to witness a good confession. From the time he settled here to the time of his death he stood at the head of this small society, and filled the office of a local preacher in the circuit. As he was identified with the early struggles of this society in its organisation, he always felt a glowing interest in all things relating to its welfare. Consequently, while his death is lamented by the circuit as a whole, it is felt by this society in particular, for the relation he sustained to it partook more of the nature of the relation a father sustains to his family, than that of an official to a society. His prudence, piety, and good management of all things relating to the interests of Zion, were sufficient to gain for him the confidence of his brethren, and make them feel at ease in his appointment to any office.

He was no place-loving and fame-seeking votary, impatient when checked, and resentful when controlled, but in these things he obeyed the rule of his Lord, and took the lowest seat, and moved not until bidden to come up higher; and usually, before the invitation was accepted, he had to be pressed to ascend. This we ascribe in part to his native modesty ; but more particularly to his fine views of Christian humility, for while he exemplified all the virtues of the Christian character, the grace of humility shone in him with peculiar beauty. As a Christian he was exemplary. He was not a fiery meteor arresting the gaze of the passers by, and exciting astonishment, but a fixed star, shining with constant and steady brightness—we always knew in what point of the Christian hemisphere to find him. He was not a demonstrative man—being much opposed to parade and ostentation—but he was a living epistle, read and known of all men. His piety was deep, sound, and practical, a vital principle full of life and beauty, that had taken firmly hold of the entire man, and made its existence felt in his every day life.

Doctor Johnson says it is at home where every man is known the best, for smiles and embroidery are alike occasional, and often employed for selfish purposes ; but when a man enters his family circle, all semblances are thrown off, and he appears in his true character. If there is truth in the above remarks, it is gratifying to remember the Christian spirit ever manifested by Mr. Turner in all his family relations. At home with his family, as well as in the assembly of the saints, he was the same humble and devoted Christian. His piety, too, was of a decided character, not accommodating itself to the whims, wishes, and sinful tastes of degenerate



man, but there was a completeness about it ; it was like a well fitting garb that clothed the entire man ; hence, while he desired most ardently to live at peace with all men, to accomplish it, he would never compromise his religious principle, and lower the standard of Christian character. On this point he was firm and unflinching, though he was well tried ; for the extensive business connexion he superintended, brought him regularly into contact with almost every shade of temper ; yet he was ever the same, not rising and falling with the tone of society, but in all circles showing what beauty there is in entirety of character. The provincial paper recording his death, speaks advisedly, when it says that as a tradesman, all who knew him admired the evenness of temper and Christian spirit he manifested in all his business transactions. The Rev. R. Hill, who knew him intimately for twenty years, says, " I never knew a man who acted more perfectly and constantly on the apostle's injunction. 'Not slothful in business, fervent in spirit, serving the Lord.' He loved his Saviour and he loved His cause, and deemed no sacrifice or labour too great to promote its interests, and nothing seemed to afford him so much pleasure as to witness the prosperity of Zion. He loved his wife and family, and manifested the ardour of his affection by toiling to promote their temporal comfort and spiritual welfare. As a friend I ever found him sincere, generous, and constant ; in short, I have always regarded him as one of the most excellent of the earth, and hope to meet him in heaven." Witnesses from opposing points have testified in his favour, and on the grounds of his Christian worth are finely agreed. The numerous testimonies furnished by disinterested parties on this point, are most uniform ; men who seem to have no religious concern, as well as devoted saints, aver that he has gone to heaven " If ever soul from earth ascended." His reverence for the Word of God, his devotion to the interests of Zion, and his love for the means of grace were sincere and abundant. He was no sectarian, his heart was too large and liberal to cherish those contracted views peculiar to sectarian bigotry. He could commune with all saints, yet he was a most devoted Primitive Methodist. He regarded its polity as being adapted to the liberal spirit of the age, its inner means as well calculated to promote the life of religion in the soul, and its doctrines as irrefragable, because founded upon eternal truth ; hence he supported its government, attended its means, and faithfully preached every article of its creed. As a preacher he was very acceptable. His pulpit talents were about mediocrity, and these sanctified by Divine grace, and well trained by a systematic course of preparation for his public efforts, rendered him an efficient and respectable preacher. He was, as far as his time would allow, a diligent student, not spending his spare moments in idle gossip, but storing his mind with useful material, that would serve him when called upon to minister the word of life. And not to do this when time

and opportunity were afforded, he regarded in any one as unwarrantable presumption, and inexcusable slothfulness. The rule upon which he seemed to act, was that laid down by a worthy minister of Christ, "When you enter your study make such preparation for the pulpit as though you were going to depend entirely on your own unaided power, and when you enter the pulpit, depend as entirely on the Spirit's aid, as if you had made no preparation at all."

His arrangements for the pulpit were neat and orderly; and his sermons well digested, sound and practical. He was not a son of thunder but of consolation, and right well he filled his appointed sphere; his particular failing, if failing it may be called, was want of confidence in the pulpit; yet, as a rule, there was a sweetness about his discourses that carried a healing to many hearts. His one wish was to be useful; his one aim, the glory of God.

As an office-bearer in the church, he enjoyed the confidence and affection of his brethren; as a proof of this, he was chosen by them to fill some of the most important offices a layman can hold; several times he was delegated to District Meetings and Conferences; and in all business meetings he was characterised by Christian charity; he would not take advantage of an erring brother, but would gladly cover with the mantle of charity his failings, and pray and hope for better things: forbearance was with him a ruling principle. He thought the spirit of worldly policy should have no part in Church meetings, but the spirit of the Gospel; and that wrongs should be rectified on New Testament terms. This endeared him to his brethren and gave influence to his remarks.

As a tradesman he was honest, upright, persevering, and prosperous; he sought first the kingdom of God, and other things were added.

As a father and a husband, he was kind and affectionate; the spiritual welfare of his family lay near his heart, and hundreds of times he has prayed with them and for them; whatever the press of business, or urgency of worldly affairs, family worship would not be neglected; but he regularly gathered his family around the domestic altar, and besought heaven on their behalf. Oh may these prayers be answered. As a husband he was a pattern; his partner being in the furnace of affliction for many years, was most peculiarly the object of his kindest attention, and tenderest affection. When fatigued by the days' business, his first thoughts were for her, and his first inquiries after her state—but he is gone, and the lone widow is left as a trembling reed in a bleak wilderness. Sudden and shocking was the stroke that stopped his earthly career. On the 12th of June, 1862, he was particularly cheerful, and attended to his business with unusual spirit, but alas for the frailty of earthly hopes! even then the angel of death was near. After partaking of supper as usual, and enjoying a lengthy conversation with the Rev. S. Stafford, then on a visit, he was smitten with apoplexy, which terminated his earthly

career in a few hours ; he did not seem to be conscious himself of his near approach to eternity when first stricken, or, if conscious, would not distress his family by revealing the fact, but he seemed to indulge the hope of being better after a little rest ; but alas ! soon the power of speech was gone, and he became unconscious of what was taking place around him. Just before he expired, he cast a glance upon some branches of his family and sweetly smiled, and then he instantly closed his eyes in death. The scenes and sensations of that night will never be forgotten. We should certainly have liked some sign, some word from him at parting, but no ! our heavenly Father willed it otherwise. And yet such signs and assurances would not have strengthened our faith in his final safety ; of this we have no doubt. Heaven give us submissive grace to bow in meekness to His will, and kiss the smiting hand. His earthly remains were interred in the New Cemetery, at Runcorn. The funeral obsequies were performed by the Revs. T. Jobling and M. Lewis. The scene was most affecting ; many wept whom we thought too proud for tears. By his removal, the Connexion has lost a well-trying friend, the circuit a useful local preacher, and one of its best members ; his sorrowing partner the best of husbands, and his family the kindest of parents. But he is at rest ; for while placed on earth—

—————“ his mind was still above,  
On heaven's calm verge he dwelt, breathed its pure air,  
And when death called—a step—and he was there.”

J. T. HIGGINS.

[We cannot forbear adding our personal testimony to the excellence of the character of the lamented subject of the foregoing sketch. It was our privilege to live near him during the three years we laboured in the Preston Brook Circuit, and to enjoy many hours in his company. And since then we have met him both at his hospitable home, and in various official meetings of the Connexion. The last time was at the late District Meeting at Northwich. And we have no hesitation in saying, we fully endorse all the best things said of him in the memoir, by his son-in-law. He was truly a good, kind, humble, earnest, consistent, useful Christian ; an active office-bearer in the station, and a liberal supporter of God's cause. When we received the sad intelligence of his sudden death, we were at Tunstall, just about engaging in the important services of the school anniversary ; and we were well-nigh unfitted for our work by the shock. We esteemed our departed brother very highly, and felt our sympathies for his bereaved widow and family deeply and intensely roused. But we know their “loss is his infinite gain.” “We sorrow not as those without hope.” No ; we all may meet again. Heaven help us ! Amen.—EDITOR.]

2. "Life's labour done, as sinks the clay,  
Freed from its load, the spirit flies."

"THE memory of the just is blessed;" and, especially such as have been instrumental in saving souls from death ought never to be forgotten.

JOHN PEACE, the subject of this memoir, was born February 5th, 1815, at Barwell, in Hinckley Circuit, Leicestershire. When a child he was sent to the Wesleyan Sabbath-school, and he continued to go for many years. His early life was not characterised by open profanity, neither did he mingle with the ungodly youths of his age, which may, perhaps, be attributed to the judicious counsels of a pious mother, whose aim was to "train up her children in the way they should go." Although our departed friend was strict in his morals, and abstained from the pleasures of the world, he nevertheless was a stranger to true religion, until he was about twenty-three years of age. It was on the New Year's-eve of 1838, that he went to hear a sermon preached at the Primitive Methodist chapel, by Mr. E. Morton: the text was, "No man careth for my soul." The arrows of conviction pierced his heart. The soul! the priceless soul came before him in its infinite value, the bandage fell from his eyes, and he saw himself a sinner lost and undone without God's saving grace. He at once began to cry unto God for the pardon of his sins, and by faith and prayer, he succeeded in triumphing over Satan, and he became "a new man in Christ Jesus." About two years after his conversion he began to take appointments on the preachers' plan, and was always the happiest when warning sinners to flee from the wrath to come. As a local preacher, he was acceptable, zealous, and successful; his principal theme was the atonement of Christ, and he was solemn and impressive in his manner. He was a local preacher twenty-two years.

As a member he was consistent, and his piety was never questioned, his private and public deportment being such as became the gospel of Christ. His love to God, and the souls of men, was not of a fluctuating kind, but burned with a steady and inextinguishable blaze. His house has been open to the preachers of the gospel for twenty-four years. About eight years ago it pleased the Lord to deprive him of the use of his left-hand, and from that time he was the subject of much pain and weakness; but he bore his trial with great patience. I have frequently heard him say, "Well, never mind; it's the Lord's doings, and I must bow with submission to his will;" and he has further added—

"Should pining sickness waste away  
My life in premature decay,  
My Father, still I'll strive to say,  
Thy will, Thy will, O God, be done!"

He was confined to his bed five weeks previous to his death. I called to see him on Lord's-day, March 16th, 1862, when he said,

"Satan has been tempting me much this morning, but I am trying to put my whole trust in God." "You feel Christ precious, do you?" said I. "O yes," he replied, "I feel Christ in me the hope of glory." I am—

"Bearing a momentary pain,  
Dying to live a life of glory,  
Suffering with my Lord to reign."

I prayed with him, and his soul seemed much lifted up to God. Sunday, March 30th, he appeared to be much worse, and getting nearer his eternal home, but regretted that he had not done more for the cause of Christ, and with his dying breath he began to exhort his brother, saying, "Give your heart to God, for it is high time you altered your course of life." He then turned his eyes towards his sister (who had come many miles to see her brother for the last time), and said, "Sophia, meet me in heaven." His wife then drew near to the bedside, and said, "John, Jesus is coming to fetch you home." "Yes," replied the dying Christian, "I hope He will come quickly." He then requested to be left alone for a short time, so that he might hold communion with his heavenly Father. An hour or two before he died, a friend asked, "Whether he felt Christ with him?" "Yes," said he, "as precious as ever." While the body, whose foundation is in the dust, was bending towards the grave, the soul was just preparing to take its flight, when a glorious "radiance smiled upon his wasted cheek," and he died without a struggle or a groan, and went home to God, at eleven o'clock P.M., March 30th, 1862, aged forty-seven years. He has left a widow who is in society, and three children in the Sabbath-school. May we, with his bereaved family and friends, meet him, "Where adieus and farewells are sounds unknown."

ISAAC J. HARDY.

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3. THOMAS GEORGE CROSBIE was born at Drumnakelly, county Armagh, Ireland, March 20th, 1839, and died at Mahon House, near Portadown, March 22nd, 1862. He lived according to the course of this world until he was nineteen years of age, at which time he left his home, much against the wishes of his parents.

Having found his way to England, he plunged deeply into sin, and spent all his money. Not knowing what to do nor where to go, he started for London. After proceeding as far as Edmonton, he found two shillings and sixpence to be all the money he had left, so he thought, "What's the use of going into London with half a crown, it won't keep me more than a day and a night." Hence he thought it best to stop outside the city, where lodgings would be cheaper. The next day being the Sabbath he found his way to our little preaching room at No 1, Snell's Park, and there determined upon changing his course of life. A protracted meeting was then in progress.

The next day (Monday, April 26th, 1858), Brother Thomas Morgan

informed us that a young Irishman was in distress of soul, and would be waiting at the preaching house for instruction in the way of salvation. We exercised faith at once. As we entered, he shook hands and said, "Can you tell me how I can get salvation?" "We ought to be able to do so," was the reply. And then he was pointed the straight way to Jesus. He saw the way instantly, and laid hold of Christ as his Saviour—perhaps in less than five minutes after we had met. He seemed perfectly astonished at the simplicity of the plan of salvation by faith, and in the prayer-meeting, which commenced some short time afterwards, he cried out, "O God, pardon me for not believing like this before." He commenced pointing a penitent to Christ at once, saying, "It's only believe." Upon rising from our knees, he turned round, and pointing to the pulpit, said, "My highest ambition is to stand in a place like that, and preach a good sermon." He stayed in London two months; wrote letters home, which were the means of stirring many up to seek salvation. A gentlemen wrote to him, saying, "Your whole family are groaning for salvation."

On the 30th of June following, he sailed for home, and commenced at once to lead his friends to Jesus, and succeeded with five or six, three having since died in the faith, and preceded him to glory. Just after his arrival at home, Brother Bernard Kenny, a converted Romanist, an old companion of his, was requested to visit his native place, and Mr. Russell having just come to Portadown, they met and plunged into the work of God, and a glorious revival followed,—scores and scores of souls being brought to the Lord. The year after this the great Ulster awakening took place, in which Brother Crosbie laboured almost night and day, when, as many think, the foundation of the disease (consumption) was laid, which took him away.

He laboured as a local preacher for a short time, and on September 5th, 1859, was taken out as a regular travelling preacher, by the General Missionary Committee. He laboured on the Donaghmore and Portadown mission until July 1860, and then removed to Lisburn, but here his health giving way, and perhaps being strongly tempted to desist from the work, he came home for about a month, when, being better in health, and seeing and feeling his error, he returned to his station.

He then removed to London Third Circuit, under the superintendency of Mr. Lamb, where he was much beloved by the people; but his health failing he returned home a complete wreck, and all expected his immediate dissolution. He rallied a little for a time, and then gradually sank till the time of his death, which occurred in about sixteen months.

During his affliction the enemy assailed him powerfully; the conflict was long and severe, but this passage bore him through, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus

Christ." Two or three days before his death he said, "Before you came up-stairs, I was praying for the Lord to tune my heart to sing with the great host. I know He is worthy to be praised now, but I am so weak I cannot sing. On the evening previous to his death, he sang,

"Just as I am without one plea,  
But that thy blood was shed for me;"

but here his strength failing, he said, "I cannot sing any more, I'll finish it in heaven." As we entered the room, he was struggling for breath, but cried out, "Pray;" we did so. After we had done, he said, "Keep praying in your mind." He then looked up with a heavenly smile, and said, "Jesus—Essy—Robert—Glory," as though he saw what our eyes were not at that time permitted to behold. Again he named four of the family who had gone to heaven before him, and said, "Four before the throne." We had hesitated whether to leave him or not, to go to a preaching appointment—perhaps he heard us talking, and looking earnestly at us, he cried out, "Simon, what is that to thee? follow thou me; let the dead bury their dead." When we started to go, he said, "The Lord go with you, His Spirit be upon you." While mentioning his state to the society, they were deeply moved, and well they might, for many of them had been converted under his labours, as well as the society formed through him. When we had returned, he desired us to sing,

"Come sing to me of heaven," &c.

And joined us, singing so loudly that he astonished us. While we were singing,

"Then clasp my cold and icy hands,  
Upon my lifeless breast,"

he crossed his hands upon his breast, and appeared to be very happy. He gave out 6 lines 8s,

"Now I have found the ground wherein,  
Sure my soul's anchor may remain," &c.

And sang very heartily, especially the last verse,

"Fixed on this ground will I remain,  
Though my heart fail and flesh decay," &c.

Just before his death he made his father promise to meet him in heaven, after which he said, "That will do. I have been a great deal of trouble and expense to you, but you have been very kind—very kind to me." "Don't mention it," said his father, "this hour more than makes up for all." Just as he was struggling through the waves of the Jordan, we said,

"Not a soul of Jesus' care,  
Ever suffered shipwreck there."

"No, no! no, no! no, no!" said he. "When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." After these efforts he was completely exhausted, and well he might, for he had been singing, praying, praising, and talking for some hours, with very little intermission. "It's hard work to cross. Take hold of my

hands," said he ; and we held him while he breasted some of the last waves. His mind wandered a little towards the last, but after a short time he fell asleep, and slept on for nearly two hours ; we heard a long breath,—instantly we were by his side,—two more long drawn breaths, and the spirit was gone. Before we left the house in the morning, the servant girl professed to find peace with God ; thus one falls, and another fills up the ranks.

The funeral sermon was preached at the house, with the corpse upon the table before us, and many listened with deep attention, especially while some lines were read which had been written by the deceased on the death of his beloved sister Harriet, whom he had now joined, "in the home of the blest in the skies."\* The hearse then bore his remains away for interment, hundreds of persons following to show their sympathy and love.

He was a young man of prepossessing appearance, good natural abilities, pretty well educated, intelligent, very interesting ; and these properties being sanctified by divine grace, we do not wonder at his being greatly beloved, and at his usefulness. He had faults, but need we bring them up, are they not common to our humanity ? Let him that is free cast the first stone. He was to the writer almost as Jonathan to David, but he has gone, and we hope to spend a long eternity together in glory.

"True friendship is a Gordian knot,  
Which angel hands have tied,  
By heavenly skill its texture's wrought,  
Who shall its folds divide ?  
In vain death's all-triumphant sword,  
May strive the link to sever ;  
The union of the twisted cord,  
In heaven shall last for ever."

ISAAC SEPTIMUS NULLIS.

4. JONATHAN THOMAS HARRISON was born at Holm Hale, in the county of Norfolk, March 3rd, 1839. His parents are members of our Connexion, and have been for many years. His feet were early taught the way to the house of God, and strict morality marked his conduct. His father says, "he never knew him swear an oath, tell an untruth, nor say a bad word." He was also very particular in his choice of companions, and always set his face against anything which he considered wrong or dishonourable. But morality is not religion ; nor did he experience the power of the Holy Spirit to renew his moral nature until he had attained the seventeenth year of his age ; but this he then experienced, under the following circumstances.

In the summer of 1856, Mr. George Chapman, local preacher, preached in the open air at Holm Hale, and our departed brother was among his hearers. The word reached his heart, and he began to think

\* See the *Juvenile Magazine* for September.—Ed.



seriously about his state as an unsaved sinner. Soon after that, he heard the Rev. John Moore preach from "What must I do to be saved?" Under that sermon he learned the way of salvation, and at once decided to seek the blessing, and in a day or two, while working in one of his father's fields, he believed with his heart on the Lord Jesus Christ, and was filled with peace and love. God was his reconciled Father, and henceforth he lived in the daily enjoyment of reconciliation with him.

Exemplifying the power of divine truth in his general deportment, diligently attending the ordinances of grace, and manifesting capabilities for public usefulness, the officials of his station (Swaffham) put his name on the preachers' plan. It was about this time—July, 1858—that I became acquainted with him, and judging him a youth of promise, I encouraged him in the work of publishing to sinners "what a Saviour he had found." Satisfactorily passing through the usual gradation of a probationer, his name appeared on the list of accredited local preachers, and in this honourable capacity he laboured as one who felt concerned to magnify his office. He read and studied to provide acceptable and instructive matter for his congregations, regularly fulfilled his appointments, and realized such encouragements as induced him to persevere in holding forth the word of life. In the June quarter of 1859, the Swaffham Station received an application for him to go out to travel, under the direction of the General Missionary Committee. He was fully and carefully examined, the result of which was a unanimous recommendation of him for the ministry. He was accepted; but immediately upon the General Missionary Committee's acceptance of him, he was advised to relinquish the idea of entering the regular ministry, as in all probability his physical strength would not be equal to the amount of labour which would be required of him. Acting on the counsel of his advisers, arrangements were made for his going to reside with the late Mr. William Thoday, at Cottenham Fen, on the Cambridge Station. With this very excellent man our departed brother abode six months; and, while acquiring a knowledge of engineering, he also grew in grace and understanding, became better acquainted with the doctrines, movements, and usages of the church of his choice, and laboured as opportunities served to promote its varied interests at different places on the station. The six months' intercourse which he had with Brother Thoday and other officials on the Cambridge Station, greatly improved his judgment in reference to religious matters, gave a deeper tone to his piety, and imparted a feature to his preaching that appeared to advantage when he returned to his native circuit.

In December, 1860, the Yarmouth Station needed a young man to supply the appointments of the Rev. R. Howchin, who was laid aside by affliction. Our departed brother was recommended; he went, and "appeared to enter on his duties under due impressions of the responsi-

bility of his new calling, and hence he laboured not only to cultivate personal piety, but also to improve his mind. He was well received, and generally accepted as a messenger of the Cross. His general urbanity of manners won for him esteem and affection; whether in the pulpit or out, his constant aim was to promote the glory of God."

In April, 1861, he removed from Yarmouth to Cambridge, having accepted a call to enter the itinerant ministry; and during the few months that he travelled, his public, social, and private conduct was such as became one sustaining the dignified and important character of a Christian minister. He was anxious for souls, regular in his pastoral visitations, and faithful in his pulpit duties; though he did not realize that success in the conversion of souls which he so ardently desired. This was a source of grief to him. We quote an entry from his journals. December 31st, 1861.—"The year has fled; and while I look back upon the first year of my ministry, my heart is pained at the limited success that has attended my labours. I may most reasonably prostrate myself before the Lord, and implore forgiveness through Christ for my lack of earnestness; and I pray that I may be more abundantly useful in the (coming) year, more devoted to His service, and more successful in the conversion of sinners."

As a student he was diligent in his pursuit of knowledge, often burning his lamp at midnight,\* and seizing truth wherever he found it; and had he been on a station affording time for the maturing of his thoughts, he would doubtless have appeared to greater advantage, and have been more efficient in the pulpit. But he did his best to meet the constant demands of our three pulpits in this town. Indeed, no young man in the first year of his ministry, could have read, studied, visited, and preached to the extent which he did without being always at work, as in fact was the case with him up to the last day on which he preached, namely the sixth of February, 1862. Next day he was unable to attend to his duties. His illness was, at first, thought to be a bad cold, of which a medical gentleman hoped he should be able to relieve him in a few days. But alas! alas! he grew worse and worse, and his sickness was pronounced the typhus fever—a disease he very much dreaded. The disease continued to gain ground, but he was much comforted by the fact that he had not to seek religion in the furnace which was trying him as gold is tried. He had believed in Christ, and now he felt firm footing on the Rock of Ages.

From the commencement of his affliction he was anxious to recover, that he might serve the cause of Christ, and, when it was thought that the fever had turned, and he was likely to recover, he expressed his gratitude in these words: "The Lord has been very gracious unto us." But

\* Had this anything to do with his early decease? Better for a young man to remember the maxim—"Early to bed, early to rise," &c.—Ed.

the disease returned, and his mind began to wander ; in his wanderings however, he prayed such fervent and connected prayers as if he had been conducting the devotional exercises of a public congregation. On one occasion his prayer referred particularly to his own affliction, which he regarded as the means God was employing to bring him nearer to Himself. At another time, thinking he was recovering, he said, " If I had died, I should have gone to heaven." He was grateful for acts of kindness, expressing a hope that he should be able, in one way or other, to repay them. But his hope of requiting the kind attentions of his friends failed him ; and when he knew that he must die, that there remained no more ground on which to rest his ardent, confident hope of restoration, he said, " If you come and find I am gone, don't fret ; think I am gone to the land of rest." Anticipating death, he asked me, " Do you think there will be a struggle ?" I made the most appropriate reply I could, and he signified his satisfaction. " Do you," he inquired of two friends, " think I shall not get better ?" Being answered in the affirmative, he replied, " I shall soon be in heaven ;" and he began to praise the Lord.

On Saturday, March 22nd, Mrs. S. called to see him, and he was in such pain of body that it was thought he must be in the agonies of death. Perspiration in large drops was rolling from his forehead, and he exclaimed, " Oh these mighty drops !" She reminded him that Jesus had shed drops of blood for him. The remembrance of the bloody sweat of his redeeming Lord instantly comforted him, and he said, " Bless Him." She repeated the second, third, fourth, and fifth verses of the three hundred and twentieth hymn. " Ah," said he, " that is a favourite." A heavenly smile played on his countenance, and, shaking her hand as well as his remaining strength would allow him, he cried at the top of his voice, " Glory ! hallelujah !"

On Sunday, March 23rd, he was very wandering, and his articulation indistinct, but the following sentences were heard to drop from his lips. " I have prayed to the Lord that he would bring me nearer to Himself, but I did not think that it would be in this way." " If this be dying, oh, the pain, the bliss of dying." " Here is the valley ; oh yes, it's all light." " Blessed Jesus." His last words were, " Father, mother, Mary ; Lord, help me." And on Monday morning, March 24th, 1862, at twenty minutes past five o'clock, he fell asleep in Jesus, realizing the truthfulness of one of his own observations made a few days before, " Mine is a short life ; I shall soon be in heaven." That our young men may imitate his excellences, and that his surviving relatives and friends, with the readers of his biography, may meet him in the better land, is the prayer of

THOMAS SWINDELL.

5. JOHN HORROCKS, the subject of this brief record, was born at Chadderton, near Oldham, in the county of Lancaster, in the year 1805. It appears that his parents were strangers to the saving truths of religion for a considerable portion of their lives, consequently our departed friend was not favoured with pious parental instruction.

About forty years ago Chadderton was missioned by some Primitive Methodists from Oldham, who by their lively singing and plain practical preaching, succeeded in drawing many together to hear the word of eternal life, among whom was Brother Horrocks. It was while listening to the truths of the Gospel, as enunciated by these servants of the Most High, that his mind was enlightened, and his conscience convicted, and that he was led to embrace the blessings of salvation through faith in the Lord Jesus Christ. And the change which was produced in him by this event was not a partial but an entire change, extending to all the feelings of the heart and to all the actions of the life.

Immediately after this event, he united with the people of God, and became a member of the first Primitive Methodist class that was formed in his native village. A new sphere of usefulness now opened before him; enjoying the love of God in his own soul, and feeling the force of those obligations under which he was laid to do good to others, he began to exhort his fellow men to forsake their sins, and to flee from the wrath to come; hence his name soon appeared on the plan as a local preacher; and in this capacity he continued to labour for a period of thirty-eight years. He was also a class-leader and a superintendent of Chadderton Sabbath-school; and the good which he was the means of accomplishing in these different departments of Christian labour, will only be known in that day when assembled worlds will appear before the Judge of quick and dead.

As a preacher, his abilities were not of a very high order; but if his discourses were not remarkable for their originality and depth, their eloquence and beauty, they were richly fraught with plain Gospel truth, which, when accompanied by the power of the Holy Spirit, is mighty to regenerate the human heart.

As a leader, he was very punctual at his class, and was greatly esteemed by those who were under his charge. Frequently, while they were met together on the Sabbath morning, so divinely sweet were the influences of grace shed on them by the Holy Spirit, that both leader and members were often led to exclaim—

“What heights of rapture shall we know,  
When round His throne we meet.”

For some time previous to his death his health had been failing, but his faith waxed stronger the nearer he approached his journey's end. His affliction was of a complicated nature, but the immediate cause of his death was, according to the statement of his medical attendant, disease

of the heart and dropsy. During the last fortnight of his earthly sojourn, he was visited by several of his friends, all of whom bear testimony to the unusually happy frame of mind in which they found him. Many of these friends could not refrain from weeping as they listened to his parting language. He said—

“If this be death, I soon shall be  
From every sin and sorrow free,” &c.

To his sorrowing widow and daughter he said, “Weep not for me; God will be a Father to the fatherless and a Husband to the widow.” To Brother Elson, one of our local preachers, who saw him a short time before his departure, he said, “I have visited hundreds of persons on their deathbed, and thank God, the religion I recommended to them does not fail me now.” His last words were full of hope and triumph; he exclaimed, “The battle is fought, the victory is won! Glory be to God! my sun is set in a clear sky; my anchor is cast within the veil; there is not a dimming cloud between!”

In this happy state of mind his spirit winged its flight to the mansions of unsullied bliss on Friday, the 28th of March, 1862, in the fifty-eighth year of his age, after having been a steady and consistent member of our society for forty years.

JOHN DUMBELL.

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6. Mr. JAMES PYBURN, class-leader at Newbottle, in the Sunderland Circuit, died in the full triumph of Christian faith, March 17th, 1862, in the sixty-fourth year of his age. His birthplace was Sunderland, where his father was in business as a tailor; and being a Wesleyan local preacher, doubtless he trained his son according to the directions of Scripture. At any rate, as his son advanced from boyhood to youth and manhood, he was distinguished for soberness of character, industrious habits, and upright principles. But when he was only nine years old his father died. He was then transferred to the care of an uncle at Thornley, near Wolsingham, who educated him, and taught him the trade of a boot and shoemaker.

In company with this uncle, he, in the year 1815, removed to Newbottle, where, in the course of time he married, and settled in business, and where he resided till his death.

About thirty years ago he became a teacher in the Wesleyan Sunday-school, but not till six years afterwards did he become a subject of converting grace. The Lord then, by the death of some of his family, and by the affliction of his wife, disposed him to give himself to the Saviour, and he became an upright and consistent member, and afterwards a class-leader in the Wesleyan society. In this society he remained till the Wesleyan Reform Question agitated it, and he then joined our society at Newbottle. As he came among us with a “free good will,” he was cordially received, and he heartily entered into our

movements, especially in the Sunday-school, in which he laboured much and faithfully, and was much beloved by the children. The same may be said of the class of which he became the leader. He also, to the extent of his power, supported our mission cause. His school missionary box, for the Australian Missions, which he first introduced into the New-bottle school, generally yielded a higher produce than such boxes usually do—was the best indeed in this circuit.

The talents of our brother were of a superior order. He possessed a sagacious, penetrating mind, which, joined with unquestioned piety, and a meek and patient spirit, rendered his counsels and conversational utterances valuable, edifying, and delightful. Many a time the writer has experienced all this when permitted to enjoy a little quiet talk with him, in his shop or dwelling, and especially when listening to his highly characteristic speeches, on Sabbath-school and chapel anniversary occasions.

He was indeed one of the “excellent of the earth.” During the last two years his constitution seemed to be gradually failing, but especially within the last seven or eight months; his class were accustomed to hear him say he would not be long with them, but all was well. We cannot, however, find space to record all the expressions of his wisdom and piety during his last affliction, and which were found so edifying to his numerous visitants. He desired the doctor to be faithful with him, saying the Lord had dealt kindly with him in bringing him gradually down to the grave, and he had no fear of death. Sometimes his sufferings were severe, but at such times, patience, for which he was distinguished, had its perfect work in him, enabling him to say, “The Lord’s will is my will!” He consequently had many happy seasons on his death-bed. As his outward man decayed, his inward man acquired strength. He had a blooming hope of immortality, and could say he would soon be

“Far from a world of grief and sin,  
With God eternally shut in.”

In this spirit he was enabled to repel all the assaults of the enemy, to patiently wait for his change; and to give his wife up to God in the hope of soon meeting her again in glory. At the last his sufferings were heavy, but he continued sensible and prayerful to the end of the mortal struggle.

Nothing more need be added, but that he was a kind and affectionate father and husband, an honest man, a wise and faithful leader, and a pattern of patience.

JOHN LIGHTFOOT.

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7. GEORGE PEARSON, late of Barningham, in Barnard Castle Circuit, entered into his eternal rest, November 6th, 1861, aged seventy-two years. In early life he walked according to the course of this world, and though not

considered immoral he gave evidence of his conformity to the world, until his twenty-fifth year, when it pleased the Lord to give him a sight of his character, while sitting under the ministry of the Gospel. Under the conviction of his need of salvation, he was led to identify himself with the Wesleyans. Shortly afterwards he found the pearl of great price while groaning for deliverance in a "cow-shed." He was thence a laborious and useful member amongst the Wesleyans for about twenty years; and then he invited the Primitive Methodists to preach in his house. The invitation was accepted, and many will, no doubt, bless God to all eternity that Brother Pearson ever opened his house for such a purpose. About this time he cast in his lot with our people, and became distinguished for his earnestness to save his neighbours, and for his liberality in supporting the cause. His house was always open to receive the ambassadors of Christ. He on one occasion placed the last morsel he had before the preacher, and bade him a hearty welcome. And after they had partaken of the food, himself and wife, as well as the preacher, engaged in prayer, and He who has engaged to supply all our need, heard the prayer of His servants, and Brother Pearson from that day till the day of his death was blessed with a sufficiency of the good things of this life, and something to spare.

For a number of years he sustained the office of class-leader in a way that reflected credit upon his Christian character. His soul was in the work, and though not distinguished for talent and learning, yet for earnestness and love to God's people, few excelled him. In his last moments all was well. One of our local preachers visited him before he died, and reminded him that he was still at Calvary, and would soon be in glory, to which he replied, "Rather down." No doubt the enemy was striving to destroy his confidence; but knowing the power of prayer, he said to the local preacher, "Get down on your knees." Prayer was offered in his behalf, and it prevailed with the Lord, his doubts were removed, and his confidence restored, a calm serenity sat upon his brow, and with a firm trust in the mercy of God through Christ Jesus, he fell asleep. His death was afterwards improved by the writer to a large and deeply affected audience. He has left a widow to mourn her loss; but she rejoices in the prospect of meeting him again in the presence of Him whom she now loves and serves.

JOSEPH ROSS.

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8. RICHARD BECKETT was born at Whitely Moor, in the year 1800, and died at Mexborough, in the Doncaster Circuit, the 20th of April, 1862. His parents were industrious and moral in their deportment, but were not united in fellowship with any section of the Church of Christ. They strove to train up their family according to the light they had, and also to restrain them from those gross immoralities to which many are addicted.

Our respected Brother Beckett was moral in his outward conduct, but he lived a stranger to the regenerating and saving grace of God till the year 1826, when it pleased God to enlighten his mind, and to give him to see that he was a sinner, and that without an interest in the blood of Christ he would be lost for ever. Hearing a woman pray with a person who was sick and nigh unto death, was the means of his conversion. Having found the Lord, he at once united in Christian fellowship with the Primitive Methodists, and he laboured diligently to extend the feeble cause in the locality where he lived. He was soon appointed by the church to the office of a local preacher, and in that capacity he was made successful in pointing sinners to the "Lamb of God which taketh away the sin of the world." The prosperity of Zion was refreshing to his soul.

He was diligent in attending his appointments, however long the journeys or inclement the weather. His preaching was acceptable, and many will have cause to praise the Lord they ever heard him proclaim salvation full and free.

About twelve years ago, through some unpleasantness, he withdrew from our society and joined the New Connexion, but he only remained with them about two years, as he did not feel at home, hence he returned to our people. After his return, his attachment to the cause was firm and undeviating to the end of his days. He was soon put on the plan again, and he felt a delight in the work to which God and the church had called him. The members and friends at the respective places were glad to see him in his old position, and to hear him tell of the love of Jesus, and of His power to save from the love and dominion of sin.

About twelve months ago he had a severe illness which enfeebled him very much, but under medical treatment and care he so far recovered as to resume his accustomed employment; but in February last he took a severe cold, which brought on inflammation of the lungs. He suffered much, but in the midst of all his pains and weakness of body, he was happy in the Lord, and frequently said that the religion which he had preached and recommended to others was supporting and consoling to his own mind, and enabled him to look forward with holy confidence to the day when he should be freed from all pains, and enjoy the rest which remaineth for the people of God. In his deepest affliction he was in a delightful state of mind, and frequently shouted aloud the praises of the Lamb. When he had strength to sing, the following verse was a great favourite with him—

"My Jesus, I love Thee, I know Thou art mine;  
For Thee all the pleasures of sin I resign;  
My gracious Redeemer, my Saviour, art Thou,  
If ever I loved Thee, my Jesus, 'tis now."

I visited him about a fortnight before he died, and found him happy



in Jesus, and ready for his departure. He said Jesus was precious to his soul, and that he could resign himself fully into the hands of his heavenly Father, who would do all things well. His leader says, that some weeks before his death it was evident that he was growing in grace and mellowing for the better land. A little before he died, when he saw his wife and children weeping, he said, "Weep not for me, all is well, all is right; I shall soon be with Jesus which will be far better." He requested his wife and family to live to God, and meet him in heaven. His end was most triumphant. He finished his course with joy, and entered his eternal home to be with Jesus for ever.

T. KENDALL.

## D I V I N I T Y.

### THE LANCASHIRE DISTRESS, AND THE DUTY OF BENEVOLENCE IN REFERENCE TO IT.

A SERMON, BY WILLIAM SAUL, OF STOKESLEY.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. vi. 10.

I COULD think of no text more suitable than that I have just read, because it embodies a double duty, and in its application to the great calamity engaging our attention this evening, there is clearly a double duty to be performed. The prevailing necessities of the great mass of the people must not only be consulted by a general fund, that so we may "do good to all men," but the poor in the different churches, who, through that delicacy of feeling inspired by religious principles, are the last to obtrude their necessities, must be specially regarded, or in many cases they will be found the greatest sufferers—and this is doubtless implied in the special reference, that whilst we are to embrace within the arms of our charity, "all men" we are to take nearest to us, "the household of faith." Nor is there either invidiousness or selfishness in following directions so plainly laid down, the necessity and wisdom of which the findings of our experience in the prevalent distress have already brought to light.

It must not, however, be inferred that the difference to be observed in the distribution of our benevolence is to restrain its exercise in relieving any who are in want. Though they differ from us in religion; yea, though they are openly profligate, yet they must be assisted—professional beggarism excepted, of course, for as Paul says, "If any will not work, neither shall they eat." In the sense intended, all are to be prevented from perishing. Whether "members of the household of faith" or not, they are entitled to the grace of charity. If not renewed in the

spirit of their minds, they possess a common nature, and still retain something of God's image stamped upon them. The golden rule is applicable, "Do to others as ye would they should do to you." What Christian, on falling into extreme poverty, but would be glad to receive help, though at the hand of the wicked? and the godly ought to do good to the wicked in their distress. Besides, the hardening of our hearts against those who are wicked, may confirm them in their wickedness, and bring a scandal upon the profession of religion. The directions are as positive as the example is clear. "Do good to them that hate you, that ye may be the children of your Father in heaven, for He maketh His sun to rise upon the evil and the good, and sendeth rain upon the just and the unjust." Moreover, if we only do good when we can *spare the means*, that is, when the effort will not involve us in self-denial and sacrifice, there is no genuine excellence about our benevolence. On the other hand, we never do good to a fellow-creature, when we do it purely and disinterestedly, without feeling that we have attained a higher enjoyment, a purer source of bliss. It feels like a translation from the sordid fellowships of earth, to those of angels and of God. If, when we hate a man, we feel that we have taken a scorpion into our bosoms, the poison of which fevers and inflames our whole being, we need not be surprised that sacrifices for the happiness of man should be attended with an almost unearthly sweetness and satisfaction,—an assurance that the treasure has neither been cast away nor misbestowed. Grant that the object of your benevolent exertions is churlish and destitute of gratitude to repay them, even then you have blessed your own spirit. Who would not then be always doing good, since the good we do will do us good, and in many cases more good than it will do to those for whom we do it? Let men be so unthankful as not to give us a good word for our good deeds, their fed and clothed bodies shall bless us. Who does not remember the description of the virtuous woman of the Proverbs, and how it concludes?—"Give her of the fruit of her hands, and let her works praise her in the gates." The noblest works are the noblest orators. They speak best who do the best. If no orators praise us in the gate, our good works shall. Good and evil deeds, respectively, leave their impress, and always either bless or curse us. "Let us then not be weary in well-doing, for in due season we shall reap if we faint not."

The poverty-stricken condition of our manufacturing districts, and the duty of affording prompt relief, cordially commend themselves to the practical sympathy of all right-minded persons.

It is well known that the causes of poverty are various—avoidable, and unavoidable. Downright wickedness and profligacy of disposition are a fruitful source. In this way, fortunes, the fruit of industry, care, and ages, are often squandered in a few years. Thousands are poor, because they touch everything with a slack hand, and abandon them-

selves to listlessness. Others are steeped in wretchedness because they are unskilful in the use of the means and circumstances placed at their disposal by a gracious providence. In building their fortune they have employed "hay and stubble," when they might with equal ease have had "gold, silver, and precious stones," and so their fabric is as a castle of cards, which storms overthrow. The failure of their enterprise is the result of ill-timed or ill-directed effort, but as all unskilled workmen are apt to do, they blame only their tools. There is also another class lying stranded upon the bleak shores of want, as the direct and immediate result of the "glass and the pipe;" commencing life with the fairest of prospects, in possession of good talents, good dispositions, and good tempers, but allowing themselves to be cheated into fatal errors and fashionable vices, they are now despicable and loathsome objects to gaze upon, presenting to those who knew them as beauteous boys and promising youths, a melancholy illustration of the texts, "Whatsoever a man soweth, that shall he also reap;" "Evil communications corrupt good manners."

The cases entitled to our commiseration to-night are not the consequences of faults of their own. The material and means by which they were in the habit of furnishing themselves with the necessities of life are now withheld from them.

The importance and value of labour are never more apparent than when, as now, large numbers are deprived of it, and thrown upon public benevolence. Labour seems indispensable in both a savage and a civilized state. It is doubtless *fear of poverty* that urges the savage to hunt, and the civilized to ply the arts of life. But for its stimulating effects, we should see myriads bidding farewell to all those habits of early rising, industry, and emulation, which are as conducive to health, as to the comforts and conveniences of society. Even where labour is not excessive in point of degree, thousands regard it as of the nature of pain, and therefore encounter it in a rebellious spirit, feel it the yoke which galls the shoulder, the iron which pierces the heart. The willingness with which many of the Lancashire operatives have accommodated themselves to unfamiliar employments, where it could be secured, not only reflects favourably on their habits of industry, by exonerating them from a hankering after ease, but is an additional element of suffering where no labour can be obtained.

It comes to our minds to remark here, how (when commercial relations are suspended by civil war) intimately connected for good and for evil the nations of the earth have become, and how comprehensive and influential the laws of mutual dependence. From the nature and bearings of the principles of reciprocity in commerce, nothing happens but is felt more or less through the whole of society, and affects every nation and interest in the world. Its geographical position, diversity of climate, and immense resources have made America the resort of merchants ever

since 1492, when discovered by the exploring Columbus. The value of our own relations with America, may be inferred when a collision between the different States entails upon us more distress than we have experienced at any previous crisis of our national history.

In these circumstances it is that, the ordinary resources of our Poor Law provisions having proved wholly inadequate to the emergency, an appeal is made to the benevolence of the public through the length and breadth of the kingdom. The harrowing details, communicated by the daily press, of thousands upon thousands, with all our own sensibilities, hopes, and noble aspirings, passing through the intolerable anguish of want, make the blood of man run cold. Who can estimate the painful and even pernicious accompaniments of poverty? No mean authority says, that "starvation is too heavy a punishment for any crime short of wilful murder." But the pallid countenances and emaciated bodies of our distressed cotton operatives are not the just punishment of personal crimes. Are they not then entitled to tender consideration, and instant, active charity?

But we are not left to the conclusions of reason respecting the duty of benevolence. In all the dispensations of God towards His creatures, this duty has been expressly enjoined. If it is an ordination of heaven that "the poor shall not fail out of the land," it is no less that their wants shall be supplied. See *Exod. xxiii. 11*, and *Lev. xix. 9, 10*. Words however good are not sufficient. "If a brother or a sister be naked, and destitute of daily food, and one of you say unto them, be warmed and filled; yet notwithstanding ye give them not those things which are needful to the body, what doth it profit?" Acts of charity are as necessary as acts of justice, and God resents the neglect of the one as well as the violation of the other. The principle laid down of old is strictly applicable now. "If there be among you a poor man, within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother." God having made the poor as well as the rich, it is clear that poverty is intended to be relieved from the abundance of the rich. The grace of charity would be idle if God had provided no objects for it to be exercised upon. Want the disposition we may, but we shall not lack "opportunity" to manifest our benevolence. Scripture represents it as being as unnatural which to suffer the needy to perish, as it is to hide ourselves from our own flesh, we are full of care to nourish and cherish. It is also a proof of little or no love to God. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Even remissness is thus threatened. "Whoso stoppeth his ears at the cry of the poor, he also himself shall cry, and shall not be heard."

In the prophecies of Isaiah, the feeding of the poor is set forth as

more acceptable to God than afflicting our souls, or abstaining from food. "This is the fast which I choose, saith the Lord, that thou deal thy bread to the hungry, and that thou bring the poor that are cast out into thy house. When thou seest the naked, that thou cover him, and that thou hide not thyself from thy own flesh."

If we partake with others in the good things they enjoy by rejoicing with them, we ought to partake in the evil things which they suffer by compassionating their condition. Paul could say, "Who is weak, and I burn not?" Whatever were the afflictions of others, he bore his share. Jesus Christ will say to the sheep on His right hand in the great day, "I was a stranger, and ye took me in, naked and ye clothed me." When the people said to John the Baptist, "What shall we do?" he answered them, "He that hath two coats, let him impart to him that hath none; and he that hath meat let him do likewise." Those who suffer their superfluities to perish by time and moths, instead of handing them to the needy, are thus addressed by St. James, "Go to now, ye rich men, weep and howl for the miseries that shall come upon you; your riches are corrupt, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a swift witness against you, and shall eat as it were your flesh."

St. Paul enforces the duty of rendering assistance in time of need, in a comparison drawn from the members of the human body, which are by their very constitution bound to assist one another upon every emergency. "We are," he says, "the body of Christ, and members in particular." In the natural body the members have the same care one for another. If the foot sustains an injury, the eyes examine the wound, the ears listen in order to hear what will cure it, and the hands are eager to apply any remedy that may be suggested. The Jews looked upon all other nations but their own as aliens, and excluded them from the offices of humanity. Instance the case of the Priest and Levite. But although they steeled the impulses of nature, and stood as impregnable as rocks of adamant, it was because that by their own traditions they had blotted out those passages which enjoined tenderness even to the unreasoning animals. If it is a duty to be attentive to the wants of the brute creation, how sinful must it be to be deaf to the calls of charity in him who derives his origin from the same common earth as ourselves, and whose weary bones shall at length as quietly repose in her bosom as our own.

Connected with this duty of benevolence is also that of acting *speedily*. To delay aggravates the evil, makes the eyes fail and the spirits sink. Hence the advice, "Say not to thy brother, Go, and come again, and to-morrow I will give thee, when thou hast it by thee." Instant relief is like double relief. Who can tell what shall be on the morrow? If the poor perish to-day, of what use are the alms of to-morrow? Nothing can be better than the Apostolic rule, "He that

they should be the pure representatives of the ideas to which, by the universal consent, they are related. It is no uncommon thing for men to "darken counsel by words without knowledge." What a noble simplicity do we behold in the words of the great Teacher! No hard sentences or difficult phraseology; no petty ornaments of speech; not a single laboured argument or far-fetched illustration can we discover in all His discourses. All is perfectly natural and easy—transparent, divine simplicity.

It was a high though an undesigned eulogy that a lady passed upon John Wesley, as she was coming out of the church at Epworth, after hearing that celebrated man for the first time: "Is this the great Mr. Wesley that there is so much noise about? Why, anybody may understand him." We cannot help thinking that it is no favourable sign that Wesley's sermons are so little valued by many modern Methodist preachers. We remember once hearing the late Robert Newton say on the platform that, when he was comparatively young, he did not think much of Wesley's sermons. For consistency's sake, as a Wesleyan preacher, he had them in his library; but when he wanted a volume on theology to read, he generally passed by them, and took hold of Saurin, &c. "But," said he, "I had a bad taste then."

6. Simplicity of doctrine and worship is of the highest importance, in opposition to that affectation of mystery and sacredness in which superstition and priestly power are enshrined. The true Christian minister can say, and rejoices to say it—

"His only righteousness I show,  
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Or, in the language of the great Apostle (1 Cor. ii. 2): "I determined not to know anything among you save Jesus Christ and Him crucified." "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." "Do this in remembrance of Me," shows the character of the Lord's Supper, as a commemorative ordinance. (1 Cor. xi. 23—26.) Baptismal regeneration, transubstantiation, church altars, wax candles, priestly vestments, and genuflections, and many other such-like things, are as far from Apostolic teaching and practice as romance is from sober, truthful narrative.

7. In relation to congregational psalmody. Genuine religious poetry is the language of sanctified passion under the inspiration or direction of genius. He who, in poetic composition, gives more attention to grammar, and logic, and sound, than to the free, glowing expression of just and noble sentiments, may be a good versifier, but certainly not a poet. He may be compared to a sparrow chirping upon the hedge, rather than to the lark ascending towards heaven and filling the air with

artless, delightful melody. Touching sacred music, we will only refer, for the sake of illustration, to the Old Hundreth Psalm-tune. There are no fugues nor quavers in this noble tune. Cursorily viewed in the book, it is a simple, unpromising composition, a lot of dull minims and semi-breves; but there is a pathos and an elevation in it which render it a universal favourite. It is so true to nature, so entirely in harmony with all that is grand, and sacred, and blissful in religion, that we like it better after having been acquainted with it thirty, forty, or fifty years, than when we first heard it.

8. Public prayer. What an absurdity, not to say a profanity, to deliver a fine oration to the Deity, when we should be solemnly, humbly, earnestly praying to him!

"Prayer is the simplest form of speech,  
That infant lips can try;" &c.

It is the language of the heart, at the throne of grace, in its various conditions or moods; the language of want, of dependence, of desire, of confidence, of gratitude, of adoration.

9. Having noticed several branches of simplicity, we will now refer to the root of it—simplicity of intention, purity of motive, in opposition to the innumerable artifices of selfishness, double-mindedness. "If thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness" (Matt. vi. 22, 23). "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31). "All things whatsoever ye would that men should do to you, do ye even so to them," &c. (Matt. vii. 12). "He that giveth, let him do it with simplicity"—from genuine love. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good" (Rom. xii. 8, 9). "Behold an Israelite indeed, in whom is no guile" (John i. 47).

Lastly, our hearts, our intentions, desires, and affections, are purified through faith. We conclude, therefore, with a remark on the simplicity of faith. The great hindrances to the exercise of that faith which honours God and obtains the promises are proud reasonings, and depending on frames and feelings, leaning to our own understanding, and following impressions. Faith is taking God at His word; "believing that what He has promised, He is able also to perform."

"Faith, mighty faith, the promise sees,  
And looks to that alone;  
Laughs at impossibilities,  
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showeth mercy, with cheerfulness. The Lord loveth a cheerful giver." What a man does with a cheerful mind he generally does at once. This is as it should be. Late charity is next to none, and in many cases equivalent to a denial. In His gracious favours, God anticipates our necessities. "Before they call I will answer, and whilst they are yet speaking I will hear." He neither frowns us away empty, nor keeps us on the rack of expectation. "Hope deferred maketh the heart sick, but when the desire cometh it is a tree of life."

Another duty is *enlarged liberality*. If we have only power to do a little, "it is accepted according to that a man hath, and not according to that he hath not." The widow gave but two mites; yet Christ said, "She hath given more than they all;" and the reason was because she had given her all. If, however, a little from those who have but little is an acceptable sacrifice, we must not think that little from those who possess much is so. Paul instructs Timothy to charge them that are rich that they do good, and to show them that it is not a little good, he adds, that they be rich in good works, ready to distribute, willing to communicate; to remember that works of charity will tell to their advantage in preparing for another world; "laying up for themselves in store a good foundation against the time to come, that they may lay hold upon eternal life."

In conclusion, let me remind you that the "opportunity" is now presented of aiding by a general contribution the relief of the distressed. If the examples and illustrations supplied are not *motive-power* sufficient, let me ask you to picture to yourselves the horrors of a calamity which, whilst it reduced and enfeebled your bodies to skeletons, brought your famishing children around you begging for bread which you could not give; and then you will but inadequately realise what is experienced by immense thousands of parents and children scattered over all Lancashire, Cheshire, and other places. For many months the famine has been increasing, and the worst is yet to come, it is feared. Long since the small resources of many of the poor were exhausted. It is said the class above them already present faces and limbs from which the former freshness and vigour have departed. The cheerful voices of many healthy children are drowned in the piteous wails for bread. Already the cravings of hunger have begun to be supplied by new and disgusting methods. If foreign aid be not promptly rendered in yet greater abundance, the scenes of the famine of Samaria may be to some extent repeated on British soil. Shall the horrid spectacle painted by the prophet, as witnessed by him in the siege of Jerusalem by Nebuchadnezzar, and again in the same city by the Romans, be realised in its leading features in the land of our dearest hopes? Listen to the passage: "Their visage is blacker than a coal, they are not known in the streets, their skin cleaveth to their bones, it is withered, it is become like



a stick; they that be slain by the sword are better than they that be slain with hunger, for these pine away stricken through want of the fruits of the fields."

As to the *amount* you are to contribute, do not regulate that by what others give, but by the gifts of God to you, your personal ability, and the cries of the needy who want bread to put into their mouths. In this view, the guinea of the rich man may be to his reproach, and the "two mites" of the widow to her eternal honour.

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## 2. ON SIMPLICITY.—AN ADDRESS.

SIMPLICITY characterizes all the works of creation; which is the more remarkable, as it appears in connection with so much grandeur and variety. We might speak,

1. Of simplicity in relation to dress, in opposition to gaudy and costly apparel, which the Apostles Paul and Peter speak against as unbecoming the Christian profession.

2. In relation to diet, in opposition to an almost endless variety of highly-seasoned articles, which are equally inimical to health and to economy—as hurtful as they are expensive. This leads us to say a word about total abstinence from intoxicating drinks.

The cure of drunkenness, with its untold evils, is as simple as it is infallible, as easy as it is effectual. Just let the drink alone; avoid the first glass. Moderation in connection with the good creatures of God, properly so called, we can understand and approve of; but to talk of moderation in relation to what is not only unnecessary but deleterious, is worse than nonsense. You may call the abstainer a simpleton, but he is one of the right sort: he can give a good reason for his singularity. He is wise in refusing that which cannot do him any good, and which might lead to a great deal of harm. Nature has provided us abundantly with the best kind of beverage. Go, thou poor drunkard, thou presumptuous tippler, go to the beasts of the field, and learn of them the readiest, safest, and cheapest method of quenching thy thirst.

3. Next to probity of character, simplicity of manners gives pleasure, commands respect. Affected gentility, a studied, starched politeness, which is usually as far from sincerity as from simplicity, is more offensive even than vulgarity. Be willing to appear like yourself.

4. In relation to thinking or reasoning, as opposed to unnecessary abstruseness. It may not be owing to the depth so much as to the muddiness of the water, that you cannot see to the bottom of it. Affected profundity is real incoherency.

5. Simplicity of language may be mentioned in opposition to exuberance of imagery, or the excessive use of rhetorical figures. Words are the vehicles of thought, and fidelity and propriety alike demand that

they should be the pure representatives of the ideas to which, by the universal consent, they are related. It is no uncommon thing for men to "darken counsel by words without knowledge." What a noble simplicity do we behold in the words of the great Teacher! No hard sentences or difficult phraseology; no petty ornaments of speech; not a single laboured argument or far-fetched illustration can we discover in all His discourses. All is perfectly natural and easy—transparent, divine simplicity.

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W. DENT.

## JUNIOR PREACHERS' DEPARTMENT.

## POWER IN THE PULPIT.

BY THE REV. DR. FISH, OF AMERICA.

WHEN God called Aaron to the office of high-priest, he said, as a reason, "I know that he can speak well." The reason was weighty. Speech is a mighty power. It is God's chief instrument in salvation. God's word at first created the world, and His word, from the lips of His servants, is to re-create it. Ministers are speakers by profession. With them, therefore, power of speech is of the highest moment. It was never so needful as now. The churches want many things, but nothing so much as increased power in their pulpits. It is an era of progress; and if other agencies have increased power, the pulpit must have it or lose its supremacy. It is an active, busy, noisy age; and if the pulpit would be heard, it must lift up its voice like a trumpet. It is a pretentious age; and if errorists will obtrude their false views and theories, then must the pulpit meet and explode them. It is a wicked age; and if the current of vice is to be arrested, then must the pulpit be foremost, with the soul-penetrating dispensations of the word.

But let us do honour to the Holy Spirit. The preacher, while, like other speakers, he has power to inform and excite an audience, has not power, in himself, to compass the great aim of preaching. The aim of preaching is different from that of other public speaking. It looks deeper. It would renew and cleanse the heart. If it fails here, it fails entirely. And fail it will without the accompanying "power from on high." The renewal of the soul is what no man, with all the wealth of learning and scholarship, and of cultivated taste and

oratorical power, can accomplish. It is "not by might, nor by power, but by My Spirit," saith the Lord. A sermon may be constructed after the best models; it may conform to all the rules of Homiletics; the text may be suitable and fruitful; the plan may be faultless; the execution may discover genius and judgment; there may be accurate analysis and strong reasoning; proof and motive; solidity and beauty; logic and passion; argument direct and indirect; perspicuity, purity, correctness, propriety, precision; description, antithesis, metaphor, allegory, comparison; motives from goodness, motives from happiness, motives from self-love; appeals to the sense of the beautiful, the sense of right, to the affections, the passions, the emotions; a sermon may be all this, and yet that very sermon, even though it fell from the lips of a prince of pulpit oratory, were as powerless in the renewal of a soul as in raising of the dead, if unaccompanied by the omnipotent energy of the Holy Ghost. But while the power which gives preaching success is supernatural, there are efficient modes of preaching the gospel, and inefficient modes. There are laws of persuasion; rules for influencing the mind. And these are appointed of God. Is it too much to suppose, then, that the influences of the Holy Spirit are more likely to be given in respecting these laws, than in the violation of them? Of Paul and Barnabas, it is said, in a particular instance, "They so spake that a great multitude, both of the Jews and also of the Gentiles, believed." Though a sovereign, yet

the divine Being is not an arbitrary sovereign; and it cannot be denied that there is a general connection between the means and the end in the operations of grace, as well as in those of nature. What, therefore, would affect a man *without* the Spirit, we might expect to be employed *by* the Spirit to carry conviction to the heart. Otherwise, the kind of preaching were a matter of entire indifference.

Our object, then, is to determine the best methods of influencing men; or, in other words, to ascertain what are the conditions of power in the pulpit, in its human aspect. These conditions may be classified under three heads—the *matter*, the *manner*, and the *man*.

I. THE MATTER. If we are to influence the mind, we must have something to do it with. And to do this successfully, we must use *truth*—must speak according to *facts*. The mind assents to what it perceives to be true. Its constitution requires this. It is adapted to what is true, and is moved by it, as is the lock by the key. And it refuses to be moved by perceived untruth. If there is mistake in the statement, or fallacy in the reasoning, and this is seen, argument is useless. Speech has then no power.

But in preaching, *religious* truth is the instrument. The preacher is the appointed student and teacher of God's work. And if he would have power, he must "preach the word." A peculiar energy attends that word. It is the "sword of the Spirit;" the "fire," and the "hammer that breaketh the rock in pieces." It is "quick and powerful, and sharper than any two-edged sword." It is "perfect, converting the soul," and "making wise the simple." Human philosophy, the wisdom of the world, has never converted a soul. It tried, and tried in vain, even to subdue the passions, and reform the life. But

where the gospel goes, it demolishes the heathen temples, and sets up the reign of God. It proves itself to be "the power of God unto salvation." Strong preachers have ever been Bible-preachers. The old Reformers drew their weapons from the heavenly armoury. The sermons of Bunyan, and Baxter, and Flavel, and men of their stamp, were full of God—instinct with living doctrines. Their very garb was after the Scripture pattern. Whitefield, as a custom, read the Bible with Henry's Commentary, day by day, on his knees, praying over every sentence, line, and word. Edwards and Davies were mighty in the Scriptures. Of Chalmers, it has been said, that his sermons "held the Bible in solution." Preachers who saturate their sermons with the word of God never wear out. The manna which they bring is pure, and sweet, and freshly gathered. It never cloy. God's word is deep, and he who studies it will ever have something new. He will never be dull, for the words of the Bible are strong, living words, and its images and descriptions are very flowers of elegance. Apt citations clench the passages of the preacher's discourse, and give sanction, dignity, positiveness, authority to it. And they shed light into his subject, like windows in houses, while to most of his hearers, certainly to the pious of them, these "very words" of the Holy Spirit are delightfully edifying. They come like sweet-throated birds with a melody to the soul. "I dearly love the sound of Scripture in a sermon," said an old minister. Who does not? We recall some of the fathers in the ministry—men of one book—the scriptural element of whose sermons (faulty in some respects) made them very gardens of spices. The people loved to hear them

preach, because their discourses had the smell of the myrrh and the cassia in them.

Few preachers would not be more weighty if more scriptural. A writer asks, "Do ministers read the Bible much?" The question itself is startling. It is said of George Müller, author of the "Life of Trust," whom all admit to be at least a man of God, and whose preaching has been greatly blessed, that "he rises early, enters his closet, shuts the door, opens his Bible, offers a short prayer, especially to invoke the guidance of God's Spirit upon the reading and meditation of his holy word, then reads and meditates verse by verse, chapter by chapter, till his soul becomes wholly impressed with God's presence and impregnated with God's teachings." Let those who would have power in the pulpit, pursue a similar course.

But mere scripturalness does not make a strong sermon. Otherwise the recitation of inspired passages were sufficient. There must be *thought* as well. Men like to be made to think. They go to church to be instructed. The preacher, then, as a prime condition, must have something to say. It will not do to be always

"Dropping buckets into empty wells,  
And growing old in drawing nothing up."

A great want of most sermons is want of matter. In this age of mental activity and general intelligence, vigorous thinking, solid sense, are absolutely necessary to permanent pulpit success. Humanity is on the move. The very forces of nature seem at work fabricating and stimulating ideas, and they are taken up by everybody, as it were by absorption. Even plain folks, in our day, can tell the difference between a good sermon and a poor one. If the preacher depends on oratory or rhetoric, without thought, he will

ultimately want a congregation. Intelligent people will tire of words, words, words, and demand *ideas*, and be apt to go where they can find them.

And again, as to matter in preaching, he who would have power must dwell much upon the two great, all-comprehensive doctrines of the Scriptures—*man a sinner, and Christ a Saviour*. Hence the *law* will be used as an effective instrument; for "by the law is the knowledge of sin." A full conviction of sin, says John Owen, is "a great and shaking surprisal unto a guilty soul." This "shaking surprisal" is the first thing to be gained. One must weep because of the "curse" with which the Old Testament closes, or his eye will not be caught by "the book of the generation of Jesus Christ," with which the New Testament opens. He must be taken by the hand and led up to the top of "stormy Ebal," or he will never be ready to fly to the "sun-lit height of Gerizim." The law must therefore be preached: it is indispensable to the authority and cogency of the pulpit—but not so much the law as the gospel—chiefly the cross of Christ. It was unto "the gospel of God" that Paul was "separated." Shiloh is the great attraction, and to "him shall the gathering of the people be." "And I, if I be lifted up, will draw all men unto me." The heart will yield to the power of the cross, when it will yield to nothing else. We are told of an old emblem in the shape of a lock, constructed of rings, on each of which was a letter, and which would unlock only when those rings were so disposed as to spell the word Jesus. Apt emblem of the human heart. Was one ever known to open except to the name of Jesus? Chalmers was not the only preacher who had spent years in laboriously describing vice and

virtue, and urging men to be better, and all to no effect, simply because there was no "cross" in his preaching. And it is undoubtedly a chief defect in the sermons even of evangelical pulpits, that there is not enough of Christ in them. Pious people complain of this, especially in the sermons of those just from the "schools," and not without cause. The criticism of a certain theological professor upon the trial sermon of a student in the Seminary, would apply to a multitude of the *moral essays* read from our pulpits. "Young man, an educated *heathen* could write just as good a sermon as that!" It is a historical fact, that the most successful ministers, in any age or country, have been those who determined, with Paul, to know

nothing "save Christ and him crucified." Beyond question, Flavel was right: "The excellency of a sermon lies in the plainest discoveries and liveliest applications of Jesus Christ." He who makes Christ prominent cannot go wrong in the matter of his preaching. It is Pascal who suggests that as there is one, and but one indivisible point from which any picture can be rightly viewed, every other point being too high or too low, too near or too distant, so is there in theology, one, and but one, right point of observation, and that point is the Cross of Christ. The preacher, therefore, who takes his position there, commands a view of all revealed truth, and will be sure to present truth and duty in their just relations and proportions.

(To be continued.)

## FAMILY DEPARTMENT.

### 1. THOUGHTS ON EARLY TRAINING.

"When the ground is soft and gentle, it is time to sow the seed; when the branch is tender, we can train it easiest; when the stream is small, we can best turn its course."

The character of most men is formed and fixed before it is apprehended that they have, or can have, any character at all. Many vainly and fatally imagine that the first few years of life may be disposed of as you please; that a little neglect may easily be repaired; that a little irregularity may easily be rectified. This is saying, in other words, "Never regard the morning, sleep it, trifle it, riot it away; a little closer application at noon will recover the loss. The spring returns, the flowers appear upon the earth, the time of the singing of birds has come. No matter; it is soon enough to think of the labours of spring. Sing with the birds, skip with the fawn, the diligence of a more advanced, more propitious season will bring every-

thing round, and the year shall be crowned with the horn of plenty."

A single ray of reason is sufficient to detect and expose such absurdity; yet human conduct exhibits it in almost universal prevalence. Infancy and childhood are vilely cast away; the morning is lost, the seed-time neglected, and what is the consequence? A life full of confusion, and an old age full of regret; a day of unnecessary toil, and a night of vexation; a hurried summer, a meagre autumn, a comfortless winter.

Benjamin Haydon was a painter, who, with considerable talent, might have gained fame and fortune by his profession, but for his self-will and obstinacy, which misled his judgment, soured his temper, dis-

appointed his patrons, and turned his friends into enemies. "Oh! why did I not yield?" he bitterly cries on one occasion when he had quarrelled with his best friend, Sir George Beaumont. "Why did I not yield? It was because my mind wanted the discipline of EARLY TRAINING! I trace *all the misfortunes of my life to this early and irremediable want*—my will had not been curbed. Perhaps mine is a character in which all the parts would have harmonized, if my will had been broken early." This was his bitter lamentation; and he at

last ended his unhappy life by committing suicide.

Richard Cecil was not far wrong when he said that, "The most common of all human complaints is parents groaning under the vices of their children"—vices too which have grown up under the very eyes of these parents; but which they lacked firmness to repress in time!

Good laws will not reform us, if reformation begin not at home. Baxter says, "This is the cause of all our misdeeds in Church and state, even the want of a holy education of children."—*Selected.*

## 2. TO MOTHERS.

ONE day last year a woman was begging. Thousands are doing this, but probably only a few for the same purpose. She had a little boy, and the anniversary of his baptism was near, and she desired when the day should come to offer special prayer for him. But she could not offer acceptable prayer—(so she had been taught)—unless at the same time she burned candles before the image of the saint whose name her infant bore. She required only two or three pence for those candles, but those few pence she did not possess. What could be done? Should her darling child lose the blessing for want of a trifle like that? No, she would beg for it! and so she did. In some places she might have worked for the money, but she seemed too weak for work; her looks told of great suffering and deep poverty; perhaps she felt her life ebbing out, and that her prayer was the only legacy she had to leave, and, according to her knowledge, she was doing her utmost to secure heavenly favour for her child.

In this fact is an example for Christian mothers. Your prayers are your most precious gifts. If

you could give your children diamonds of the purest water, or countless wealth; if you could endow them with the fairest estate, or the keenest intellect, still your prayers would be a thousand times more precious than any of these separately, or than all of them together. But that you may pray time is wanted, and you are so busy that you have no time—at least you think so. Let us consider it. Can you not do something equivalent to this poor woman's begging? That entertainment now, which promises to be so pleasant, can you not be excused from it, and devote the time to prayer for your children? or can you not profitably cut off some of the time you are devoting to preparation for it, and give the time so saved to prayer? Try. Are there not some things you might leave undone, in order that you might secure time to pray with, and for your children? or are there not some things in which you might get help? for remember that money is well laid out which is spent to give you time to pray for your family. Could you not by these or other arrangements secure a little time every day—or in the course



of the week? God expects from you only according to your ability. Your prayers are the only permanent influences you can bring to bear upon your children. As they grow up they will most likely have to remove from you, but your prayers will reach them wherever they may be, for He to whom you pray has them always in His eye. You may not live to see them settled in life, but your prayers will survive you, because they have entered the presence of the Immortal King, your Father. Often has the prodigal been arrested in his course of sin, by the persevering prayers of a mother. No one had faith to pray for him, beside herself. And perhaps he never would have been a prodigal at all, only that in his youth she prayed for him but casually; she trusted to a good providence, to good companions, to a good disposition; she had not learnt the power of prayer, and of her prayer in particular. But when she saw that he was on the brink of a precipice, when she knew what an awful gulf was yawning at his feet, when she saw him the slave of sin, then she forgot her friends, and in an agony betook herself to her Saviour, to cry for His help, and never ceased crying to Him, until her prayers were answered. Do not wait till a like agony come to you, but from the present moment devote some portion of your time to prayer for your children. Do you wish to see your sons holy and good men, serving God in their day and generation? Do you wish to see your daughters noble and useful women? Pray for them, and your Father will not for bread give a stone. Do we by these remarks make our prayers more powerful than the grace of God? or do we make our prayers the ground of our children's salvation? Certainly not; we do but

point out a connexion which God Himself has appointed. God has entrusted you with these precious souls, that they may be trained and educated for His glory. You have the greatest influence over them, but how can that influence be wisely used, and properly directed, except by prayer and a holy life? We have not said anything about a holy life, feeling sure that where there is loving and earnest prayer, proper conduct will be maintained. Your children are bound to you by the closest bonds,—none love them so much as you do, and as a consequence none can pray for them so fervently as you; and even you with all your love, cannot teach them aright without prayer. But their salvation is not given absolutely into your power; they *may* be saved, even if you do not pray for them: the probability is, that they *will* be saved, if you do pray. In the first case, you through your own neglect forego the highest honours and the greatest glory of your relation; but, in the second case you reap the reward; your children are doubly yours,—yours after the flesh, and yours in the bonds of the Gospel.

The records of the Christian church through 1800 years, hardly furnish an instance of a child, the subject of earnest and continued parental prayer, who did not sooner or later become a Christian, and in the vast majority of cases eminently holy and useful Christians. With this fact before you, strengthened by the general promises of God, to hear prayer, we would say make time and opportunities to pray for your children, and then you will, sooner or later, be privileged to say: "For this child I prayed; and the Lord hath given me my petition which I asked of Him."

CALUS.

## SUNDAY-SCHOOL DEPARTMENT.

## ON THE SALVATION OF THE YOUNG.

*Special Means should be adopted for the Conversion of the Young.*—

Children of a very tender age are capable of experimental religion. Christianity, which has mysteries too profound for an archangel to fathom, is so simple in its elementary principles as to be understood and enjoyed by a child. One of the most beautiful episodes in the Redeemer's wonderful life presents Him gathering little children in His arms and blessing them—a proof of His affectionate solicitude, and an impressive example to His Church. If the Lord is thus waiting to receive the young, should not the Church be anxious to bring them to His loving arms? What multitudes of them claim our attention! In our own Sabbath-schools and congregations we count them by myriads; outside our denomination by millions, finding them everywhere the greater portion of the world's population, each possessing an immortal principle, and destined for eternity. These will soon be the chief actors in the great drama of life, giving complexion and character to the age, wielding a mighty influence, malignant or beneficial, in the world's history, and acquiring habits which may fix their own eternal destiny for heaven or hell. How important that any revival in the Church should reach these masses of our juvenile population—that the children in our families and Sabbath-schools should be brought not only under religious influence (for that they are already), but into a state of personal salvation.

*Sunday-schools' teachers we look also to you:* How advantageous your position! Individually, you have each, it may be, from six to twelve children, of various ages,

under your care; and, collectively, many thousands every Sabbath-day. You come in close contact with each mind, and you know the spiritual state of each child; you have gained their confidence and affection, and when you speak every eye is fixed upon you, and every ear is open to receive your instructions. Such is your opportunity for imparting Divine truth, and producing religious impressions. Can any position be more influential, except that of the Christian parent? But the parents of these children, alas! are, for the most part, ungodly, and you alone are their religious counsellors and guides. Now, what is your great work? It is to bring these children to Jesus. Nothing less than this can suffice, and to this all your efforts must directly tend, or they will fail in the great result. You teach them to read, but it is that they may search the Scriptures which testify of Christ. You expound a parable, or explain an incident in the Redeemer's life, but it is that they may become wise unto salvation. You desire them to be moral and obedient, but you look for this as a fruit of conversion, and not as a heathen virtue. Indeed, the salvation of his scholars is the alpha and omega of a pious teacher; and he cannot, he will not, be content with anything short of this great result—this climax of his wishes, endeavours, and prayers. Fix your heart on this, ye Christian teachers; set it before you as the precious prize; let it occupy your mind day and night, and draw forth your deepest sympathies and most earnest prayers. If ordinary means fail, try the extraordinary. Tell the children plainly of their awful danger; make

known to them your own deep concern for them, your intense anxiety for their salvation : entreat them with tears to repent and turn to God ; lend them religious books, bearing on the necessity of immediate decision ; take them one by one into retirement ; endeavour to rouse their conscience by private remonstrance, and direct appeals in prayer to God on their behalf ; induce them to attend the special services that may be held in the house of God ; mark the effect of the Word on their hearts, and persuade them, if possible, to attend the after-meeting for prayer. It is likely that some of these means will be crowned with success ; but if, for a time, they all fail, still do not despond, but persevere, and you shall see the desire of your hearts. Some time ago a pious teacher thus set her heart on the conversion of her scholars, and, in a few months, she had the satisfaction of seeing eight of them in the enjoyment of salvation ; and if all teachers were equally anxious, and employed the same means, we should have thousands annually saved, and brought from the Sabbath-school into the Church of God.

*Ministers of the Gospel should fix their hearts on the salvation of the young ;* and we respectfully throw out the following suggestion :—

1. Let every minister regard the scholars in the Sabbath-schools and the children of our friends as a part of his spiritual charge, whose salvation he is bound to seek quite as much and as earnestly as he seeks the conversion of the adult members of his congregation. "Feed my lambs," said Christ to Peter ; and Paul, in writing his epistles to the Churches, forgets not that children were included in his apostolic charge.

2. Let the minister regard Christian parents and Sabbath-

school teachers as forming two great auxiliary bands of willing labourers, to help him in his efforts to bring about the conversion of the children as early as possible ; and, as such, let him study and pray to find the best mode of directing and aiding them in their important efforts for that great and glorious result.

3. Ministers, in visiting the families of our friends, should freely converse with parents as to the spiritual state of their children, and afford the counsel and help required for their early conversion. They should, also, kindly notice the children of our friends, and, having secured their confidence and affection, speak to them freely about the importance of at once giving their hearts to God ; and in closing their pastoral visits with prayer, should specially remember the children in their supplications. Richard Baxter, Joseph Alleine, and many other pious ministers, were extensively useful in thus promoting the conversion of the families under their charge.

4. Circuit arrangements should afford the ministers frequent opportunities of visiting the Sunday-schools, so that ministers may encourage and direct the teachers in their work, may become known to the scholars, and address them on the necessity and advantages of early piety, constantly urging them, as a solemn duty, to prepare for the eternal world.

5. Occasional sermons, in a plain and familiar style, should be delivered to children in connection with public worship, the prime object of which should be the full and immediate surrender of the heart to God ; and, on such occasions, as well as in personal conversation, the minister should forcibly and frequently inculcate the obligations and responsibilities involved in Christian baptism. We

admit the children of our friends to this ordinance, and acknowledge their covenant relation to God, and we do well; but our duty only begins here. It must be followed up by religious instruction and counsel, insisting on the all-important truth, that, in being baptised in the name of the Holy Trinity, they were dedicated to God's service, and are therefore bound by the most sacred obligations, on arriving at the age of reason, to ratify the consecrating act of their parents by a voluntary surrender of themselves to God, and a personal trust in the Lord Jesus for salvation. They should be informed that, unless they do this, they have no interest in God's covenant—they wilfully put themselves into the condition of rebels against their Maker, and, dying in that state, must perish eternally. Sometime ago I read of a child who was led to give his heart to God by considering his baptismal obligations; and were those obligations more frequently inculcated, doubtless our covenant God would sanction the duty by His Spirit's power, and render it effectual to salvation. Parents, also, should often be reminded of the solemn obligations arising from the dedication of their children to God in baptism. If the school and the Church of God—if parents, teachers, ministers, and officers—unite in these simple and practical measures, the revival of religion we so earnestly desire will penetrate our churches and the myriads of our children and young people. Our Sabbath-schools and our families will yield a continuous harvest; and the Church of God,

replenished with useful members and zealous labourers, will be enabled more rapidly to extend her aggressions on the world, and accelerate the universal kingdom of our Lord.

As an important means of preserving the piety of youthful converts, and rendering our schools continually productive of spiritual fruit, there should be the most cordial and earnest co-operation between the managers of the school and the officers of the Church. The Sunday-school, as a religious, and not a secular institution, should be in closest sympathy with the Church, and the Church in closest sympathy with it. The aims and interests of both are identical, and the operations of both should be united and harmonious; yet, as a means thereto, the organization and management of the school should be subordinate to the maternal authority and influence of the Church. The Sunday-school lives for the Church, and not the Church for the Sunday-school; the latter is an auxiliary, not an equal, and should, therefore, never assume to be an independent institution, much less an obstructive rival; for this would arrest the progress of the work of God, and introduce discord and strife. With a right organization and harmonious management, both may concur in the best plans of religious action, and the school be rendered, what it should ever be, a nursery for the Church, a spiritual seed-plot, where plants of righteousness may germinate and grow, and flourish in verdure and constant fertility.

*William Cooke, D.D.*

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## MISCELLANIES.

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### 1. ANGELS.

THE Scriptures inform us of a superior order of beings, called angels, or ministering spirits. They reside in the immediate presence of

God. They worship Him continually, and are ever ready to do His pleasure. Their nature was never defiled by transgression, nor their understanding ever darkened by sin. Ever since their creation they have been drinking at the fount of knowledge, and enjoying happiness of the purest kind. Their dispositions are sympathetic and benevolent, hence they delight to assist Christians in their pilgrimage to heaven. In ancient times they frequently appeared to the patriarchs and prophets—spoke to them in language easily understood, and were recognised as Jehovah's messengers. When Abraham, in obedience to the Divine command, was about to sacrifice his beloved son, when the wood was laid, and the knife lifted, "The angel of the Lord called unto him out of heaven, saying, lay not thine hand upon the lad, for now I know that thou fearest God." It was enough, Abraham's fidelity was proved, and the life of Isaac was spared. When the inhabitants of Sodom had so grieved the Lord, that He determined to destroy them, angels took charge of Lot—led him out of the doomed city, and pointed out to him a place of safety. When Jacob, in fleeing from the anger of Esau, became weary and tired, he laid himself down on the ground, with a stone for his pillow; while he slept he saw a ladder with its foot on the earth and its top in heaven; and angels were ascending and descending, showing him that the intercourse with heaven was open, and that he might ascend by faith to the skies. When Hagar in the wilderness was lamenting her wretched condition and that of her boy who was dying of thirst, the angel of God called to her out of heaven, and ministered comfort and relief. When Elijah fled from the anger of Jezebel into the wilderness and desired to die, an angel

appeared to him, awoke him out of sleep, and ministered to his necessities. When Daniel was in the den of lions, an angel was with him restraining their ferocity, and closing their months. When the three Methodists of Babylon (as Foster calls them) were in the fiery furnace, an angel was with them, causing the very fire to lose its power to burn, so that not even a hair of their heads was singed, nor was the smell of fire on their garments. When the Saviour of sinners was born, angels appeared over the plains of Bethlehem, and in sweetest words announced the event to the wondering shepherds. When He had fasted and been tempted by the devil forty days, angels came and strengthened Him. When He agonized in the garden, an angel ministered to Him. On the morning of the resurrection, an angel rolled away the stone from the sepulchre. And when he was about to return to heaven,

"They brought his chariot from above,  
To bear Him to His throne,  
Clapp'd their triumphant wings and  
The glorious work is done!" [cried,

An angel liberated Peter from prison. An angel comforted Paul as he sailed a prisoner towards Rome. And, indeed, they are all ministering spirits sent forth to minister for them who shall be heirs of salvation.

But they are not interested in the welfare of believers only, for when the tear of penitence falls, they rejoice, and when the prodigal, returns to his Father, there is joy in the presence of the angels of God.

How consoling and encouraging to know that amidst all the afflictions and trials of the Christian, angels are his companions, and when his life ends, they carry his spirit into Abraham's bosom.

"How cheering the thought that the  
spirits in bliss,  
Will bow their bright wings to a world  
such as this!

Will leave the sweet songs of the man-  
sions above  
To breathe o'er our bosoms some mes-  
sage of love.  
They come, on the wings of the morn-  
ing they come,

Impatient to lead some poor wanderer  
home;  
Some pilgrim to snatch from this stormy  
abode,  
And lay him to rest in the arms of his  
God.

T. W.

## 2. THE INSCRIBED HOUSE AT CHESTER.

CHESTER is a quaint old city, almost unique in England. It is still surrounded by walls of defence; and the remains of battlements, towers, and gates are suggestive of times of disquiet and apprehension. The very streets of the central portion are dug below the level of the proper site; and the principal shops and dwelling-houses in them seem perched on galleries, and securely covered in by the overhanging upper floors, which was the customary style of building in the olden time. These "rows," as they are termed, supply endless subjects for thought. Here and there they are supported by massive carved pillars, and beams ornamented with various significant devices, all the more interesting as antiquities, from the irregularities wrought in them by the tooth of time. Some of the houses have the whole frontage covered with Scripture subjects elaborately carved in the fashion of the day, and conveying to the eye useful instruction, when none but "clerks" could read, and books were costly manuscripts beyond reach of the multitude. Thus on Bishop Lloyd's Palace is pictorially set forth in square compartments of dark oak, the story of Adam and Eve eating the forbidden fruit at the bidding of the serpent, whereby sin was first introduced into the Paradise of Eden. Then the fatal consequences of the fall are illustrated by the death of Abel; the atoning sacrifice for sin shown in the typical sacrifice of Isaac, etc. Several other subjects occupy the remaining compart-

ments, whose meaning is not so obvious.

In the Watergate-street there was another house which excited the visitor's wondering attention, and occasioned deep regret to the citizens when taken down by a new owner in his zeal for modern improvements in street architecture.\* It was a very ancient gable-roofed structure, bearing the date of 1652 in the upper part; but on the principal beam of the first floor was this remarkable inscription, shining out brilliantly in curious old white letters on a black ground :—

"God's providence is mine inheritance."

On inquiry, tradition states that about the year 1648 Chester was visited by a fearful plague, by some termed the "sweating sickness," from its peculiar symptoms. It was sudden in its attacks, rapid in its progress, and so fatal in its results, that scores of people died daily. All trade was suspended, and no business transacted except that connected with the melancholy duty of burying the dead in a field apart from all other sepulchres.

Many of the panic-stricken inhabitants fled from the infected city; but the owner of this dwelling-house, considering himself at the post of duty, and firmly confiding in divine protection, remained with his family and servants to alleviate as far as possible the afflictions of their neighbours. Day by day he prayed for God's help, and night after night was he permitted to

\* In January 1862. It is hoped the frontage may still be preserved.

show forth God's faithfulness to his promises in the midst of his household; but it was a terrible season, and the hearts of the family often sank within them as they marked the daily ravages of the pestilence. The most robust were often stricken down in the streets, and died ere they could be carried to their homes; while the compassionate bearers paid the penalty of their Christian courage by themselves also becoming victims to the infectious malady. Week by week the scene became more and more dreary. Fathers, mothers, children were taken. Sometimes whole families were cut off together, without one survivor to prolong the name. Gloomier and gloomier was the prospect from the windows of the old house in Watergate-street. The town walls seemed to bar out the fresh air from the surrounding country; but possibly this prevented the infection from spreading abroad. The shops were all closed, for there were none to buy and sell. Grass grew in the streets, for there were none seen about save the physician, the minister, or the sexton. Not even a tolling bell relieved the dismal silence; the youthful singers at the venerable cathedral had ceased their sweet melody, and the most devout feared contagion by joining in public worship; yet still the praying man and his family lived on, if not in perfect health, yet without any fatal symptoms.

The inhabitants of the house on the right hand were smitten, one after another, and *all* were carried off to the "Plague Field;" then those on the left hand disappeared, one by one, and found a resting-place in the same devoted spot. The sounds of sickness, sorrow, and bereavement were distinctly heard and excited the liveliest sympathy, and fervent intercession on their behalf at the throne of grace;

for he who prays for himself is always mindful of others also. "Are they not tempting Providence?" "*Can* the Lord's hand shield them amidst such rare calamity?" "*Ought* they not to fly while strength yet remained?" were considerations which could not but agitate their thoughts. It is not known what motives prompted to the stay in Chester throughout the perilous season; possibly the sickness was so sore in the land that the good man felt that as "safety is of the Lord," he could not *mend* his position, and might go forth into still greater danger; for it is a well-known fact that many carried the plague away with them, and not only died themselves, but spread contagion into other localities, thus increasing instead of diminishing the evil.

Doubtless they realized all the dread solemnity of eternity, and while daily renewing their faith in the atoning sacrifice of Jesus, they tried *so to live* that they might be "*ready to die*" at any moment, however suddenly their call might come.

At length the plague was stayed. No more deaths from this cause occurred; the surviving population began to return to the city; to purify their houses; to re-open the shops, and to resume all the affairs of life which had been so long and so dismally suspended. Great was the general astonishment at the wonderful protection of the dweller in this old house; and when he had heard the tales of sorrow and bereavement which all had to relate, he more fully comprehended the measure of his own preservation; and grateful for the mercy vouchsafed to himself, and anxious to make it known for the encouragement of his posterity, he inscribed conspicuously on the front of his house the cheering motto—"God's providence is mine inheritance."

The house remained almost unaltered within, up to the period of its demolition, having been wainscotted throughout, with such low ceilings that a tall person could scarcely stand upright, even in the principal apartments. The walls leaned, too, and the floors were uneven, while the supporting pillars bent ominously, as if age had wrought some decay; but the beautiful words of the pious householder were kept brightly painted, fit emblem of the faith that prompted them! Who would wish so striking a memorial to be obliterated? Rather would we hope that every new tenant would learn the lesson taught by his predecessor two hundred years ago, and seek to find the same inheritance realized in his own happy experience.

This mode of signalizing special events is of very ancient origin. We read in the early Scriptures, that Old Testament believers were accustomed to inscribe upon their houses, or upon stone pillars, some pithy sentence to commemorate passing circumstances of importance; and even in desert regions, the "graven rocks" bear witness to this love of registering that which greatly affects mankind. Perhaps it belongs to a comparatively simple state of society, and to that ardour of early love to God that cares nothing for the opinions of the world, and can brave the ridicule of the inexperienced as an expression of ignorance not qualified to judge.

Our unknown writer *knew* and *felt*, and "therefore he spoke." The very name of the teacher is forgotten, and scoffers laugh at what they term the "cant" of the Puritan times. But who among the sons of men, "in their right minds," would not earnestly desire,  
 "God's providence for his inheritance?"  
 And what could he then desire

more? "It is of the Lord's mercies that we are not consumed. . . . They are new every morning."

Men are proud of illustrious descent, of family fame; and many an obscure individual is consoled amidst poverty and hardship by the remembrance that he is of royal blood, and entitled to share in the privileges of nobility.

These are, however, but trifling distinctions, if any at all, in the eyes of the Great Ruler of the universe. He says, "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." The inheritances of houses and lands perish in the using, but the rich legacy of a parent's faith and prayer obtains blessings for his offspring long after he has mouldered into dust. "Beloved for the fathers' sakes." "Mercy is shown unto children's children." God "forgetteth not the cry of the humble;" and each new mercy affords us encouragement for future trust in Him who has so often manifested His powerful loving-kindness in the day of need. Regarded in this light how many an ancestral pedigree abounds with startling instances of God's interposition to save life just when destruction seemed inevitable? Every earthquake, shipwreck, fire, and railway casualty has a long list of "narrow escapes" to append to the enumeration of fatal occurrences. And, could we look into the moral world, still more could be told of God's rescue from indifference and presumption, doubt and infidelity, from temptation to actual crime, the agony of remorse, or the torpor of despair. Ah, we little know what we escape in answer to those petitions our Saviour taught us to utter, "Lead us not into temptation, but deliver us from evil."

"It is not in man that walketh to direct his steps;" "When my spirit was overwhelmed within me then



thou knewest my path;" "My steps had well nigh slipped," are the exclamations of many a believer in Christ as he reviews the course of his pilgrimage. Happy, then, are those who, having taken God for the guide of their youth, are kept by the power of His Word from the corruptions that are in the world. So seductive are these corruptions, so subtle the great enemy of souls, who spreads them out as snares for the unwary, that nothing short of the Almighty arm of God could preserve us to the inheritance of the saints in light. But, inasmuch as God himself gave His only-begotten Son to die for sinners, "how shall He not with Him also

freely give us all things?" "If God be for us, who can be against us?" But, if He be against us, what then? The heritage of mercy in Jesus is freely bestowed upon all who seek it. None need hesitate for a plea—

"All the fitness Christ requireth  
Is to feel your need of Him."

But to those who reject His mercy there remaineth nothing but a certain fearful looking for of judgment—the inheritance of "blackness of darkness for ever," where there is "wailing and gnashing of teeth." God grant that you and I, dear reader, may enjoy "God's providence for our inheritance" both in time and eternity. E. W. P.

### 3. THE DEPRAVED CRIMINAL; OR, THE IMPROPER PRAYER ANSWERED.

DR. Edmund Calamy relates in his life, that some persons of the name of Mart, in whose family he resided for some time, had a son who discovered the most impious and wicked disposition. When confined in prison he wrote letters professing penitence, but as soon as he had opportunity he returned to his former sins.

This young man had been the darling of both father and mother, and the latter had set her affections upon him to so great a degree, that when she saw him a monster of wickedness, she became deranged, and attempted to destroy herself, in which she at length too well succeeded. The wicked youth, so far from being suitably impressed, now ran to greater lengths in wickedness. At length he professed penitence, and applied to the Rev. Samuel Pomfret to intercede for him with his father. He was made ready for sea, but unhappily became connected with a gang of villains, and on the very night before he was to set sail, he robbed Mr. Pomfret, was pursued, tried, and condemned to die.

On the Sabbath preceding the Wednesday on which he was sentenced to die, his father entreated Dr. Calamy to accompany him that evening to his cell in Newgate, to converse with him, and to give his opinion as to the propriety of seeking to obtain a pardon. The doctor went and found him in a very awful state of mind, resenting different things which he conceived his father had done wrong, and saying that he might obtain a pardon for him if he would but part with some of his money. In vain did the doctor expostulate with him on the improper feelings he manifested, and entreat him to humble himself before God on account of his sins, as the only way of engaging his friends to obtain for him a reprieve. His reply was, "Sir, I scorn anything of that nature." The doctor reasoned with him on the existence of a hereafter, charged him with the death of his mother, taxed him with the murder of some persons abroad, whose blood he had actually shed, and showed him the heavy punishment he must endure in an eternal world, unless he turned to

God, repented of his sins, and prayed for pardon through the atonement of the Lord Jesus. He admitted the truth of all these things, but was filled with trifling unconcern. He frankly said that he had no hope of being better in his character, and that he was rather satisfied he should grow worse. The next morning he was visited by Dr. Jekyl, who asked him whether during the whole time he had been confined in Newgate, he had once bowed his knees to the great God, making it his earnest request to him to give him a sense of his sins, and to create in him a tender heart. He admitted that he had not, nor did he think it of any use. An offer was made to him that if he would engage to pray morning and evening for the grace of God, an effort should be made, with every probability of success, for a reprieve, and subsequently a pardon. But he would make no engagement, and died on the day previously appointed.

On the day of his execution the father of the unhappy young man told Dr. Calamy that when the culprit was a very young child, and

their only child, he was exceedingly ill with a fever, and that both his wife and himself thinking their lives were bound up in the life of the child were exceedingly importunate with God in prayer that his life might be spared. A pious woman expostulated with them on the vehemence they manifested, and said she dreaded the consequence of their praying in such a way, and that it became them to leave the matter to an infinitely wise God. At length the father said, "Let him prove what he will, so he is but spared, I shall be satisfied." The old man added, "This I now see to have been my folly; for through the just hand of God, I have lived to see this wretched son of mine a heart-breaking cross to those that loved him with the greatest tenderness, a disgrace to my whole family, and likely to bring my gray hairs with sorrow to the grave. I read my sin very distinctly in my punishment, but must own that God is righteous in all his ways, and holy in all his works."—*Dr. Calamy's Life and Times.*

Sent by G. LEE.

## NOTICES OF PUBLICATIONS.

1. *The Revival of Religion: the Best Means of Promoting it, and of Securing its Fruits.* Prepared and published at the request of the Conference of 1862. By WILLIAM COOKE, D.D.

THIS very valuable pamphlet, as the title indicates, was both prepared and published by Dr. Cooke, at the request of the Methodist New Connexion Conference of the present year. Numerous and important as have been the services rendered by the able author to the cause of evangelical religion, we question if this will not prove to be one of the most valuable. Any one acquainted with Dr. Cooke's works will expect to find here clear and scriptural statement, sound and forcible reasoning, pointed and powerful appeals to the heart and conscience, and through-

out his work an evident earnestness of purpose to promote the glory of God and the salvation of men; nor will such expectations be cut off. We have transferred to our pages elsewhere a few portions of the pamphlet adapted to do good among our Sabbath-schools, and hope this will stimulate our friends to procure and read the entire production. The price being only one penny, the esteemed author has placed it within the reach of the poorest of the poor, and glad are we to learn that besides the large numbers sold in his own denomination, a very large quantity has been purchased by other churches.

While urging our readers to procure, and, if they have the means, to distribute broadcast, this excellent pamphlet, we cannot refrain from giving here a short

quotation or two, which we specially commend to their prayerful attention:—

“The word *revival*, in its most comprehensive sense, includes both the quickening of the Church itself and the conversion of sinners; and though these are distinct in themselves, they are so essentially united, that it is no unphilosophical or unusual appropriation of language to allow this one term to comprehend the two ideas. A revived Church is a soul-saving Church.”

Again, speaking of believing prayer as a means of revival, he says—

“Here, then, is our grand charter—the Spirit, in His plenitude and power, is to be given in answer to our prayers. Let the duty be performed in faith, and the promise shall be verified; and thus verified, the Churches shall become instinct with life and be clothed with power, and an influence shall go forth to the world that shall make it quail before the truth of God. The apostles had power with man because they had power with God, and this truth has been exemplified in a thousand instances. Bramwell’s wonderful success in the ministry was owing to his pleading earnestness with God. Waller used to wrestle with God for hours in prayer; sometimes lying flat on his face, and sometimes keeping night vigils, interceding with God for precious souls. The late revivals in America, Ireland, India, and Africa, may all be traced to intercessory prayer. And the wonderful missionary career of the Moravians sprang from unceasing prayer. In the year 1731 that people organised a system by which continuous intercessory prayer should ascend to heaven from the Church, night and day, and through every hour during each night and day, twenty-four men and as many women being alternately engaged, two by two, in this holy exercise, besides the ordinary prayers of the Church and of the private Christian. That self-consecration in the missionary work became then developed which has since astonished Christendom by its singular character. Within four short years from that time the Moravians sent missionaries to Greenland, North America, St. Thomas, St. Croix, Surinam, South Carolina, Lapland, Tartary, Algeria, Guinea, the Cape of Good Hope, and to the island of Ceylon; and now they are said to have 1,500 missionaries, lay and clerical, and 180,000 reclaimed heathens in Church fellowship with them. Such are the visible fruits of prayer.”

2. *Popery Unmasked*; being Thirty Conversations between Mr. Daylight and Mr. Twilight, in which the peculiar doctrines, morals, government, and

usages of the Romish Church are truthfully stated from her own duly-authorised works, and impartially tried by God’s word, the only unerring rule of doctrine and duty. By HENRY WOODCOCK, Primitive Methodist Minister. London: R. Davies, Sutton Street, Commercial Road East. May be had of Primitive Methodist Ministers.

WE have here a handsome volume in cloth, 350 pp., for the low charge of half-a-crown. The work itself, as to its style and subject, can hardly fail to be interesting and instructive to readers generally. As we have elsewhere said, it is an encyclopædia on the Popish question. To the young people in our societies and schools the work will be found a valuable boon. We do not recollect any work extant in which so much reliable information on the subject is brought into so small a compass, and offered at so low a price. If the work do not sell very extensively, both among our own people and other Protestant denominations, we shall be much surprised.

We hope the labours of the respected author will be appreciated as they deserve, and then many an edition of the work will soon be called for.

3. *Ebenezer, and other Poems, Commemorative of the Jubilee of Primitive Methodism*, 1860. London: R. Davies, Sutton Street, Commercial Road.

THIS is a cheap and handsome volume by one of our esteemed lay brethren at Newcastle-on-Tyne,—Mr. Ralph Blackett,—and would be a very appropriate reward-book for Sabbath-schools, as well as being worthy of the best attention of our members and friends in general. It has been favourably reviewed by several influential journals, and by many of our leading ministers. The poetry is of no mean order; and the valuable historical and Connexional information it contains renders it worthy of an extensive circulation.

Let each of our readers soon procure a copy, and also recommend the work to his or her friends.

4. *A Sermon on the Soul of Man*, preached at the Baptist Chapel, St. Alban’s, April 23, 1862. By DANZY SHEEN, the youthful Preacher. Published by request. St. Alban’s: R. Gibbs. Islington: Bond, 30, Upper Cross Street. Luton: Stalker. Dunstable: Tibbett.

DANZY SHEEN is a juvenile local preacher in the London Second Circuit, and has been called upon, on different occasions, to preach in other stations, whither his fame has reached; and the sermon before us was preached at St. Alban’s, while fulfilling one of these extra engagements.

The text is Matthew viii. 36. The sermon is such as becometh a youthful preacher: it has on it the stamp of originality and genius, and it breathes a spirit of piety and zeal. We freely confess we like the sermon all the more for the absence of the masterly arrangement and the elegant diction, after which some juveniles aspire. The preacher does not appear on stilts, and make one nervously fear for his safety. He keeps on the level of his own capacity and experience, and his style is therefore natural and agreeable. If he attend diligently to the cultivation of his powers, and maintain deep personal piety, we augur for him a career of great usefulness.

5. *Sights in the Pit, and Peeps in Glory*: included in a Short Sketch of the Life, Vision, and Death of Mary Rider, Donington, Salop. Compiled by B. WHILLOCK. Published for W. Pool, Dawley, Salop, by Joseph Slater, Iron-bridge and Dawley.

MARY RIDER was evidently an extraordinary young person, and was favoured with many tokens of the divine regard; and it is very refreshing to read this touching sketch of her short but bright career. She was early converted to God, and strove thereafter to be the means of the conversion of others. Of her vision we can pronounce no positive opinion; but of her pious life and happy death, we can say the one is worthy of imitation, and the other such as we wish for our friends.

The compiler has acquitted himself skillfully in the execution of his task, and his little book is worthy of extensive patronage.

6. *England's Flag Half-Mast High*. Two Orations on the Death of his late Royal Highness the Prince Consort. By Rev. THOS. LOWE, Author of "The Pilot of the Galilean Lake," &c. London: R. Davies, and Jarrold and Sons.

MR. LOWE could not be expected to allow the event of the death of the Prince Consort to pass away unimproved. He is one who believes "a word in season, how good it is;" and he has talents of that versatile and popular class that enable a man to seize on passing occurrences and turn them to valuable account. The two orations were delivered at Tunstall and Lynn, and are founded on the following texts,—*"Jesus wept,"* and *"He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."* A touching and appropriate tribute to the memory of the lamented Prince is contained in each, and some beautiful illustrations of Scrip-

ture, and quotations of anecdote and poetry are found in both. The style, as in all our friend's productions, is highly poetical. For some readers, perhaps, too much so; but there are others who will enjoy it with a hearty relish. As specimens of his style take the following sentences:—"The world-reverberating diapason of the Archangel's trumpet shall rouse to renewed and unending life the mouldering dust of buried ages." "This immortal and glorious hope is the cradle of mortal agony, a sure anchor in the stormy blast, the lamp of the sepulchre, the pharos or the lighthouse of the death-gulf, shedding the cheering blaze of its glory over the black, cold billows."

7. *Children and their Thoughts*. By MARY K. ROBY, Author of "Story of a Household." London: Aylott and Son, 8, Paternoster Row.

A SWEET little volume of poems—such as children, if at all educated, will be sure to admire and prize. The amiable authoress has drunk deeply at the Pierian spring, and at a better spring than that. The living waters are in her cup, and she passes them round with a hearty goodwill. Let our young friends obtain this beautiful little work, and read, mark, and learn it. It will do them good.

8. *One Hundred Evening Hymns*. Edited by the Rev. F. LIEFF, M.A. Aylott and Son.

WE purpose giving practical expression to our admiration of this work by giving some of the hymns in both our Juvenile and our Large Magazines. The hymns are rich in sentiment, chaste in expression, and have the ring of the genuine coin in them. They are selected from some of our best religious poets, and may be used in the family circle, at the hour of evening devotion, with great spiritual advantage. Would that our family worship more generally included singing, as well as reading and prayer. We have a decided impression that the religion of our families would sustain no loss thereby.

9. *The Character of the Bible*. Abridged from an old Author. Aylott and Son. This neat little penny production contains not only the beautiful article which gives the title, but several other matters in prose and in poetry. There is a strong leaning to "our Church," as by law established, observable in some of them; so that the sectarian element is rather too conspicuous. But, nevertheless, we can speak in favourable terms of the spirit and object of the production as a whole; and the first article in the collection is cheap at the price of the book.

10. *The Book that will Cheer You: or, Hymns for the Living and Dying.* By RICHARD JUKES. London; R. Davies, Sutton Street.

THIS is a neatly got-up volume of Mr. Jukes' poems, many of which have previously appeared in his smaller publications, and in that form have done good service to the cause of experimental Christianity. It is well known that in the great American, Irish, Scotch, and other religious revivals, our friend's hymns were freely used, and were made a great blessing. It gives us pleasure to see them in their present form, and we hope the sale will be such as to exceed the author's most sanguine anticipations, and that another edition may shortly be called for.

11. *Modern Revivals: their Features and Incidents.* By JOHN SIMPSON, author of "Smiles and Tears," "Two Sons," &c. London: R. Davies, Primitive Methodist Book Room. Ward and Co., Paternoster Row; and Leeds: J. Parrott, Briggate.

THE respected author informs us that the substance of his work was delivered in the character of a lecture in Derby, Liverpool, and other places; and that he is indebted to the Rev. W. Arthur, for the particulars respecting the Irish Revivals; and to the author of "The Power of Prayer," for those in connection with the movement in America. Of the importance of his subject our readers will scarcely hold two opinions, and those who are acquainted with his previous productions will not need to be informed that he is fully competent to the treatment of it. Many very thrilling facts are here narrated in a style at once lively and sober, and those inferences and practical suggestions which a thoughtful observer might desiderate, will be found interspersed through the pages of the work as a good taste and sound judgment have dictated. We trust the book will have an extensive circulation, and be a means of doing great good.

12. *The Quiver: designed for the Defence and Promotion of Biblical truth, and the Advancement of Religion in the Homes of the People.* Vol. I and parts 7, 8, and 9. London: Cassell, Petter and Galpin.

WE have no hesitation in pronouncing the "Quiver" one of the cheapest and best of our serials. The reader must be difficult to please who can lay down this first volume without feeling that its perusal is a rich treat. All classes of purchasers are accommodated, too, in regard to the price. The penny number, the fivepenny part, and the cheap and handsome volume,

are alike available. Of all Mr. Cassell's surprising enterprises, this is, perhaps, the most astonishing. Here we have biography, history, sacred and profane, science, Biblical exposition, anecdote, chronological narrative, poetry, and divinity, beautifully intermixed. All sound, all clear, all beautiful, all useful. For Sabbath-school teachers, junior preachers, and families, it is an admirable work. It has our very hearty recommendation. We shall most probably ere long enrich our pages with some valuable extracts.

13. *John Leifchild, D.D. A Sketch of his Character and Ministry; with brief Notes of his Last Days.* By JAMES BALDWIN BROWN, B.A. London: Ward and Co., 27, Paternoster Row. 1892.

THIS is a charming tribute of affection to departed worth. Mr. Brown was a relative of Dr. Leifchild, and, therefore, while it may be supposed he has spoken of the doctor with the sympathy of relationship, it must be remembered he has spoken from intimate acquaintance. Dr. Leifchild was no ordinary man, no ordinary Christian, and no ordinary preacher. He had a large soul in a large body, and all his performances were characterized by true greatness. We most devoutly wish that the spirit of this noble man—one of the noblest of heaven's aristocracy—may be largely enjoyed by the rising ministry, both among ourselves and all the churches of the saints. To our own junior preachers, at all events, we most earnestly recommend this precious book.

14. *Services on occasion of the Death of the Rev. John Burnett, of Camberwell.*

London: John Snow, Paternoster Row. THIS shilling pamphlet consists of a biographical sketch of Mr. Burnett, extracted from the *Nonconformist* newspaper, addresses at the funeral by E. Miall, Esq., Rev. John Pillans, and Rev. C. Stanford; and funeral sermons by Dr. Lindsay Alexander, and Rev. John Pillans. It is fraught with interest to all lovers of good and true men. Mr. Burnett was a thorough going dissenter, and held a high position among the Congregationalists of the United Kingdom, and especially among those who support the Liberation Society. We never saw him but once, but he was a man of that class whom to see is to know and to remember. The pamphlet before us does honour to his character, and is alike creditable to those who have written it, and to him of whom they have written.

15. *Theological and Homiletical Commentary on the Gospel of St. Luke.* Specially designed and adapted for the use of Ministers and Students. From the German

of J. J. Van Oosterzee, D. D. Edited by J. P. LANGE, D.D., Professor of Divinity in the University of Bonn. Translated by SOPHIA TAYLOR. Vol. I. Edinburgh: T. and T. Clark. London: Hamilton, Adams and Co. Dublin: J. Robertson.

THIS is one of the volumes of the Messrs. Clark's Foreign Theological Library, which has been, and still is, deemed so great a boon to Theological Students and Christian Ministers. It were difficult to speak in too favourable terms of this noble series of works in general, or of this work in particular. This volume is worthy of the respectable house from which it emanates, and saying this is no slight praise. Would that the work were in the hands of all our ministers. If any wealthy or liberal friend should wish to do a kindness to a devoted Primitive Methodist preacher, let him select from the "Foreign Theological Library;" and if at a loss what works to select, let him begin with Vol. I. of Oosterzee on Luke. We presume Vol. II. will be equally worthy. Dr. Lange, who has edited this volume, is himself a commentator of no mean order; and, it would seem, for some reason, Dr. Oosterzee has become a coadjutor with him in this kind of labour. The pair are meely united; the learning, the piety, the honesty, the orthodoxy, of both alike command our admiration. We have here none of the neological, transcendental nonsense, of which German authors have, of late years given us more than enough. But soundness of judgment, depth of thought, frankness of expression, clearness of style, and usefulness of aim, distinguish both these able and devoted men. Nor should the easy and appropriate English of the lady translator be forgotten. We have great pleasure in recommending this volume.

16. *History of the Development of the Doctrine of the Person of Christ.* By Dr. J. A. DORNER, Professor of Theology in the University of Gottingen. Division First, First Four Centuries, Vol. II. Translated by Rev. D. W. SIMON. Edinburgh: T. and T. Clark. London: Hamilton, Adams and Co. Dublin: J. Robertson.

THIS is another of the Messrs. Clark's publications, and another of much the same class as the one above-named. This volume is but one of a series on the same subject, and, of course, can only be spoken of as a portion of an entire work. But so far as we can see, it belongs to a valuable series. The doctrine of the supreme divinity of our Lord Jesus Christ is shewn to have been the doctrine held by the early church in general down to the time of the Athanasian controversies. Times and places there were in which this great truth seemed in danger of being lost, but our author shows that despite all opposition it still won its triumphant way, illustrating the sentiment, "Truth is great, and will prevail." The work is a proof of profound and various scholarship, and is a rich treasure to the Biblical Student.

N.B.—We have received for notice Vol. II. of Sibbes' works; the Bicentary Essays of Drs. Angus and Waddington; Church Reform, by Rev. W. Bevan; Family Prayers, Bible exercises, Timpson's Memoirs of Elizabeth Fry; The City of the Great King; The Future, by Rev. J. Cox; The Wearmouth Abbots: Hymns for Pastors and People, by Rev. S. Dunn; A Sermon on the Death of Prince Albert, by a Home Missionary; Baggaly's Digest of the Minutes, &c., of the Methodist New Connexion; and some smaller publications. They shall have early notice.

## HOME RELIGIOUS INTELLIGENCE.

### WORK OF GOD.

PLYMOUTH MISSION.—Dear Editor,—Soul-saving work you, with me, consider to be the greatest of all work. He that winneth souls is wise. And they that turn many to righteousness shall shine as the stars for ever and ever. Hallelujah, for the prospect of such a glorious reward. How the thoughts of it impel one forward through storm and tempest,

wind and rain, with the hope of rescuing even one poor soul from the gripe of hell's grim tyrant. Knowing that revivalistic intelligence is cheering to you and your numerous readers from any quarter, I feel induced to send you an outline of what God is doing in this corner of His extensive vineyard.

Newton was missioned twelve

months ago last April, by Brother J. Rackham and colleagues. And frequently was the dewy drop seen to glisten in the eye, or silently wend its way down the furrowed cheek of the aged; while our preachers in the open-air, standing upon a saw-pit dispensed the Word of Life to an attentive people. No further good seemingly was effected; the people standing in awe of their vicar: he having aforetime showed himself an opponent to Methodism. But in spite of every influence, the brethren on this station in compliance with a request from headquarters to extend their borders, determined upon sending a preacher here to live.

And on the 21st of September, 1861, the writer came hither to reside—a stranger among strangers. He found the people in an awful state, sin's torrent in the form of Sabbath desecration and drunkenness, sweeping them down to hell's dark abode. Things were very discouraging to look at, there not being a member in society with us, nor a place to preach in, save beneath the wide canopy of heaven. Placing his trust in Jehovah, and arming himself with power at the throne of grace, he boldly sallied forth on the following day like young David in Elah's valley to do battle with hell's Goliath. And accordingly the monster was defeated, and his stronghold carried by storm; a place was soon obtained to preach in, and the word faithfully delivered was blessed to those who heard it.

During a course of protracted meetings last winter, the Spirit was mightily poured upon us, and many souls were saved. At one meeting a young man was discovered mocking God, by imitating the distressed soul. Upon seeing this, the writer exhorted God's people to pray for him. While doing so a young woman labouring under deep con-

victions at the further end of the room, rose from her knees and rushed to the door like one frantic. We then prayed for them both. After the meeting was over, influenced by the devil, and prompted by wicked men, the young woman came back and stormed at us like one of hell's furies. We took no further notice than to pray for her. Finding we heeded her not she withdrew in a great rage; and soon after was found at the feet of Jesus clothed, and in her right mind. She is now one of our most consistent members. At another meeting a number of hell's champions provided a chain, and threatened to drag the writer through the river, which is close by. But trusting in God he took his stand in their midst, and preached Jesus to them, and came off unhurt. Since that time the good work has gradually progressed; some forty or fifty have been converted, and a class of thirty members established. To God be all the glory! The kitchen in which we worshipped becoming too small the cry was raised, Give us room. Efforts were soon made to obtain a more commodious place, in which we undoubtedly should have failed, had not the Lord converted one, Mr. Anthony, whose house another party occupied for preaching. His love for our people soon induced him to give them notice to quit, which they accordingly did. We then went to work to supply the place with seats and pulpit, which we have succeeded in doing at the cost of £5. The place will seat about seventy.

On June 22nd, the writer preached the opening sermons. And on the Monday we had a public tea, when 90 persons sat down to a refreshing repast in the open-air. After tea we held a very interesting meeting out of doors, at which addresses were given by Brothers Vanstone, Chudleigh, Harper, Goad,

the Rev. J. Holroyd, and the writer. With donations, collections, and profits of tea, we have defrayed the expense incurred. After the meeting out of doors we retired to the chapel and held a prayer-meeting, when six souls came to the penitents' form, three of whom found salvation in the blood of the Lamb. Praise the Lord.

*Holberton.*—At this place the Lord has begun to work. On the 29th of April last, it was missioned by Brother Wild, and on May the 11th, the writer conducted a very powerful camp-meeting here, the first one ever held in the place. Since then many souls have been saved. At a meeting conducted by the writer on the 27th of May, the heavens seemed to drop fatness; and in the prayer-meeting, after preaching, the barn in which we hold our meetings appeared to be flooded with the Divine glory. And while we sang,  
 "There is a fountain fill'd with blood,"  
 twelve souls wended their way weeping to the foot-stool of divine mercy, two or three of whom found the pearl of great price.

On the 10th of June the writer took his stand in the centre of a fair being held here, and preached Christ. After a short sermon we processioned to the barn and held another meeting, when two souls stepped into the glorious liberty of God's dear children. The converting work is still rolling along. There have been about twenty-five souls brought to God, twenty of whom have united in Church-fellowship with us here. Efforts are being made to secure a chapel, which is for sale in the place. That God may open our way, and save hundreds of precious souls, is the earnest prayer of yours in Jesus,

WILLIAM THOMSETT.

**2. CROWLE WHARF GREAT MEETING.**—The special effort made at

this place has been crowned with signal success. On Sunday and Monday, June 22nd and 23rd, we held our sixteenth anniversary, in the field belonging to our kind friend J. Watson, Esq., who annually accommodates us. We had an excellent supply of preachers, who delivered not less than thirty-five soul-stirring discourses, namely, J. Bywater, T. Penrose, J. W. Howell, T. Kendall, R. W. Monkman, T. Whitehead, T. Waumsley, P. Milson, W. Andrew, J. Wilson, J. Ratcliffe, and the writer. The addresses on the Sabbath day were attended with a very gracious influence, those on the Monday, says an intelligent looker-on, were powerful, persuasive, and some of them even eloquent. At the numerous prayer meetings both saints and sinners were constrained to say, "The Lord is here; this is the house of God, and the gate of heaven." The weather on the Sabbath-day was rather unfavourable for open air services, but we had that amount of accommodation and shelter beneath our large marquee, which enabled us to proceed with our important work during the length of the mid-summer's day, and on Monday the day was all that could be desired, the sun shone from morning till night with resplendent beauty. Very early in the morning hundreds of almost every kind of conveyance from all parts of the neighbourhood began to move in the direction of the great camp-meeting, and in addition thereto, the cheap trains from Sheffield, Barnsley, Doncaster, and the packet from Hull and Gainsborough, brought a great many passengers; and ultimately it was thought there could not be fewer than eight or nine thousand persons on the ground. In this large congregation we were glad to see several wealthy gentlemen and leading farmers, some of whom had



not only given their servants and labourers a holiday, but had procured for them admission to the tables. We also had on the ground a number of ministers, and members belonging to other Christian communities, including some belonging to the Church of England. On Monday tea was provided for a great number, and about three thousand five hundred partook of the excellent things provided, so that, in addition to the sums realized by the collections made each day, above a hundred guineas were taken for tea-tickets alone, and as a great part of the provisions was given by the friends of our circuit, the proceeds this year are greater than at any previous meeting.

At these great gatherings we are glad to report that much spiritual benefit has been received year after year, and financially they have been rendered a great blessing to some of the trustees, who were in great need of help. During my three years' superintendency of this circuit, by the assistance received from the Crowle Wharf Committee, we have expended above six hundred pounds in the erection of two chapels, enlarging an old one, and building two school-rooms, and, after all, we are glad to say, we have yet in hand the handsome amount of about a hundred pounds, towards the erection of another large chapel, which is greatly needed. T. RATCLIFFE.

3. CAMP MEETING AT CHESTER.  
—Dear Editor,—On Sunday, July 20th, we held our circuit camp meeting at Chester. We had several processions through the streets in the morning and afternoon, and at 3 o'clock in the afternoon there would be present eight or ten thousand persons. Two stands were erected from which the Gospel trumpet was blown with good effect by several well-tried

local preachers and Brothers Kershaw and Prestwich, who have just entered upon their labours in this station. A collection was made on the camp ground to aid our new chapel fund, which amounted to £14 2s. 2d. The chapel was densely crowded at the lovefeast, and several were brought to the feet of Jesus, and made happy in his love. May the glorious work of soul-saving move on, is the prayer of  
J. EASTWOOD.

4. NORTHAMPTON CIRCUIT.—The annual camp meeting took place on Sunday July 20th. A number of the members and friends met at the chapel, in Horsemarket, about 9 o'clock in the morning, and proceeded through the town, stopping at intervals for singing and prayer, and the delivery of short addresses, arriving in the Cow-meadow a few minutes before ten o'clock, where the meeting was held during the day. In the evening a public lovefeast was held in the chapel, which was filled to overflowing, numbers being unable to obtain admission. The weather throughout the day was very fine, and the assembled multitude listened with the greatest attention to the addresses which were delivered. In the prayer-meeting after the lovefeast two souls professed to find peace, and have since joined the society. To God be all the glory.

P. COATES.

5. CAMP MEETING, LYNG, WEST BROMWICH CIRCUIT.—On Sunday, July 27th, we held our annual camp meeting in a field kindly lent by Mr. Darby. We commenced by singing through the streets and giving short addresses, which were attended with much Divine influence, and many were attracted after us to the field, where, during the day, short and powerful sermons were delivered by Brothers

Nock, Turner, Wooley, Chatterton, Jones, Leath, and the writer. In the afternoon no less than a thousand souls were earnestly listening to the word of God, which had free course and was glorified. The lovefeast was mighty, the speaking short and pointed. Faith took hold on

God, and the victory was evidently gained. While believers were filled with the glory, sinners were crying for mercy, and soon eight precious souls stepped into glorious liberty. To God be all the glory.

MAURICE NICHOLAS.

### MISSIONARY SERVICES.

THETFORD.—Dear Editor,—We have lately concluded two courses of missionary meetings on this circuit and feel grateful to the great Head of the Church for the help afforded in the same. We were assisted by the services of our estimable brethren W. Crown and W. H. Meadows. Having of late made numerous efforts, and still making them, in chapel building matters, we were fearful that such efforts would militate against the revenue, but we are glad to say that in all the place with two exceptions, the income exceeds that of last year. The proceeds of the different places,

amount to £20 13s. 8½d., all of which, local expenses deducted, we have remitted to the treasurer, this being the first time the circuit has been able to carry out this very desirable measure. Could we as a people do so in every case, should we not soon stand on a level with any other community in reference to the number of messengers we might send out to tell the heathen world that "Jesus died to save." May we as a denomination "upon whom the ends of the world are come" take a more prominent part in this moral enterprise, is the prayer of

J. ALLISON.

### FOREIGN RELIGIOUS INTELLIGENCE.

1. NEWCASTLE, NEW SOUTH WALES, DECEMBER, 1861.—Dear Editor,—Nearly eighteen months have passed away since we bade farewell to our dear friends in England, and accompanied by Messrs. Greenwood, Pritchard and Walton, with Mesdames Greenwood, and Pritchard, I and my family, embarked at Gravesend on board the "Irene," for Adelaide, South Australia. As you and many of your readers are aware, after a long but pleasant voyage, we arrived at the port of destination, and after steaming along the Australian coast for 1,200 miles, calling at Melbourne and Sydney, we reached the field of labour to which we had been appointed by the General

Missionary Committee, grateful to our heavenly Father for His abundant goodness to us during our protracted and dangerous voyage. Upon my arrival here I found that from various causes (chiefly the protracted affliction of my predecessor) the station was in an enfeebled condition. I brought the matter before the officials and members of the societies, and made several suggestions, which if acted upon would effect a change for the better. The friends showed a willingness to co-operate with me in trying to improve the station; they entered earnestly into the work, and happily our efforts have been successful, as will be seen from the enclosed account of our chapel an-

niversary in Newcastle. Our chapels are now filled with attentive congregations, our schools are in a flourishing condition, sinners have been converted to God, and our finances have greatly increased. For this measure of prosperity we are grateful to God who has thus magnified His name in the sight of His people. We have peace and harmony dwelling amongst us; and we are thankful to state that many of our congregations are under very good impressions. The Spirit of God is working mightily amongst the people. We are praying for, and anxiously expecting a mighty revival of religion; it is promised, and will come, for the "mouth of the Lord hath spoken it." I can assure you it is much needed here; this locality abounds with backsliders; here are hundreds who have been members of the Christian Church at home (many of them office bearers in it) and they are now living in a state of practical, and many in avowed, Atheism. There is great need for the earnest, persevering, and self-denying labour of the "Missionary of the Cross." Much has been done in this colony, but very much more remains to be accomplished. We hope still to have an interest in the prayers of God's people that we may have wisdom and patience in prosecuting our labours, and that great success may attend them. While looking back upon the past, we are encouraged for the future. May God keep us faithful to our trust, and make us all useful in our day and generation. Amen.

W. J. DEAN.

2. SERVICES IN BENDIGO CIRCUIT.—On April 13th, three sermons were preached at Eagle Hawk, in connection with our chapel anniversary; in the morning by the Rev. George Daniel, Wesleyan minister; afternoon, by the Rev.

W. R. Fletcher, M.A., Independent minister; and in the evening, by the Rev. J. Nish, Presbyterian minister. These sermons were instructive and powerful, and the Divine presence was graciously experienced. On the 14th a tea and public meeting were held, when addresses were delivered by Revs. G. Daniel, G. T. Hall, and Messrs. Morton, Snowden, Warne, and Wood. On the following Friday a social tea meeting was held, and a fellowship meeting followed, which gave an impetus to the piety of our members. The financial proceeds, including £2 10s. promises, amounted to £16 7s. 2d.

On May the 4th we held an open air service at Whitstick, when short sermons were preached by Messrs. Underdown, Morton, and Benman, the writer conducting the meeting. Several persons were in distress, and one soul found peace through believing. There was a good deal of the old Primitive fire burning in the lovefeast, and the meeting might be called a "glorious confusion," for while some were weeping others were rejoicing. May the Lord carry on his work.

On Sunday, May 11th, three sermons were preached at Sandhurst, for the circuit's benefit, by the Rev. George Grey, of Castlemaine. On Monday, a tea meeting was held at the same place, and in the public meeting that followed interesting addresses were delivered by Messrs. Grey, Hall, Snowden, Cummings, Warne, and Falkingham.

On Thursday 15th, a lecture was delivered by G. T. Hall, on the "Hartley Pit Accident." The whole of the service was very good and profitable. The presence of the Saviour was realized and his power felt. The pecuniary profit, including £2 promises, amounted to £7 8s. 3d. We have had a few souls converted at Eagle Hawk,

and pray for larger manifestations of God's saving power.

GEORGE TUDOR HALL.

3. ANNIVERSARY IN CAMDEN STATION, NEW SOUTH WALES.—Camden is a small township, forty miles from Sydney, on the road to Goulburn. We have a neat chapel built of brick, in 1859, at a cost of £325, with £85 15s. 6d. remaining on the trust premises. On Sunday, May 11th, 1862, the anniversary sermons were preached by the Rev. J. Langford, of Newtown, to crowded and attentive congregations.

The following day 140 partook of an excellent tea, provided by the friends. A stirring meeting was held after the tea, addressed by Messrs. J. Langford, C. Waters, S. Brown, and J. Baker.

Proceeds of the services—Sabbath collections, £3 10s.; profits of tea, £6 5s. 3d.; collected at the meeting, &c., £3 14s. 6d.; total, £13 9s. 9d.

CHARLES WATERS.

4. FOUNDATION LAYING, GOULBURN MISSION, NEW SOUTH WALES.—Dear Editor,—On Monday, March 31st, 1862, the foundation stone of a Primitive Methodist chapel was laid at Jerrawa, by Mr. Newman; after which the Rev.

James Causland delivered an address. At 4 o'clock about one hundred persons sat down to an excellent tea, which was gratuitously provided by our female friends. After tea a religious service was held, presided over by Mr. Reeve, and addressed by the Revs. J. Causland, C. Waters, and the writer. The proceeds of the day amounted to £12 16s. 4d.

WILLIAM KINGDON.

5. CHAPEL ANNIVERSARY, GOULBURN MISSION, NEW SOUTH WALES.—Dear Editor,—The third anniversary of our chapel at Goulburn, was celebrated on Sunday, March 16th, 1862, when two sermons were preached by the Rev. W. Kingdon. The congregations were good, and the collections exceedingly liberal. On Monday a public tea was provided and about 180 persons partook of the social repast. After tea a very interesting meeting was held, presided over by Mr. Craig, Baptist; and addresses were delivered by the Rev. J. Causland, Messrs. T. Williams, D. Kadwell, and the writer. The meeting exceeded any preceding one held in connection with our people in this place. The proceeds of the anniversary, including donations, &c., amounted to £43.

W. KINGDON.

## STATISTICS.

1. RELIGIOUS DENOMINATIONS IN CANADA.—The following is a summary of the population of Canada, classified according to religious profession:

Churches.	U	L
	Canada.	Canada.
Church of Rome .....	258,141	943,253
Church of England.....	311,565	63,487
Established Church of Scotland .....	108,963	23,730
Free Church of Scotland	143,043	14,866

Churches.	U	L
	Canada.	Canada.
United Presbyterians...	51,378	5,149
Wesleyan Methodists...	218,427	25,957
Episcopal Methodists...	71,615	2,537
New Connexion Methodists .....	28,300	1,292
Other Methodists.....	23,330	874
Baptists .....	61,559	7,751
Lutherans.....	24,299	859
Congregationalists .....	9,357	4,927
Quakers .....	7,883	121
Bible Christians .....	8,801	184

Churches.	U Canada.	L Canada.
Christians.....	5,018	298
Second Adventists .....	1,050	2,305
Protestants .....	7,514	2,584
Disciples .....	4,147	5
Jews .....	614	572
Memnonists & Tunkers	8,965	0
Universalists .....	2,234	2,289
Unitarians .....	634	652
Mosmons .....	74	3
No religion .....	17,373	1,477
No creed given .....	8,121	5,728
All other creeds not classified .....	14,284	678

Grand total ...	1,396,091	1,111,566
Proportion of Roman Catholics .....	18.49	84.85
Proportion of Church of England.....	22.32	5.71

2. COLONY OF VICTORIA.—The Registrar-General of Victoria has compiled several interesting tables from the Census returns. The following shows the religion of the people of this colony in 1861 and 1857 respectively:—

Religious Denominations.	1861.	1857.
Church of England and Episcopalian Protes- tants.....	205,695	157,819
Free Church .....	454	218
Protestants (not other- wise defined) .....	5,919	15,321
Presbyterian Church of Victoria .....	5,052	—
Church of Scotland.....	36,917	27,828
Free Church of Scotland and Free Presbyterians.	21,219	19,341
United Presbyterian Chs.	16,734	9,315
Other Presbyterian Chs.	346	253
Presbyterians (not other- wise defined) .....	6,835	8,443

Religious Denominations.	1861.	1857.
Wesleyans, Wesleyan Methodists, and Me- thodists .....	40,799	24,740
Primitive Methodists ...	3,775	2,044
Wesleyan Methodist As- sociation and United Free Methodist Chs.	1,146	791
Bible Christians .....	651	268
Other Wesleyan Me- thodists.....	140	145
Independents or Con- gregationalists.....	12,777	10,732
Baptists .....	9,001	6,412
Lutherans and German Protestants .....	10,643	6,488
Unitarians .....	1,430	1,462
Society of Friends .....	273	325
Calvinists and Calvinis- tic Methodists .....	650	468
Other persuasions .....	1,257	1,304
Roman Catholics .....	107,610	70,159
Catholics (not otherwise defined).....	2,219	6,348
Greek Church .....	239	127
Israelites and Christian Israelites .....	395	307
Latter-day Saints or Mormons .....	108	208
Jews.....	2,903	2,181
Unsectarian, No Deno- mination, Secularists, &c.....	952	1,406
No Religion.....	441	1,158
Mahometans .....	189	216
Pagans (exclusive of Chinese) .....	1,672	1,898
Chinese (not Christians)	24,551	25,390
Unspecified (adults) ...	2,391	2,999
Unspecified (children)	642	306
Objecting to state their religion from con- scientious scruples ...	11,536	—
Unenumerated migra- tory population .....	3,361	4,353
Total.....	540,322	410,766

## OBITUARY.

1. Died at Gravesend, February 27th, 1862, SARAH the daughter of Richard and Sarah WILKINSON. Our departed sister was born at Gorleston, Suffolk, November 10th, 1839. Her parents feared the Lord, and endeavoured to bring up their children in accordance with the precepts of the Gospel. Sarah was taken early to the house of God and to the Sabbath School, in which she took great pleasure.

In 1853, her parents removed to Gravesend, and not finding here a society belonging to the Reform Methodists, they united with our society, and Sarah became a scholar in the Sabbath-school. After about two years, she was received as a teacher; she took great delight in her class, and was very much attached to her fellow-teachers. December, 4th, 1855 she was led to see the necessity of giving her heart fully to the Lord, and of enjoying a sense of sin.

forgiven. So intense was her agony that she could not leave the chapel until she obtained the blessing. In answer to fervent believing prayer the Lord set her soul at liberty, and she went home rejoicing in the God of her salvation. She joined the society, and held fast her confidence until her faith was lost in the full fruition of blessedness. Her natural disposition was calm and even, therefore when she lived under the influence of sanctifying grace, the Christian character was fully exhibited. She loved the house of God, and took great delight in collecting toward the fund for the new chapel.

In a little more than a year after her conversion, it pleased the Almighty to take to Himself her dear father. This was a great trial; she being the only daughter, she was greatly beloved by her father, and her affection for him was very great. From this period, symptoms of consumption began to appear in her constitution. She went to her native place, hoping the change would be beneficial; it appeared to be so for a time, but with the returning season, the cough which brought many a pang to the heart of her widowed mother, returned. From that time for almost five years she has lingered, occasionally flattered with the idea that the means might yet be blessed, and that her life on earth would be prolonged. When she was able to get to the house of God, her countenance would beam with delight. But when deprived of the opportunity of meeting with God's people, she was never known to murmur or complain. At the close of the services of the Sabbath, some of the teachers generally called to see her, sang a hymn or two, and prayed. It afforded her great comfort, and when told that the society or school was prospering, or that some one had got converted, she was greatly delighted. She rejoiced not in iniquity, but rejoiced in the truth. Her mother said to her, "My dear, have you no doubts?" She replied, "No: I love Jesus and I know he loves me." I visited her many times and always found her calm, trusting in Jesus. When speaking of the services of the sanctuary, she would say, "If the weather is fine, or if I am better, I should so enjoy being there." Until confined to her bed, she was ever cheerfully employed with her needle to assist her widowed mother. She was a pattern of industry, patience, and resignation. In her spare moments, she had begun an article for the Ladies' Basket, which is for the benefit of the new chapel fund. On her dying bed she requested one of her young friends to finish it, and while thinking she should not live to see the new chapel, she said how thankful she felt that the Lord permitted her to do

anything toward raising the fund that bought the land. Although she suffered very severely she was not confined to her bed, except two or three weeks. On one occasion addressing a young friend, she said, "Had I religion to seek now, I should not be able to attend to it, but I know the Lord has pardoned my sins, I know He is my Father, I have no fear."

About a week before her death she was conscious of her approaching dissolution, and calmly arranged all her little matters, told her mother and surrounding friends that it would not be long, she should soon be in heaven. Her remaining time, between the intervals of severe suffering, was spent in prayer and praise. She begged her mother not to weep, saying, "I am going to heaven." Thus died our beloved sister, in the twenty-third year of her age. I improved her death in our chapel at Gravesend, on Sunday evening, March 16th, to a crowded congregation, after which I administered the sacrament of the Lord's Supper, and a backslider was reclaimed. To God be all the glory.

HENRY GREEN.

2. Died at Ashfield, in the Stowmarket Circuit, Feb. 16th, 1862, CAROLINE ROGERS, in the thirtieth year of her natural life, and the eighth year of her religious life. She was converted to God in the summer of 1854, and remained a steady consistent Christian till death. She served the Lord faithfully; not with fits and starts. She was an assistant in the Sabbath School, and a missionary collector. By her death the society has lost one of its brightest gems. The very painful affliction which terminated her mortal career was mental derangement, which laid her prostrate about ten days. Till this time she gave good evidence that she was on the Rock. Her sun has gone down while it is yet day.

R. DORLING.

3. ALICE GELDER, of Flixbro', Winter-ton Circuit, changed mortality for life on the 13th of February, 1862, aged seventy-two years. For about fifteen years she had been a good, consistent member of the Primitive Methodist Connexion. In her general deportment she gave evidence of the fact that she had been "renewed in the spirit of her mind." Though our sister was often deprived of the public means of grace by affliction, yet she was enabled to maintain the life of religion in her soul by attending to private devotion. When the time came for her to leave this world, and to enter that rest remaining for the people of God, she evinced an implicit trust in Christ her Saviour. Amid the sobs and tears of her sorrowing family, she

triumphantly exclaimed "I am going home." Her end was peace.

WILLIAM WHITE.

4. THOMAS GUMBLEY was born at Leicester, in 1810, and died at Ripley, Derbyshire, on February, 4th, 1862. He was converted to God under the ministry of Rev. W. Carthy, and as a member of the Primitive Methodist Society he was very consistent and regular in his attendance at the house of prayer. He was considered by his workmen and those acquainted with him as a man who feared God. His death was occasioned by a fit of apoplexy; but his end was peace, and he left behind a bright testimony that he is gone to be for ever with the Lord.

J. LAW.

5. JANE MOWBRAY, of Hartlepool, in the Stockton Circuit, fell asleep in Jesus, on February 25th, 1862, aged seventy years. About fifty years she lived a stranger to experimental religion. But at this advanced stage of her mortal existence, the Almighty by His Holy Spirit awakened her to a vivid sense of her appalling danger. Her convictions were so deep and pungent, that her physical energies were prostrated. Such was the acuteness of her mental anguish, arising from a guilty conscience, that her friends were apprehensive of some serious disease. About midnight, her husband and one of their daughters went to fetch a medical gentleman. Before they went, she said, "You need not bring the doctor, it is the Head Physician I want." Soon after, God in mercy removed the burden from her guilty conscience, and imparted to her "joy and peace in believing." Her subsequent conduct was steady and exemplary. Through the infirmities of age she could not get to her class, as often as she desired; but when able to attend, it was to her, "sweeter than honey, or the honeycomb." As a mother and a wife, she acted her part well: and in the former capacity she has left a beneficial influence behind. Being "dead she yet speaketh." Her last illness was brief, but her mind was sweetly composed. Her faith was vigorous, and her hope was bright. The writer visited her a few days before she died, and felt perfectly satisfied with the clear testimony she gave of her acceptance with God. When dying, one of her daughters (who is a Primitive Methodist) knelt by her bedside and interrogated her thus, "Mother, do you feel your feet in the river now?" She replied, "Yes." "Do you feel happy?" "Yes." "Do you feel Jesus precious?" "Yes." Soon after she lifted her feeble hand in token of vic-

tory and ceased to breathe. Thus died this aged servant of God; her end was peace. "Night dews fall not more gently to the ground Nor weary worn out winds expire so soft."

May her sorrowing friends and the writer meet her in heaven. Amen.

JOSEPH WILSON.

6. On the 21st of February, 1862, ELIZABETH OGLESBY, of Saxby, in Barton Circuit, departed this life in the seventy-eighth year of her age. For twenty-three years she was a consistent member of society, and an earnest Christian. For thirty-five years she had contented herself about religion by attending the parish church occasionally. But when her husband became convinced of sin, and feared lest he should be lost, she thought he must be losing his senses, and might put an end to his existence; so she went to the meeting to scold his religious friends. Mr. John Wright was the preacher in attendance. He read for his text, "He brought me up also out of an horrible pit," &c. The word was with power, Elizabeth believed, wept, prayed, and found forgiveness. She then became a member of Brother Goodwin's class, and led a holy life. Her experience in the things of God was sound and deep. She was strictly honest in all her business transactions. The golden rule formed the test of her actions. Her public prayers were simple, but remarkably earnest and powerful. She was naturally cheerful, and generally religiously happy. She was a good attender on the means of grace; she lived more than a mile from her place of worship, but neither the threatening shower, the miry road, nor the dark night could hinder her from attending. She was a liberal giver to the cause of God; in this she excelled.

For many years she entertained the preachers in their travels. Death came upon her suddenly but she was found watching: she said on the occasion "I am packed up and waiting." On the day of her death, she went about her house, and died at six o'clock at night. Thus she ceased at once to work and live. I improved her death to a crowded and deeply affected congregation E. TALBOT.

7. MATTHEW TEESDALE, of the Manchester First station, died February 14th, 1862, in the sixty-ninth year of his age. He was born in 1793, near Alston, Cumberland. He lived after the course of this world till he was twenty-four years of age, when it pleased God to send the Primitive Methodists to the place of his nativity; and under their faithful and energetic ministry, he was convinced of sin, and obtained salvation by faith in

Jesus Christ. He was among the first-fruits of the labours of our people.

For several years he fulfilled the office of class-leader, and his attendance on all the means of grace was exemplary.

He was a warm-hearted supporter of the cause with which he was identified, and which required in those days of opposition both sterling piety, fortitude, and attachment. The names of many of the old ministers of our Connexion were endeared to his memory.

In the order of Divine Providence he removed to Manchester, and joined the society at Jersey Street. Subsequently, he and a few others took a room in the locality of Bank Top, and for years struggled hard with that infant cause, and from that germ originated our present commodious chapel and flourishing society in Ogden Street. His affliction was long and severe. He was an humble follower of the Lord up to the time of his being called to his eternal reward. The writer visited him several times previous to his exit, and found his confidence in the Saviour remained unshaken; he fully believed that the Lord who had helped him, would not leave him in the mighty conflict. His end was peace. The race was run, the goal was reached, the prize was won.

W. BALL.

8. Died at Hull, January 25th, 1862, WILLIAM ARMSTRONG, "an old disciple," well known and much esteemed by the society at West Street. In early life he was accustomed to maritime pursuits, and eventually entered the royal navy, in which he served his king and country for some years. In this service he experienced many remarkable deliverances from danger; but during the French war he lost an arm while his ship was engaged with a French frigate. This was a critical period, and nearly proved fatal, as he had to lie bleeding twenty-four hours before his arm was dressed, which reduced him to great weakness and exhaustion. This serious occurrence awakened him to penitential reflection, and led him to make some resolutions of amendment of life, though it did not lead to his immediate conversion.

When the Primitive Methodist missionaries visited Hull in 1819, he attended their ministry, was instructed in the way of salvation by faith in Christ, and found peace through believing. He united with the infant society, and continued a steady and consistent member to the day of his death. He rendered useful service to the cause of God as a zealous and earnest prayer-leader, and as a diligent and acceptable visitor of the sick. He was ever ready to speak a word in the

name of his Lord and Master, and availed himself of all opportunities of recommending religion to his fellow-men. For some years he usually spoke first at the lovefeasts in West Street chapel, an honour cheerfully conceded to him by the society, and which he improved to the edification and profit of his fellow-worshippers. The infirmities of age, however, prevented him from attending a few of the last lovefeasts, and confined him to his house. The last time I saw him he was, as usual, happy in God, and exercising strong faith in Christ. Throwing up his enfeebled arm he exclaimed with much earnestness, "The sun is up in the heavens; the clouds are all gone; I shall soon be at home." His heavenly home was much nearer than I then anticipated, as a few weeks afterwards he finished his course. As his afflictions increased, he was sometimes delirious; but when sensible, he spoke with confidence and joy of his interest in Christ and of his hope of glory. He frequently repeated the following beautiful verse:

"O what are all my sufferings here,  
If Lord thou count'st me meet,  
With that enraptured host I'll appear,  
And worship at thy feet."

He "gathered up his feet and died" in the faith and hope of the Gospel, aged eighty-two years.

JOHN PETTY.

9. ANN, wife of John GROSE, and daughter of Mr. and Mrs. Sturtridge, of Trenince, in the Parish of Luxulyan, county of Cornwall, England, was born June 2nd, 1820, and died in the Lord, Feb. 10th, 1862, in the township of Peel, and province of Canada.

Our departed sister was converted to God, with many others, in her native parish, in England. In the month of Feb., 1836, during a revival held in Ebenezer Chapel, by the Bible Christians, she united with them, and was a constant member of that Society, until she with her husband, (to whom she was united in marriage, December 8th, in the year 1842) and family, emigrated to America in the year 1852. Brother and sister Grose, on their arrival here, united with our Society, and sister Grose became a teacher in our Sabbath-school, until the cares of her family prevented her regular attendance. She was a kind mother, and had the consolation to see four of her children made partakers of Divine grace. She was an affectionate wife, a good neighbour, and much respected by all who were acquainted with her, being consistent in her Christian character and deportment. She has left seven children, her husband, and a large circle of friends to lament her



loss. But it may be said concerning her "Blessed are the dead who die in the Lord." J. MILNER.

10. MRS. MARION ASPINALL, was born at Glasgow, in Scotland about the year 1818. Her father being an engineer, his occupation rendered it necessary for him to move to Dundee, when Marion was about fourteen years of age. Her early religious training was in connection with the Kirk of Scotland, but at the time of the disruption, the family united with the Free Church. The ministry of the Rev. Mr. Bane, of Dundee, appears to have been made a blessing to her, and her union with his Sabbath School and Bible class, made her familiar with the Scriptures to an extent which, in this age of light reading, it would be well to cultivate. Her mother being the subject of long and painful affliction, the care of the family devolved chiefly on Marion, she being the eldest of four children, and after her mother's death, her duties and responsibilities increased.

She came to the colony of New South Wales about nine years since and united with the Free Church, of which the Rev. M. E. Salmon was the minister. Her connection with that Church was valued, and as a member of it she had a good reputation. Her connection with it ceased at the time of her marriage, about seven years ago, when she united with the Primitive Methodists, her husband being an official member with us.

Her attachment to the Church of her adoption was sincere. And according to her means she was liberal in the support of its funds; and when health and circumstances enabled her to attend the means of grace, she was amongst the most thoughtful and devout worshippers. The Rev. J. Sharpe was held in high esteem by her, she appreciated and profited by his ministrations both as a preacher and a class-leader. She was generally esteemed by the members, especially those in the Crown Street Society, as with it she was connected when her opportunities of association were more frequent than of late. Her character as a wife and mother was of a high order. Some of the reverses to which many have been subject in this colony fell to the lot of our departed friend; and although there was not a stoical indifference to such things, they were borne with as much patience as most could exercise in similar circumstances. Her husband states that when losses were experienced and death occurred in the family, her temptation to murmur would often be checked by the comforting declaration of the apostle, "All things work together for good to

them that love God." From the time of her recovery from her last confinement she had been in her usual health till within about six days of her death, when she suffered from diarrhoea, but not to an extent to cause alarm, and for two days previous to her decease there had been a manifest improvement.

On Saturday evening, March 1st, 1862, she was more cheerful than usual, and after tea, while attending to her domestic duties, she sang some of those enlivening strains so much in use amongst us. She then went to the market and returned home without exhibiting any indications of being worse. After partaking of food at a late hour (a practice which even in health ought to be avoided) she retired to rest. At 3 o'clock her husband being awake by her moans found her unable to speak, and before he could procure a light she was dead. The writer interred her remains on the following day, in the presence of several who had been her companions in the house of God on earth, and who with him earnestly pray and devoutly hope to join her in the heavenly Jerusalem. R. HARTLEY.

11. JOSEPH LEE departed this life at Silchester, February 24th, 1862, in the eightieth year of his age. For fifty-three years he lived a stranger to saving grace. When the Primitive Methodist missionaries visited Silchester and its neighbourhood, Brother Lee heard the Gospel from their lips; its powerful truths deeply impressed his heart. He saw his condition as a sinner, and believing on Jesus obtained peace and joy in the Holy Ghost. At the second class-meeting held in this part he united with the society, and for years preaching services, and class and prayer meetings were held in his house. For twenty-seven years he stood connected with the society, and humbly endeavoured to please God and live for heaven. On May 30th, 1861, he was called to sustain the loss of his dear wife, whose obituary is in the January large magazine for this year. This loss he deeply felt, but humbly bowed to the divine will. After his bereavement, however, he sank gradually towards the grave. And since the commencement of this year he passed through a considerable amount of suffering. The writer frequently visited him and always found him relying on Jesus. In one of my visits to him he said, "I am sinking and rising. Tell the friends I shall soon be with my sweet Jesus." The last time I visited him all his conversation was about Jesus. I think he would not have made any allusion to his affliction, had I not asked him concerning it, and then he

said, "My sight is almost gone, but I shall soon see Jesus in all his brightness." He also said, "I had a blessed day on Monday, but on the Sabbath I had a smart conflict." We felt it good while conversing with him, and bade him good bye, with the assurance of meeting him in a better country. A short time before his departure, he said, "I am nearly through the valley, just another step and I am through. Come Lord Jesus; come quickly!" A few hours before he ceased to breathe, he said to his daughter, "Tell George Ford—

"Angels are round my bed, and in my room,  
They wait to waft my spirit home,  
All is well. All is well."

After lingering a few hours in unconsciousness, he passed away from his cottage to his mansion home, leaving seven sons and daughters to lament their loss. May they and the writer meet him in heaven. Amen. W. MARWOOD.

12. JAMES BAILEY, the son of John and Mary Bailey, was born in the village of Haslington, in the county of Chester, in the year 1822, and departed this life March 6th, 1862. At the age of ten years he sustained the loss of his mother, who died in the Lord leaving a bright testimony to the survivors that she was gone to glory. His father being destitute of piety, he had not the advantage of a religious training, but lived until his fifteenth year without a knowledge of Christ as his Saviour. In the years 1834 and 1835 the Spirit was abundantly poured out at Haslington, a great revival took place, and many souls were converted, of whom James was one. James began to attend the meetings while Sister Woodhouse was travelling in the Burland Circuit, and on one occasion as she was relating her experience, he saw and felt the value of religion. He sought the Lord with all his heart, and did not rest until God, for Christ's sake had pardoned his sons. He at once joined the society, and was punctual at the means of grace, and for nine years and a half he ran well; but he then fell away, and for two years and a half was a backslider. But one night while Brother Stubbs was preaching from the words, "And they all with one consent began to make excuse," he again sought and found mercy at the hands of the Lord. From that time to the day of his death he was a consistent member of society. In the year 1861 ground was purchased and a chapel built at Haslington, and James became a trustee and the chapel steward; and when the school commenced he became assistant superintendent, and he was beloved by both teachers and children. In

the spring of the same year his health began to fail, and at the end of July he was seized with the jaundice, and for thirty-one weeks was in the furnace. His sufferings at times were severe, but he bore them with patience. His soul rested on the atonement and on the promises of God. His family was his only source of anxiety, and he received grace to enable him to give them up, believing what God had said, "Leave thy fatherless children, and I will preserve them alive, and let thy widows trust in Me." The school and society lay near his heart, and he often prayed for them. Feeling that his outward man was failing and that his work on earth must soon close, he exhorted all to meet him in heaven. When asked if he should like to get better, "The Lord's will be done," said he, "He is too wise to err; for though I walk through the valley of the shadow of death, I will fear no evil, for thy rod and thy staff they comfort me." Brother Furber spoke to him about leaving his family, and in reply he said, "It is only leaving one part to meet the other. For there are mother, sister, and daughter looking out for me." Brother Furber stayed with him all the night, and at parting asked him if Christ was precious. With a smile he answered, "Yes." On Thursday morning, March 6th, death was seen on his countenance, and at a quarter past eight he fell asleep in Jesus, leaving a widow and five children to lament their loss. May they so live that they may meet where parting will be no more, and may we all meet them there.

WILLIAM WOODWORTH.

13. CHARLES PECK was born at Chediston, in the county of Suffolk, January 14th, 1815, and died recently at Walberswick, in the Wangford Circuit. He was brought to the knowledge of the truth at the age of about sixteen, under the ministry of the Rev. R. Howchin, and for nearly thirty years stood in membership with the societies at Chediston, and Walberswick. He was of good repute, hospitable, diligent in duty, and an earnest lover of the sanctuary. He was slow of speech, but there was power in the testimony he bore for Christ. Consumption, "fell waster," rapidly undermined a strong and vigorous constitution. During six months he passed through the fire of affliction, in the endurance of which he was mercifully sustained by a Father's hand, and was fully prepared for the anticipated event. He seemed every day to be

"Only waiting till the shadows were a little longer grown;  
Only waiting till the glimmer of the last day's light had flown."

He remarked to the writer on one occasion, in conversation, "Brother, I can see the gate of glory opened to me, and the road to it is straight. I am going to be with Jesus." He is gone to enjoy the vision of God, the society of angels, and the fellowship of the redeemed for ever. Hallelujah. That his sorrowing widow and three daughters may meet him in heaven, is the prayer of

WM. CHAPMAN.

14. Died recently at Stoven, in the Wangford Circuit, HARRIET, wife of John DAVY, in the forty-seventh year of her age. She was of good moral character from her youth up, but was led to see her true condition as a sinner before God under the ministry of Mr. James Lear, near thirty years ago. She was shortly enabled to trust in Jesus for justification and righteousness, and obtained "peace with God, through our Lord Jesus Christ." Thenceforward till her death, she was a consistent member of our society, and a burning and shining light, devoting her activities to the furtherance of the work of God.

To care for the interests of the young she felt to be a Christian duty, consequently she was for many years a diligent, painstaking, conscientious, and successful Sunday-school teacher, and she followed out her felt duty amid much physical weakness and suffering, with remarkable industry and perseverance, until entirely confined to her home and bed by the ravages of dropsy and disease of the heart, which caused her death. And from her bed of suffering she sent messages of love to the children and teachers of her beloved school. For six months she was a prisoner, often exclaiming "As the hart panteth for the water-brooks, so panteth my soul after Thee;" or like Paul, "For me to live is Christ, but to die is gain."

A little before her death she was beset with clouds of darkness, the mental and spiritual conflict was most severe; but while Christian friends pleaded with God for her, her faith fully rested on the blood of Christ, and she triumphed gloriously over sin and the world, death, and the devil.

She partook of the Sacrament of the Lord's Supper with a few Christian friends and relatives, amid revealings of glory that the survivors will probably never forget: and with whisperings and shoutings of "Bless him! bless him!" she departed to the inheritance of the glorified, to be with Jesus, which is far better.

WM. CHAPMAN.

15. Died, March 3rd, 1862, at Chesterfield, Mrs. M. A. THOMPSON, the wife of Mr. R. Thompson, in the twenty-ninth year of her age. She was born November 9th, 1833, at Dixon Green, in the Dudley circuit. In early life she attended with her father the New Connexion Methodists' Chapel, but we have no evidence that she received the truth as it is in Jesus. She lived a stranger to the saving grace of God, till the year 1850, when she removed to Chesterfield. She soon began to attend our Beetwell-street chapel, when under a sermon, preached by Mr. R. Parks, she saw herself a sinner, beheld her perilous condition, felt the sentence of death within herself, and with tears in her eyes, and sorrow in her soul, she came to Christ, the Saviour of sinners, and was enabled to rest upon the great atoning sacrifice offered by Him, for pardon, life, and salvation. She could then sing, "O Lord, I will praise Thee, for though Thou wast angry with me, Thine anger is turned away, and behold, Thou comfortedst me." From this period she cast in her lot amongst us, became a very active, pious, zealous member and teacher in the Sabbath school, and was remarkably attentive to the means of grace, and possessing a good voice, and a superior gift in prayer, she was very useful in the hands of God in leading many a weeping penitent to that fountain "opened for sin and for uncleanness." Truly it might be said of her that she wept with those that wept, and rejoiced with those that rejoiced. Her attendance at class was regular, unless detained by business or affliction; and it gave her almost unspeakable pleasure to see its numbers swelled with recruits from the enemy. Her piety was genuine, her love strong, her faith unwavering, her hopes blooming, and her prospects bright. She could sing, "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away."

About two years ago her health began to decline, a wasting consumption set in and hurried her onward towards her latter end. Many means were tried to arrest it in its course, but all in vain. Nevertheless she continued to attend the means of grace, till she was imprisoned by such a degree of bodily weakness and pain as feeble mortality could not stand under. For several weeks before she died I visited her most days, and found her, when her suffering was the most acute, with her soul in the most heavenly calm, and whilst reading to her out of Bunyan's Pilgrim's Progress, Baxter's Saints' Rest, and the

sacred Scriptures—books to which she was greatly attached—her soul would often rise into an ecstasy of joy, and reminded of her old friends with whom she had mingled her prayers and praises, but who had recently left the Church militant for the Church triumphant, she would say, “I shall soon be with them, and be well-  
 comed by them, into that house not made with hands, eternal in the heavens.” The last Sabbath she spent in time, was one of prayer and praise. She was very happy: Mr. E. Addy, one of our preachers, called to see her, and found her in a sweet frame of mind, and her confidence in God very strong. When he asked her how she felt, she exclaimed, “I shall soon exchange prayer for praise, suffering for joy, mortality for life.” Believing her end was drawing on she was anxious to see her leader, and she requested he might be sent for. He was then in the Chapel, and when he came they mingled their prayers and praises together. The room was filled with glory, and she rejoiced in hope of the glory of God. Her father said “Is all right?” and she replied, “All is well, farewell, till we meet again.” Whilst suffering great pain of body and struggling for life, I said to her,

“Through much distress and pain,  
 Through many a conflict here,”

But with great earnestness she exclaimed,  
 “It’s through blood I must the entrance gain,  
 Yet, O disdain to fear.”

She made choice of her bearers, and those deeply affecting lines to be put upon the mourning cards:—

“I shine in the light of God,  
 His likeness stamps my brow;  
 Thro’ the valley of death my feet have trod,  
 But I reign in glory now.  
 Then, why should your tears run down,  
 And your hearts be sorely riven?  
 There’s another gem in the Saviour’s crown,  
 And another saint in heaven.”

Her work was now done for time, her end was drawing on, nothing remained but to bid them all farewell in the room, and give them her last shake of the hand; and whilst tears were copiously flowing, and deep solemnity was felt, she bade them one by one farewell, and charged them to meet her in heaven. To her weeping husband, whilst tears flowed, and sobs were heard, she said, “God will never leave you.” She then peacefully went into Jordan’s river, and her happy spirit took its flight to the paradise of God.

PAMALA CROMPTON.

16. The late Mrs. ESTHER STEPHENSON, of Knowlwood, was born at Gauxholme-stone, on the 3rd of November, 1831. She was the daughter of the late Mr. Abraham Crossley. The Crossley family some years ago became attendants at

Knowlwood Primitive Methodist chapel, about which time our departed sister, along with other members of the family, began to attend the Sunday-school. In the course of time Esther was appointed a teacher, which office she held some years. Upwards of fifteen years ago, in the prayer meeting after a lovefeast, on the circuit annual camp-meeting day, she was converted to God. She joined our society without delay, and became regular in her attendance at class. The various means of grace were highly prized by her. She was married on the 9th day of February, 1861. Her married life was short but comfortable. Her house being one of the homes for the preachers who officiated at Knowlwood and Todmorden, the writer was occasionally hospitably entertained by her. Cleanliness and comfort were everywhere apparent. Some months ago she began to have a delicate appearance, and consumption began its fearful attacks. For a short time she obtained relief, but soon the disease got the ascendancy, and triumphed over every remedy. The last week or ten days of her life the disease made rapid progress. She was at work on the 21st of February, and on the 6th day of March, 1862, she died. During the short time she was off her work, I visited her twice. The first time she lay on the sofa, and during our conversation about eternal things she said, “I am quite resigned and satisfied with what the Lord does with me.” On the 5th of March I paid her a visit, but she was unable to get up, and had scarcely strength to speak. On this occasion she said, “I am going only a short time before my sisters and brothers, to meet father and mother and sisters that have gone before.” As might be supposed, she died a happy death. May the reader and writer meet her in heaven.

GEORGE SMITH.

17. Died March 6th, 1862, at Ringolish Cottage, Donaghmore, Ireland, Miss ELIZA WILSON, aged seventy years. Very early in life she gave strong evidence that the fear of God was before her eyes, and His Holy Spirit was at work in her heart. When she was quite a little girl she took great care to teach her brother Robert (who has been our Mission Steward nearly thirty years) hymns for children and other good books, as soon as he could speak. When the Primitive Methodists missioned this part of Ireland thirty years ago, the Wilson family came to hear them, and soon received them into their house, as the servants of God. The precise time of our sister’s conversion cannot well be ascertained, but that she

had passed from death unto life we had the fullest evidence.

1. She was strictly pious, and very conversable in the things of God, especially on a free, full, and present salvation.

2. She was mighty in the Scriptures. She did not attend the preaching of the word for years before her death, deafness preventing her hearing the minister, but she was a great reader of God's word. She would often repeat the following words:—

"When quiet in my house I sit,  
Thy book be my companion still;  
My joy thy sayings to repeat,  
Talk o'er the records of Thy will;  
And search the oracles divine,  
Till every heart-felt word be mine."

She would generally ask where the text was: she only required the words to find the chapter and verse.

3. She was much given to private prayer. Like good Ann Cutler, she generally prayed aloud in her closet, and a sense of the Divine presence was often felt while she was pleading with God.

4. Her hospitality was in perfect harmony with her other good properties. I have known this family more than twenty-six years. Their house has always been open to our ministers, who have always received a sanctified Irish welcome. This happy retreat has often reminded myself and others of our ministers of the happy retreat of the Saviour at Bethany.

Two years before our sister's death she was afflicted with inflammation of the lungs, but by the attention and skill of Dr. McClelland she recovered considerably, but was not so strong as before. Six days before her departure she had another attack. All effort to subdue the disorder failed. Her pain was great: but her hope was full, it rested on the God of her salvation. She had the assurance that heaven was her home. She said, "My afflictions will be sanctified,

"Still Christ is my salvation.  
What can I covet more?  
I fear no condemnation;  
My Father's wrath is o'er."

"Christ is precious." Her end was happy. JOHN LAWLEY.

18. MARGARET, wife of Thomas HADFIELD, travelling preacher, and daughter of Mr. Alexander Burnett, was born in the year 1815, in the town of Crale, Fifehire, North Britain. About the year 1829, the family went to the Point of Ayr, Isle of Man, to the light-house; her father being an officer in the Northern Light Company, at which place her dear mother died. In her last affliction her mother was visited by Mr. James Moss, then stationed in the Island. Messrs. Kaye, Townsend, and

Hopkinson, were stationed in Douglas about that time, and frequently has my dear wife spoken of the good she received from the visits paid by them. Preaching was then commenced in the light house, and under the fatherly care of Mr. Hopkinson, Margaret was led to give herself to God. She then joined our people, and nothing could ever shake her from the people of her choice. In 1841 she was made leader of a class, and the good done told how well fitted she was for the work. In 1845 her father was superannuated, and he settled in Ramsey. Here she raised a new class of young people, and aided in promoting a revival in the town. Numbers were saved, some of whom will be the crown of her rejoicing in the day of the Lord Jesus. In 1849 we were united in marriage, and she at once entered upon the duties of a wife and mother, and few have discharged those duties so well. In the twelve years of our union we were stationed at Peel, Chester, Oldham, Hyde, Norwich, East Dereham, Ely, and Kelsale. In all our stations she had gained many friends, by showing the people how to live, but at Kelsale she had to show them how to die. And, oh! with what firmness she met the last foe. For some time before her death the nature of her complaint unfitted her for saying much, but what she did say was to the point. Three days before she died she called al to her bed-side, and gave her dying benediction to her family. She blessed all in the chamber, charging them to meet her in heaven. She spoke of the happy day she gave herself to God when young, and stated that for the last thirty years she had never lost her confidence in God. And in holy triumph she lifted her hand and exclaimed, "Let me be gone." In the years of her health she was never known to sing, though very fond of hearing others; but in the day of her last struggle with a voice that some seraph might have lent her she sang several beautiful hymns. She lingered from the Thursday before till Monday morning September 2nd, 1861, and about two o'clock, A.M., just as the then half-waned moon was beginning to shed light on sea and land, her spirit passed to the sunny skies, being forty-six years of age, thirty of which had been spent in the service of God. She left me with two sons and one daughter to mourn our loss. She was a good wife, a loving mother, and an humble Christian. May our last end be like hers.

THOMAS HADFIELD.

19. Died on the 28th of December, 1861, at Frilford, in the Faringdon Circuit, Ann TRUMAN, in the eighty-second year of her age. During the greater part

of her life she was strictly moral in her deportment, and she endeavoured to lead her twelve children in the paths of honesty and virtue. But she was destitute of the power of religion in the soul until about fourteen years since, when through the agency of the Primitive Methodists she discovered her spiritual deficiencies, disease, and danger; and subsequently at a lovefeast, held in a barn at Frilford, she received the assurance of God's pardoning mercy. From this time to her death, she was a devoted and consistent member of our society. In her domestic trials and difficulties, when she was bereaved of her husband, and during the many years of her widowhood, she was patient, meek, and resigned to God's will. Her gratitude

to friends who assisted her, the fervent devotion in which she so much delighted, and her cheerful air, rendered her society pleasant and profitable. With her Bible and hymn book before her she spent two years of affliction, (being mostly confined to her chamber,) with sweet acquiescence in God's providence. In her last hours she was calm and confident, exclaiming,

"Christ alone shall be our portion,  
Soon we hope to meet above;  
Then we'll bathe in the full ocean,  
Of the great Redeemer's love:  
All His fulness we shall then for ever prove."

Her death was improved by the writer, and one soul was converted to God.

J. WRIGHT.

## P O E T R Y .

### 1. THE CHRISTIAN PILGRIM.

I'm a pilgrim and a stranger,  
Rough and thorny is the road,  
Often in the midst of danger,  
But it leads to God.

Clouds and darkness oft distress me,  
Great and many are my foes,  
Anxious thoughts and cares perplex me,  
But my Father knows.

Oh, how sweet is this assurance,  
Midst the conflict and the strife,  
Although sorrows past endurance,  
Follow me through life.

Home in prospect still can cheer me,  
Yea, can give me sweet repose,  
While I feel his presence near me,  
For my Father knows.

Yes, He sees and knows me daily,  
Watches over me in love,  
Sends me help when foes assail me,  
Bids me look above.

Soon my journey will be ended,  
Life is drawing to a close,  
I shall then be well attended,  
This my Father knows.

I shall then with joy behold him,  
Face to face my Father see,  
Fall with rapture and adore Him,  
For His love to me.

Nothing more will then distress me,  
In that land of sweet repose,  
Jesus stands engaged to bless me,  
This my Father knows.

### 2. MY JESUS I LOVE THEE.

My Jesus I love Thee, I know Thou art mine;  
For Thee, all the follies of sin, I resign:  
My gracious Redeemer, my Saviour, art Thou;—  
If ever I lov'd Thee, my Jesus, 'tis now.

I love Thee, because Thou hast first loved me,  
And purchased my pardon on Calvary's tree;  
I love Thee, for wearing the thorns on Thy brow,—  
If ever I lov'd Thee, my Jesus, 'tis now.

I will love Thee in life, I will love Thee in death,  
And praise Thee as long as Thou lendest me breath;  
And say, when the death-dew lies cold on my brow,  
If ever I lov'd Thee, my Jesus, 'tis now.

In mansions of glory, and endless delight,  
I'll ever adore Thee in the heaven of light;  
I'll sing with the glittering crown on my brow,  
If ever I lov'd Thee, my Jesus, 'tis now.





Yours truly  
William Liddington  
Born Oct<sup>r</sup> 11<sup>th</sup> 1810



# THE Primitive Methodist Magazine.

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NOVEMBER, 1862.

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## BIOGRAPHY.

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### 1. JOSEPH GRIEVES.

RELIGIOUS biography, whether found in the elegant octavo volume, or in the pages of the monthly magazine, has been of eminent service to the church of Christ. That it is perfectly right to preserve the sayings and deeds of the pious dead, will admit of no dispute, when we consider the teachings of the Bible on the point:—"The memory of the just is blessed;" "The righteous shall be had in everlasting remembrance." The Christian biographer does not wish to canonize his hero, nor to procure for him a niche in the temple of imaginary saints, but to bring out the traits of the religious life, that the good may be instructed, and the laggard disciple stimulated.

"We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial.  
We should count time by heart-throbs; he most lives  
Who thinks most—feels the noblest—acts the best."

Joseph Grieves, the subject of this short sketch, was born January 11th, 1800, at Aukside, near Middleton-in-Teesdale, in the county of Durham, and died June 2nd, 1862, at Brierley Hill, in Staffordshire. His ancestors belonged to Scotland, but his father had settled in the north of England several years before the birth of Joseph. His secular education seems to have been attended to, for he was early sent to school, and he continued there until he was fourteen years of age. In this period he made considerable progress in reading, writing, and arithmetic. When young he was obliged to attend the services of the Established Church; but it is to be feared he did this with little profit, though at the time he was mercifully visited with the admonitions of the Divine Spirit, for he says, "When about ten years of age I remember being deeply affected under a sermon preached by John Hall, a Wesleyan Methodist local preacher. I went home in great distress, and resolved, with tears in my eyes, to serve God; but having no one to take me by the hand, my good impressions wore off, though I ever retained a respect for reli-

gion and the people of God." On another occasion he adds, "Returning from a long round of drinking, about four o'clock in the morning, I was struck with such deep conviction, that I thought the earth was about to open and swallow me up. I was awfully alarmed, and though the rain was coming down in torrents, I took a stone from the wall, and knelt upon it, and for half an hour I cried to God to have mercy upon me. I went home, and resolved to become a sober man; but when my next temptations came, my resolutions gave way, and I again plunged into the vortex of sin and folly." The sins to which he at this time was most addicted were drunkenness, profane song singing, and poaching. Hence, he says, "As I grew up I mingled with ungodly young men, frequenting public houses, and often sitting with my companions till morning, singing the songs of the drunkard. To detail all the plans, plots, toils, hair-breadth escapes, battles, lawsuits, and victories, that I have been mixed up with, in poaching, would fill many pages." We will furnish two or three, that the reader may see what the grace of God did for him. One day, he and a party of five others, had been on the mountains in pursuit of game, but not succeeding according to their wishes, they determined to go through a gentleman's preserves, which lay on their way home. As night came on, they resorted to a small public house in a neighbouring village to eat and drink, whither they were watched by the keepers, who at midnight made an attack upon them. One of the watchers took hold of the shot-belt of young Grieves, and said, "You are the men we want." He was pushed back from the house into the open-air; and a regular battle commenced, which was heightened by the pitch-darkness surrounding the combatants. The keepers used sticks and bludgeons freely, and the poachers the butt ends of their guns. In the confusion Grieves knocked down his own brother, and was about to deal another tremendous blow on him, when he cried out just in time to prevent it. In this *melée* the assailants were worsted and ran. A lawsuit was instituted against the poachers; but through a false oath taken by the landlord of the public house, and a little leniency on the part of the magistrates, the prosecution broke down.

On another occasion, in consequence of an affray he had had in a poaching excursion, he was brought before a bench of magistrates, and was not allowed to leave the court without bail. He had to appear to answer to the indictment at the next Durham sessions. The defence cost him twenty pounds, which was defrayed by a subscription made for him in his native village. When the trial came on it was found that the principal witness for the prosecution had sworn to a wrong date; the case was therefore dismissed. "My dear old father," says our late brother, "was ill when I was under bail, and often said, 'I shall not live to see whether Joseph will be transported or not.' He died before the trial came on. I have frequently thought on his words; and after

my conversion, would have given all the world to see him." Other incidents, equally atrocious and wicked, might be readily supplied, to show the depth of depravity into which the subject of this memoir had fallen, were they required; but enough, holier scenes and brighter days are before him.

For more than twelve months before his conversion, he was passing through a large measure of mental anguish. The world appeared to him exceedingly vain. Pleasures, in which he had formerly delighted, lost their fascination. His favourite dog and gun no longer attracted him. He sold his dog to a gentleman for four pounds.

At this time certain Primitive Methodist preachers came into the neighbourhood where he resided, and opened their commission in the open-air. Many of the villagers were attracted by their lively singing, fervent prayers, and faithful pointed sermons. Brother Grieves heard these devoted men, and was brought into deep distress. One night he went to Mickleton to hear one of them; and, to avoid his old companions, took a back way through some fields. When he entered the house he knelt to pray: the first time he had ever knelt in a place of worship. Some of the friends, observing these bright omens in this young man, invited him after the meeting to one of their homes, that they might counsel and pray with him. They prayed, and he tried to pray; but his voice was stifled in tears and loud sobs; the floor was wet with his tears. He failed to obtain the relief sought that night. On the following Sabbath a lovefeast was to be held in the Primitive Methodist Chapel, Westgate, Weardale; being invited, he consented to go. The day before the lovefeast, such was his mental agony, that he thought he should lose the balance of his mind. Some may attribute this feeling to melancholy and ignorant fanaticism. There is no fanaticism here; a question, the most important, which sooner or later must occupy the attention of every man, pressed itself upon him.

At length the day of deliverance came. In the morning, he and the friends who had travailed in birth with him a few nights ago, commenced their journey for Westgate. On crossing the mountains, they knelt and prayed; but our brother had neither faith nor power. In the afternoon, at half-past two o'clock, the lovefeast opened; a noble band of men, whose hearts God had touched, were there. With exultant and harmonious voices they sang the first hymn—

"The day of wonder now is come:  
The year of Jubilee."

The speaking was pointed and powerful, and the prayers offered afterwards, "went up before the throne like claps of thunder." In this holy scene, redolent with the richest graces of heaven, Brother Grieves passed from death to life. He says, "The Holy Ghost went through my heart like a burning flame. I cried 'Hold! hold! hold!' and attempted to stop

the praying. I thought if it continued longer my soul would burst. The preacher, John Hewson, came out of the pulpit and cried aloud, 'Believe! believe!' I shouted, 'I do believe.' I thought I was believing for too much. From that hour to the present I have never doubted my acceptance with God."

Immediately after his conversion he joined the Primitive Methodist Connexion, with which he lived in uninterrupted harmony for the space of thirty-eight years. Having been made a partaker of the grace of God, he panted for others to participate in the same enjoyment. Prayer-meetings, through his agency, were instituted in various places in the neighbourhood of Middleton. In one of these early efforts he was made instrumental in the conversion of Mr. John Leekley, the founder of Primitive Methodism in the Western States of America.\* Early in the year 1825, his name appeared on the local preachers' plan; and in the capacity of a local preacher, he, in connexion with others, missioned several villages, where there are to this day flourishing churches. In March, 1826, the Hull Circuit called him into the regular ministry, and stationed him in the Barnard Castle Branch, where he laboured with acceptance and success for three months. In June of this year, he was appointed for the Westgate and Alston Branch. In this station he had many seals to his ministry. In his journal he says, "December 11th, Preached at Ludwell. Two young men who were convinced yesterday, followed me to this place." "26th, Preached at Wearshead. Several new converts." "January 21st, 1827, Sunday.—A crowded chapel at Alston. Mr. Harrison, a farmer at the Nest, a small village about a mile from Alston, wished me to hold a service in his house; several young men, my former acquaintances, came to hear. While I was speaking one young man fell from his chair, and cried aloud for mercy. Soon the congregation was in tears, and cries for pardon were heard on every hand. Mr. Harrison went into the dairy, I followed him; he was on his knees in deep distress. He said, 'I fear God will not save me.' I assured him that he would. Several got converted; twenty-five joined class. The landlord of a public-house near, declared that he lost £1 a week by that revival."

The Conference of 1827, stationed him for St. Austell, in Cornwall. After a tedious journey we find him, July the 9th, in his new circuit, burnishing his weapons, and preparing to do battle with the devil and sin. The hand that had been with him in his last station, more mightily rested upon him in this. In his journal, he says, under date July 22nd, 1827. "A move at St. Austell; at night a mighty shaking took place. I had not been speaking ten minutes before the whole congregation seemed moved by the Holy Ghost. Shouts of glory and cries for mercy, both from the gallery and the body of the chapel, completely drowned my

\* See Petty's History of the Connexion, p. 376.

voice. I stood upon the pulpit steps, and told the congregation that God was coming down as in the North, and exhorted believers to look for entire sanctification. The number converted I cannot tell, but the day of God will declare it." Again, July 25th, "I never had such power as now; my soul is full of the Holy Ghost. I gave out my text at Downs, — 'Behold you have sinned against the Lord; and be sure your sin will find you out.' One cried out, 'Lord, have mercy upon me.' I said, 'Your sins have found you out; and they will find more of you out yet.' Then two others began to pray aloud for mercy. The cries became general throughout the chapel. Some ran away alarmed. A mighty time." See a fuller account of this glorious work than we can give, for want of room, in Petty's History of the Connexion, p. 199.

In September, 1828, he was removed from St. Austell to the Penzance Mission. One of his first acts in his new sphere of labour, was to visit the workhouse and prison, for spiritual purposes. The limits assigned for this memoir will not allow us to freely use the materials at hand, or he would appear as a very successful ambassador of the Prince of peace in this station. While here he opened St. Ives on June 15th, 1829. When he arrived at the river Hale, to cross from Penzance to St. Ives, the tide was up; under these circumstances passengers have to wait the retrocession of the waters before they can proceed. He went into an old church, nearly buried in the sand, where he spent about three hours in prayer, beseeching God to go with him. In these days Primitive Methodist missioning was rough work. A few apples constituted the dinner of our missionary. The tide having subsided, he prepared to cross. While taking off his stockings for this purpose, a strong man offered to carry him over on his back; and after a little difficulty, Brother Grieves reached his destination. He went to a "decked boat" on the Quay, and stood upon it, and there alone and a stranger, began to sing:—

"Come, O come, thou vilest sinner;  
Christ is ready to receive."

The people were struck with astonishment at this strange apparition which had suddenly come amongst them. However, a large company, chiefly sailors and fishermen, with their wives, soon assembled to hear. With great liberty the preacher offered a full, free, and present salvation to the worst of sinners. Many wept, and earnestly entreated another visit, promising a place to preach in. On August 5th, our brother preached again at St. Ives; nearly 2000 persons heard this sermon. "The hearts of many were smitten; numbers dated their first religious impressions from this night. The good done will be seen in eternity." A glorious work broke out, the whole town was moved, and a great reformation effected. A large chapel was built, in which Mr. Grieves had the pleasure of preaching the first sermon. It has been the birth-place

of hundreds of souls. St. Ives is now the head of a respectable circuit, numbering above 500 members, and employing two travelling preachers. For ampler details, see Petty's History of the Connexion, pp. 235-6.

In June, 1830, Brother Grieves entered St. Austell, as one of its ministers, the second time. In the interim, between the times of his first and second travelling here, this station had been completely "run down," and left a wreck; but under his labours and those of his colleagues, the good work rose rapidly, and the circuit acquired its former status. While here, January 5th, 1832, he was united in marriage to Miss Ann Lucas, of Tregrehain Mills, who, through his instrumentality, had been brought to God about four years previously.

The Conference of 1832, stationed him as the superintendent of the Cwm Circuit; here he spent three happy and prosperous years. The circuit desired his retention the fourth; but the General Committee put their veto on the application, and he was removed. A great work broke out in this station, into the details of which we cannot now enter. When Brother Grieves began his labours here he found 507 members; when he left, there were 830, and the finances had risen in proportion.

In 1835, we find him in the Birmingham Circuit. He found 667 members; and after three years of a successful superintendency, he left 800; being an increase of 133.

In 1838, he became the superintendent of the Tunstall Circuit; here he remained but two years. In this station he does not appear to have been happy; the biographer has no need to say why. The men involved are no more on earth. They have passed, we hope, to the blood-washed throng, where the misunderstandings of this sublunary world will be rectified. Here, also, he was called to bury his wife among strangers; but he was not friendless. On May 29th, 1840, a fifth daughter was born to him. The mother never recovered, but gradually sank until the following July, when she departed in triumph to heaven; leaving him with five small children. Notwithstanding these apparently unpropitious circumstances, the circuit made considerable progress. A good chapel was built at Talk-o'-th'-hill; Newcastle and Sandbach were made into circuits; and a clear increase of fifty-eight members was left upon the books.

In 1840 he removed from Tunstall to Ludlow. In this station he appears to have been much happier than he was in Tunstall. He continued here three years, and saw the arm of the Lord made bare in the edification of the churches, and the conversion of sinners. Some good chapels were built in the station; many valuable members, who are now pillars in the circuit, were added to the societies; and the numbers stood, when he removed, one hundred and eighty in advance of what they were three years before.

In October, 1842, he was united in marriage to Miss Mary Ann

Lewis, his present widow. This alliance was of the happiest character, and its dissolution bows the frame of her who is left behind in the wilderness.

In July, 1843, we find him entering on another sphere of labour, the Prees Circuit. While here, two or three local preachers introduced among the various societies discussions on a topic extraneous to the work of God; and so vehemently did they push their favourite theories, that a violent contention arose, which in many places hindered the progress of spiritual things. Yet much good was done. The circuit rose in efficiency and finances, and an increase of forty-two was reported.

After eleven years absence he returned to the Cwm Circuit, by the special request of that station. The summary—for he has ceased to keep a journal—is at this time very defective. But he says, “We realized an increase for the two years, how many, I cannot say, as the number of members is not reported in the General Minutes of the last year I was at Cwm.”

The Tunstall friends, impressed with the conviction that during his former superintendency with them he had laboured under disadvantages, in the year 1848 desired his re-station, and obtained it. He continued here two years; the good work rolled gloriously along, and our brother had the satisfaction of leaving 146 more members in the various classes than he found.

His next station was Wrockwardine Wood. In this he continued three years. Here his hitherto strong constitution began to break up. About one-third of his time here he was laid aside from active duties by pains in his back and chest. Several societies were visited with showers of blessings (see *Primitive Methodist Magazine*, 1851, page 625). At one of the Quarterly Meetings, in consequence of certain extra burdens, the circuit could not meet the demands made upon it by £12 9s. 3d.; and, as one or two of the preachers were about to remove, Brother Grieves resolved to lay the case before God, and to solicit His interposition. Accordingly he appointed a day for fasting and prayer, a plan he had often adopted, and which he had never found to fail.

About ten o'clock, A.M., while holding audience with the Deity, a wealthy gentleman, whom he had not seen before, rapped at his door, and desired an interview with him. The stranger made many inquiries touching the labours of the Primitive Methodists, and the methods adopted to support their ministers. The issue of this visit was, he left £12 9s. 3d. to pay the circuit's deficiency, and also gave £5 to the Preachers' Fund. About twelve months afterwards, the same benevolent individual, favourably impressed by his first visit, sought a second. He asked particularly of the London and Wesleyan Missionary Societies, and then of the Primitive Methodist Missionary Society. Having, by Mr. Grieves's advice, obtained an interview with J. Hunt, Esq., then the

Missionary Treasurer, he returned home, and remitted to that gentleman £1,366 1s. 3d. for the year 1852. In the year 1853 he sent for the same purpose £1,367 0s. 4d., making a total of £2,733 1s. 7d. given in two years to our Missionary Fund. May we not say that the prayers and cogent representations of our deceased brother had something to do in bringing this timely aid to our funds?

In 1853 he became the superintendent of the West Bromwich Circuit. We find him entering upon his new station full of spiritual and moral energy, but he had experienced a very sensible diminution of physical power. His old complaint, occasioned by long and hard labour, and sleeping in damp beds, attacked him here, but not so violently as in his last station. He had the pleasure of seeing the churches growing in grace, and sinners converted; and at the expiration of two years he left seventy members more than he found.

From West Bromwich he removed to Brierley Hill in the year 1855. For an account of the great work which broke out under his superintendency here, see *Primitive Methodist Magazine* for 1858, page 690. The circuit increased in its manifold interests very pleasingly; in its Sunday-scholars, 601; in its teachers, 124; and in its members, 173.

The Conference of 1858 stationed him in Birmingham. But his physical power was not what it was when in this circuit some years before, and he was temporarily laid aside from his work, which interfered with the onward movements of the station. However, he left on the rolls 150 members more than he found.

His last circuit was Sandbach, which he entered July 14th, 1861. This station was smaller than that he had been accustomed to; but the kind consideration of his brethren had placed him here in a quiet retreat, and to relieve him from the toils incident to the itinerancy in larger stations. "At first," says he, "I felt somewhat lonely without a colleague, but I have sweet communion with God, and have had some glorious meetings, and seen a few converted.

"February 28th, 1862, I had a great manifestation of the Spirit of God to my soul. For a fortnight I was carried above all earthly things, and could rejoice evermore, pray without ceasing, and in everything give thanks. I not only felt peace with God, but joy in the Holy Ghost. Sometimes I could scarcely sleep for praising God. I have had to pass through a great deal of mental anxiety on account of my bodily health, the cause of God, and family matters; but the Lord has paid me for all.

'O, love, how cheering is thy ray;  
All pain before thy presence flies.' "

The above extract is valuable as showing his religious state when he stood on the frontiers of eternity.

In March last he requested, on the ground of bodily infirmity, relief from the regular work for three months, and retired to Brierley Hill,



where he had a daughter in business. By temporary cessation from continuous toil, he hoped to partially recruit his shattered health; and after superannuation to spend a few years in the bosom of his family, and the society of old friends. But his Master had ordered otherwise.

On Saturday, May 31st, he went to Birmingham to see Brother Pritchard, who was going to the conference. This journey was undertaken with the view of obtaining a second preachers' station for the next year, as he felt himself unequal to the superintendency of a circuit. On the next day—the Sabbath—at family prayer he was especially devout. During a great part of the forenoon, he read in the newly arrived magazines; and was deeply impressed with the biographical section. In the afternoon he was drowsy, and lay on the sofa. In the interim, between tea and chapel time, he had a sweet conversation with Mrs. Grieves on sanctification. At six o'clock he and his wife went to the chapel at Brierley Hill. In the service he became poorly, and could not stay during the prayer-meeting. On his way home he complained of a pain across the chest, and a sense of suffocation. He supped lightly, but in bed complained of a slight headache. On the following morning, after a comfortable night's rest, he rose, shaved, came down stairs, and took a walk in the garden. On his return he said to Mrs. Grieves, "I don't want to live here always; you must not think I want to live here," and made a backward movement to the sofa, sat down, his head gently inclining to the right, and expired, of a diseased heart, in the arms of his wife. Though he was not permitted to give the triumphant shout of the warrior as he left the battle field—his departure was too sudden to allow him even to raise the parting cheer to his companions, in whose serried ranks he had fought the "good fight"—his translation was, nevertheless, safe. By faith he took the blood of Jesus, and, passing the veil, appeared before the throne.

Our departed brother in his physical structure was about the average height, and had a slight tendency to corpulency. His features were bold and regular, and beamed with good will and intelligence, but we thought in later years that they were tinged with a somewhat sombre and melancholy shade, which no doubt was occasioned by the bodily anguish through which he was called to pass. He had a well-balanced intellect; his understanding was capacious; his memory retentive, and well furnished; his judgment reliable and trustworthy; his conception of things was accurate; his perception though somewhat slow was penetrating. The logical faculty, also, existed in him in a respectable degree; but in imagination he was rather defective. "The saints," as Luther said, "are not to be praised for themselves, but for their Saviour; they shine like dew drops on the hair of the heavenly Bridegroom." The moral beauty of the believer reflects the glory of the Redeemer.

Brother Grieves was a genuine Christian. Religion was to him a

matter of consciousness. It was a living reality, surging in a heart full of the purest emotion. His conversion was of the right stamp; his repentance was genuine, and he tasted the sweets of pardoning love. There was the penitential struggle, and then the believing triumph; the lowering cloud of wrath, and then the bright blue sky of God's favour. He was also emphatically a man of prayer.

Every Friday, through a long course of years, he set apart as a day of special fasting and prayer. His manuscripts contain a rich mine of precious ore, through the whole of which the vein of a full salvation runs almost without a "fault." The following is a sample :—

"Oh my heavenly Father, I have not lived to thy glory as I ought to have done; but in Thy strength I resolve this day to give my all to Thee for ever. I determine, 1. To pray continually for the great salvation. 2. To believe for the full glory of the Spirit, to dwell in my soul. 3. To pray for the conversion of sinners. 4. To never use any unnecessary indulgence; but to fast and practise all scriptural self-denial. 5. To watch every thought, and keep myself free from all wrong desires. Lord help me!"

As a minister he was useful in the conversion of sinners, and the edification of the Church, as his journals amply testify. His preaching was solid, rather than showy; calculated to instruct, rather than dazzle. His sermons were well studied, and contained the pith of the Gospel. His manner was serious and devout in the pulpit; and adapted to impress his hearers with the solemnity becoming the sanctuary. His delivery was precipitate, which rendered it difficult for his hearers to catch all he said, and somewhat abated the force of his discourses. His theology was Arminian; and he had well read some of the great authors of this school, Wesley, Benson, Clarke and Watson. He was a thorough Primitive Methodist. The connexion had been instrumental in his conversion; he, therefore, under God, owed it a large debt of gratitude, which he endeavoured to pay by hard and untiring exertion in its service, during a period of about thirty-eight years. When he started in the itinerancy, he gave up the old homestead, with certain advantages, with which, secularly, he might have been comfortable. But he forsook all, and did not look back on his "stuff." He voluntarily embraced the poverty, labours, and privations, which in those days were incident to the path of a Primitive Methodist preacher. He sought not other and richer pastures, but dwelt among his own people, and was well content to do so. But had he no faults? He doubtless had; though the writer knows of none. These, whatever they were, were better known to himself than to others. He passed in and out amongst us, through a long course of years, with a blameless reputation, which is as ointment poured forth among the churches where he laboured. But we must stop. He has passed to a world where the incense of human panegyric cannot elate him, nor

the censure of poor mortals depress him. He has heard the plaudit—"Well done"—from the righteous Judge, amid the smiles of angels, and the greeting of old friends who had died before.

"Farewell, dear friend, a long farewell,  
For we shall meet no more—  
Till we be rais'd with Christ to dwell,  
On Zion's happy shore."

P. PUGH.

2. MOSES JONES, the son of John and Charlotte Jones, was born in the year 1811, at Ettingshall, in the parish of Sedgely. He lived a stranger to the saving grace of God till the year 1827, when he was induced by a friend to attend a lovefeast among the Wesleyans, where he was convinced he was a sinner; after which he, in a short time, experienced the saving power of the grace of God. He remained there about twelve months, and then came to reside at Cinderhill, where he has since been a class-leader, Sunday-school superintendent, and chapel-steward among the Primitive Methodists. His affliction was long and severe, but in patience he possessed his soul. His religious experience was clear and sound. I visited him frequently, and always found him happily relying on the merits of Christ. I asked him if he felt any fear of death, and he replied, "Fear, what have I to fear, since Christ is with me? He says, He will never leave me nor forsake me." In this happy state of mind he continued till it pleased the Lord to take him to Himself, on the 25th of December, 1861, in the fiftieth year of his age. He has left a wife and five children to mourn their loss. May they and the writer meet him in heaven.

W. PAGE.

3. JOHN BINGHAM, was born at Dronfield, July 15th, 1778, and died happy in the Lord at Killam, Marsh-lane, in the neighbourhood of Mosbro', January 18th, 1862, aged eighty-three years.

The greater part of his life was spent in actual connection with God's people, and we can believe from his own statements, and the evidence of those who knew him best, that such connection was only the result of being in vital union with Christ. Considering the public state of morals during his early lifetime, and the great dearth of religious opportunities, compared with those which we possess, our deceased brother was highly favoured. He had pious parents, and, as was their duty, they aimed at training him up in the way in which he should go. Early fruitage from such training resulted in their son giving himself to God. At the age of seventeen, he was converted to the religion of Jesus, and was wont, with peculiar fervour and real pleasure, to speak in clearest terms of the sorrow he felt while in a convinced state, and then of the joy he experienced when freed from sin. Not unfrequently,

while relating an account of his conversion, the converting power has rested on the people, and glory has filled the place.

Having to live in different places, the result of circumstances over which he had no control, he united with various sections of Christ's Church. He was in connection with the Friends, the Wesleyans, the Methodist New Connexion Body; he then re-joined the Wesleyans, and stood as a local preacher on their plan for several years; coming to reside near Mosbro', in 1857, and having by choice attended our chapel for a few months, he offered himself to our people there, was duly received, and remained with us till his death. He was put on our plan, and became an efficient help to our society; took, when appointed, the leadership of one of the classes, and frequently led a class of which he was not the recognised leader. He was beloved by those who knew him, and most by those who knew him best. He was evangelical, energetic, and earnest in the performance of his public duties. If not intellectually great in his discourses, he was plain and good, and thus acceptable to the people. He lived his religion, acted consistently, and as becometh the Christian. His life preached. He was truly a "living epistle," and without doubt he will have some as the crown of his rejoicing at the coming of our Lord Jesus.

During his affliction I visited him, and found him patient, happy, and resigned. On one occasion in particular, while engaged in prayer, glory filled the room; he shouted loudly the praises of his God, and wept for joy. On my leaving him, he asked, "Where are you planned to-night?" On my answering his question, he said with peculiar emphasis and feeling, "Tell them from me, that it is the pure in heart that shall see God." A truth contained in God's word we know, and so known about long before he uttered it—the Author of it Christ Himself; and quite in keeping is that sentence with the rest of His beautiful Sermon on the Mount; but, methinks, Brother Bingham felt powerfully then, as he was at the close of life, and on the borders of another world, with soul made white in Jesus' blood, that *none other* than those who were pure in heart would see his face with joy.—They surely shall, but none other. This was the last time I saw him; when I went again, the first sentence that fell on my ears, as addressed to me was, "Brother Bingham's dead." "Indeed," said I. "Ah, well, he died happy." "Oh, yes," replied my friend, "he died happy, very happy." Of course, it could not be otherwise; he loved his God, and shewed his love, and having lived to Him, he died prepared to meet Him. The next day, the 22nd of January, good men bore him to his grave, and saw the last of his mortality. His spirit is safe at home for ever.

"With him,

The wish, the hope of heaven has smiled;  
Life for him flows with unbounded tide.  
His time-work's done.

God has rewarded him with dazzling crown,  
Its frontlets stamped with heaven's own royalty ;  
He is at home with those who went before,  
From labour, and from conquest to their God."

J. G. SMITH.

4. JOB WILLIAMS, son of George and Ann Williams, was born April 9th, 1810, at Old Castle township, Malpas, in the county of Chester. His father died when he was about two years old, and his mother, being left very poor, was not able to procure for him an education, and his morals were much neglected. In this condition was Job brought up—in ignorance and ungodliness. He was early put to work as a farm labourer, and continued to follow that employment until the year 1837, when he was providentially led to Manchester. Meeting with an acquaintance, he was persuaded by him to attend Jersey Street Chapel, where, under the preaching of the Gospel, he was awakened to a sense of his sinfulness, and the inward depravity of his nature; and being powerfully convinced by the Holy Spirit of the evil of his past life, he was led to cry to the Almighty for mercy and pardon, and to seek by faith salvation through the blood of Jesus, even the forgiveness of his sins. His prayers and faith were not in vain, for the Lord gave him a knowledge of salvation by the remission of his sins, and blessed him with the witness of His Holy Spirit, testifying to him his adoption into the family and household of God. From a careful reading of the Scriptures, Job soon became convinced that being a citizen with the saints, it was his privilege to make his calling and election sure, and become meet to be a partaker with the saints in light of an inheritance incorruptible, undefiled, and that fadeth not away. In pursuit of his high privilege, he attained a deep union with God; and walking in the light as he is in the light, he had fellowship with the saints, and experienced that the blood of Jesus cleanseth from all sin. His motto was, "Believe on the Son, and love one another."

Shortly after he came to Manchester, he was married to Ann Hughes, by whom he had several children, four sons of whom, with their widowed mother, mourn their loss.

The employment he followed was of a laborious nature, and prostrated his strength, and even ultimately produced decline; but in his affliction he gave the strongest proof of the genuineness of the religion he professed. He was supported and sustained by that good Being he had so long served, and proved that although chastenings are not joyous but grievous, they afterwards yield the peaceable fruits of righteousness to those who are exercised thereby.

For several years he sustained the office of class-leader, and for twenty-four years the office of Sunday-school teacher, and he was often

found a visitor at the sick-bed, where he was very useful. He was a man of unassuming and modest habits ; but had his utterance been equal to his sound spiritual knowledge his position in the Church would have been of a more prominent character.

As a husband and father he was attentive to the wants of his family, setting an example also of piety before them. In his situation as a servant he was assiduous in the discharge of his duties to his employers, and strictly honest and upright ; kind also to his fellow-servants ; and he was much esteemed by his masters, in whose service he continued for the space of twenty-four years.

In his different relationships Job held on the even tenour of his way, meeting with many difficulties, afflictions, trials and chastisements, and experiencing those infirmities and weaknesses which flesh is heir to, and finding his spiritual treasure was held in an earthen vessel ; and oftentimes, being burdened, he groaned for deliverance. However, in his last affliction, he testified that by believing and practising the precepts of the Gospel, he had not followed cunningly-devised fables, but he experienced the Gospel to be the power of God to his salvation.

During the many visits paid to him by members of the Church, he invariably spoke of having a calm peace and an inward joy, resulting from faith in the promises. He often desired them to read to him the 16th chapter of St. John's Gospel, which was made to him a source of great comfort.

At an interview the writer had with him, the day before his death, when he was lovingly and faithfully questioned upon the grounds of his hope of eternal life, he stated he had no confidence in himself, or in any works which he had performed, but felt himself a poor, helpless sinner ; but his hope was in Jesus, the Lamb whom the Father gave for the sin of the world, and whom God had appointed a High Priest for ever ; and by faith in him he had now a good hope of heaven.

On the 11th of April, 1862, he calmly breathed out his spirit, having assured brother Bardsly, who was present, that Christ was precious to his soul, and all was well with him.

S. LONGDIN.

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5. JOHN BAGBE was born at Bedworth, in the year 1794, and died at Darlaston, April 29th, 1862. His early life was spent in the neglect of God and religion, and in the pursuit of worldly pleasure and amusement. A peculiar providence brought him from Bedworth, to reside in the south of Staffordshire, where he was mercifully rescued from the service and slavery of Satan, and brought into the enjoyment of the freedom and peace of the children of God. The change was so great, that he never after doubted the ability and willingness of God to save the vilest. In the year 1828, he went to live at Mamble square, where he opened his house to the Primitive Methodists. There the word of

life was preached; listening crowds attended, and a great awakening took place through all the neighbourhood. With the Primitive Methodists he became a leader and local preacher, and was made the honoured means of saving many souls.

In the year 1838, he removed to Princes End. There he purchased land, and built a room at his own expense, that would hold 200 people. Primitive Methodism there took its stand, and the infant Church rapidly increased. In course of time there was a demand for a larger place of worship; he procured another plot of land, on which a beautiful Connexional chapel and school were erected. His hand and heart were always open to the cause of God, and his house was a hospitable shelter for the ministers of truth.

Through some misunderstanding among the officials, he left our Church and joined the Methodist New Connexion, and was highly respected amongst them. In 1854, he came to live at Darlaston, again united with our society, and continued a leader and local preacher till his death. The sincerity of his heart was seen in his consistent life; the uprightness of his intentions enhanced the lustre of his virtues. His morality was never tarnished with habits of dissipation or dishonest practices; and his dealings with men were governed by the rules of justice. The testimony given us by one of his workmen, who has been in his employ for many years, is that "he was a just man in all his dealings." His Christian character was unquestionable, being compatible with the principles of the New Testament. He was kind and courteous in his manner, humble in his disposition, and evangelical in his views. He was a faithful husband, and an affectionate father; his instructions and prayers will be long remembered by those he has left behind. His abilities as a preacher were very acceptable, and he was truly scriptural in his sentiments. He had read his Bible, studied it, believed it, prayed over it, and come to a right understanding of it, and he delivered its truths under a conviction of their efficiency to convert sinners.

In the earlier part of his religious life, he was abundant in his labours. When our preachers had to perform very long journeys, sometimes under very unfavourable circumstances, he did not shrink from the task; a slight pain of body did not keep him at home; through wind and rain he has often gone, and God has gone with him, and crowned his labours with success.

During the last six months of his life he was the subject of severe affliction, under which his earthly system rapidly sank; but the grace of God which he had recommended to others kept his own mind in perfect peace. With unshaken confidence he relied on the atonement, and gloried in the foundation of his hope. We frequently visited him and found him fortified against the terrors of dissolution. His words were

few with men, but his intercourse with God was constant. He bore his affliction with patience and holy firmness, believing that God would do all things well. The best of means were used to prolong his life, but to no purpose ; his work being done, he must retire from this earthly scene of action, leaving behind a family and numerous friends who loved him, and a dear wife with whom he had lived happily for forty years. He died in peace in the sixty-sixth year of his age.

S. SANDERS.

6. WILLIAM LOWNDS, of Moorsbarrow, in Congleton Circuit, departed this life April 30th, 1862, having been a member of the Primitive Methodist Connexion twenty-seven years, and sustained the important office of class-leader twenty. Very little is known of his early life, until the year 1836, when he was induced to attend the preaching service held in the late Mr. Cooke's house at Sproston, where the word was faithfully preached, and came with power to his heart. From that time he became an anxious inquirer, and for some time the language of his soul was, "O that I could find Him whom my soul loves." In that state of mind he continued until a camp-meeting was held in that locality, when he was urged to cast his burden upon the Lord by faith. He did so, resting his all on the merits of Christ, and hence found peace. He forthwith joined the infant society at Sproston, where he continued a firm pillar in the cause, until the time of his departure. Often when relating his experience, and referring to his conversion, with what delight would he exclaim,

"Soon as my all I ventured,  
On the atoning blood ;  
His Holy Spirit entered,  
And I was born of God."

As a leader, he was attentive ; and although his abilities were slender, still he was affectionate and kind, which gained him the esteem of all his members. His attachment to the Connexion of his early choice was ardent and sincere ; and in him the circuit and other Connexional funds found a friend and supporter.

About twelve months ago his health began to fail, medical aid was sought, but in vain ; he gradually declined. Being generally respected, many called to see him during his illness, to whom he bore strong testimony to the power of saving peace. My colleague and myself frequently visited him ; we found his experience clear and Scriptural, and his faith strong in the Lord. In his waking moments he communed with the Lord, and would sing,

"Thou of life the fountain art,  
Freely let me take of Thee ;  
Spring Thou up within my heart,  
Rise to all eternity."



While the writer was sitting at his bed-side, he said, "He whom I have served these many years does not leave me in sickness, I feel he is with me; for I know that my Redeemer liveth; yea, if the house of my tabernacle were dissolved, I have a building above, a house not made with hands, eternal in the heavens." In an ecstasy of joy he repeated a part of that sublime verse,

"His name yields the richest perfume,  
And sweeter than music His voice;  
His presence disperses my gloom,  
And makes all within me rejoice."

A short time before his death, Mr. R. Downing, of Sandbach, visited him, and while at prayer the glory filled the room, and all appeared to feel the power of God. All his family being present except one, with an unusual energy he said to his dear wife and children, "Meet me in heaven! meet me in heaven! meet me in heaven!" The charge was delivered with such emphasis that Mr. Downing was led to write me the following lines:—

"'Meet me in heaven,' a dying father said  
Unto his children standing round his bed;  
O this has been the burden of my cry,  
That we at last may meet on high.  
'Meet me in heaven,' for this my prayer ascends,  
That God would be your Saviour and your friend;  
And when your race on earth is run,  
Your joys in heaven may be begun!"

Shortly after he departed, having before him a fulness of glory, and a blooming hope of immortality. May his bereaved widow and children meet him before the throne of God in heaven, is the prayer of

J. GRAHAM.

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7. JOHN RITSON, son of George and Elizabeth Ritson, was born at Hawkshead, in Lancashire, in the year 1800, and died at Whitehaven, April 23rd, 1862.

While he was but a boy, his parents removed to Camerton, near Workington, in the county of Cumberland, and a few years after he was put apprentice to a painter in Harrington, where he grew up a wild and dissolute young man.

In July, 1824, he was married to her who now mourns her loss; but this was little or no check on his habits of drunkenness and profligacy, but for several years he wandered in his downward career of dissipation, and professedly, as well as practically, was sceptical as to the doctrines of religion. He was, however, led to hear a temperance lecture in Cockermouth; and from what he heard, and the entreaties of brother E. Allinson, he signed the pledge to abstain from intoxicating

drinks, and ever after kept his pledge, and was for several years a member of the Rechabite Society.

When he became a sober man, and was delivered from the associations and influences connected with drinking customs, he was led to seek other society, and began to attend the preaching of the Primitive Methodists in Cockermouth; and under the preaching of a Mr. Lion, he was convinced of sin. He then earnestly sought the Lord, and found peace through the blood of the Cross. This was in 1836; and he immediately united with the church, and was for upwards of twenty-five years a member. He was soon after put on the preachers' plan, and long and numerous were his journeys, especially in the early years of his labours, and due attention to his appointments was truly characteristic of him all through life. If he was well, people were never in doubt about his attendance; and several souls under his preaching were converted to God.

During the last two years of his life, his health was much affected, and especially the last nine or ten months, so that his public labours in the church were but few. About two years ago his only son was brought to his father's house for change of air, but was a dying man. Brother Ritson felt deeply interested about his son's salvation, and had the pleasure to witness a saving change in him. Not long after this a daughter came home ill, and followed her brother to an early grave. These bereavements were keenly felt by the father, and appeared to have a gracious and sanctified influence on his mind. Shortly after this he was laid up himself with a serious affliction, which brought him very low. From this, however, he rallied, and for a short time resumed his labour, and took an occasional appointment; but he was not the man he had been; the previous affliction had considerably impaired his constitution. He soon took a cold, and for some months he endured much pain from internal inflammation, from the effects of which he never fully recovered. His bereavements and affliction he bore with Christian patience and fortitude, and was favoured with much of the Divine presence. He delighted in the visits of the travelling and local preachers and others, and enjoyed their conversation and prayers; and frequently praised God for a blooming hope. He occasionally exclaimed, "Oh, that I had a voice which all the world could hear, to tell them what I feel of the goodness of the Lord!" His physical frame was much reduced before his exit out of time, but he was more than ordinarily supported with his heavenly Father's gracious presence, and though he had suffered much he passed away without a struggle or groan, to be for ever with the Lord. His remains were interred on Sabbath, April 27th, in the cemetery at Whitehaven, in the midst of a large audience.

A. DODDS.

8. NATHAN, son of Thomas and Judith HOLDSWORTH, was born at Birks, near Bradford, Yorkshire, in the year of our Lord, 1798, of poor but industrious parents. His father was a member of the Baptist Church, and Nathan's early life was not marred by many of the extreme follies of youth. In the spring of his days he was taken to the house of God. But though moral in his conduct, he subsequently saw and felt the necessity of a change of heart.

One Sunday, in the year 1822, conviction for sin made a deep impression on his mind, and he started from home, not knowing whither he was going. As he was walking along, full of thought and gloom, he heard singing, and followed the sound till it led him into a part of the town proverbial for its wickedness, and known by the name of Devil Street (now Reform Street) where our infant society then worshipped. There he heard Brother Berry preach from "The great day of His wrath is come, and who shall be able to stand?" The word laid fast hold of his heart, especially when the preacher came to "Who shall be able to stand?" He penitently bowed at the throne of mercy, and by a living faith, laid hold on the atonement, and was enabled to rejoice, being confident that his sins were forgiven, and his soul was renewed. He then threw in his lot with our small society. The brethren soon ascertained that he was possessed of respectable mental powers, and a buoyant spirit; and they considered him adapted for usefulness, and urged him to try to preach. But feeling the vast importance of the work and his own littleness, he was years before he durst allow his name to appear on the plan; but he was very useful in conducting prayer-meetings, visiting the sick, and giving short exhortations.

In the year 1835, he made his first effort at preaching, at Baildon. And for twenty-seven years he was one of the most acceptable preachers in the Bradford Circuit. He did not study ornament, show, or dash. He was a plain man, and dealt in plain understandable things; and though he could not split a hair, solve knotty problems, nor explain unfulfilled prophecy, he could tell sinners the nearest way to the Cross. And through his labours not a few have been led to the feet of Jesus, and having found peace there, some of them have gone to the throne of glory, and are now the crown of his rejoicing in our Father's house. Brother Holdsworth was all "income" to the Church. He was acceptable in every place in the circuit; he never wilfully neglected an appointment, nor had he ever a charge proved against him of any kind during the forty years of his identification with our society. He was an industrious man; he knew "that drowsiness would clothe a man with rags;" and that "he who provides not for those of his own house denies the faith, and is worse than an infidel." He had a large family and moved in the humble walks of life, and had often hard to struggle, but he knew that God requires that all His servants should be diligent and active in that

which is good : “not slothful in business, fervent in spirit, serving the Lord.” And he thus employed his time and gifts for his Master’s glory.

Nathan Holdsworth lived at home. Some men can show off at a distance, but their influence wanes considerably as they near home. Not so in this case. He was the priest of the village where he lived, and was regarded as a father in the place. No matter how dark the night, or inclement the weather, or untimely the hour, he was at the call of his neighbours, and would say, “The King’s business demands haste.” And in the sick chamber not a few broken-hearted sinners has he pointed to the Cross, not a few saints has he cheered while fighting life’s last battle.

Had he no faults ? He was human. But I never saw nor heard of any faults, so I cannot name them. His last affliction was short, but very severe ; but he bore his sufferings with Christian patience and resignation. No murmur ever escaped his lips. On being asked the state of his mind, he said, “All is right ! I feel my acceptance is clear. I am going to heaven !” And then sweetly fell asleep in Jesus, at Daisy Hill, on the 3rd of May, 1862. He was interred in our chapel yard there by his intimate friend the Rev. J. Baldwin. He has left a widow, six sons and daughters, and a large circle of friends to mourn their loss. But he has experienced a blissful translation from ignorance to knowledge, from faith to sight, from hope to realization, from warfare to triumph, from weariness to rest, from sorrow to joy, from Daisy Hill to glory !

W. JACKSON.

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## D I V I N I T Y.

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### PRESSING TOWARDS THE MARK.

A SHORT SERMON BY JOHN GRAHAM.

“Brethren, I count not myself to have apprehended ; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”—Philippians iii. 13, 14.

St. Peter told the Christians to whom he wrote that he stirred up their pure minds by way of remembrance ; though their minds were pure, yet he did not think them so pure, but they needed to be stirred up. And, indeed, while we are in this world, who is there that is so holy, so heavenly, so confirmed in the faith and practice of the Gospel as to be beyond need of useful and pious exhortation ? Not St. Paul, whose word I have read as the subject of discourse. For, with all his sublime attainments (and perhaps he was the brightest mirror of holiness that ever was exhibited in

our world in any *mère* man), he entertained no such exalted opinion of himself as to imagine all was done, and nothing was to be attempted for a farther improvement in godliness. Hence, in the text he says, "I count not myself to have apprehended," &c. Dr. Adam Clarke says, "I consider everything as incomplete until I have finished my course, got the crown, and have my body raised, and fashioned after His glorious body."

From these words we shall observe,

I. That how high soever our attainments in knowledge, enjoyment, and the practice of religion, we may rise to nobler heights.

II. Offer a few reasons and arguments for continual and ardent exertions in the way of holiness.

I. That how high soever our attainments in knowledge, enjoyment, and the practice of religion, we may rise to nobler heights. In the verse before us, we may consider the apostle as speaking in allusion to the Grecian games, especially the foot races. We, if believers in Jesus Christ, are racers in the Christian course. For the Divine glory we may have done something, we may have made considerable progress in the heavenly race. Frequently in the closet, upon our knees, have we humbled ourselves before God, confessed our sins, and pleaded with Him for His grace and Holy Spirit, the discoveries of His love, the mortification of our sins, and the strengthening and comforting of our hearts in the Lord.

We may have been often engaged in family prayer, family instruction, and family government, cultivating, watering, and watching the plantation, the young nurseries committed to our care; at the same time looking to God for success. We may have been often in the house of God, there presenting our supplications, paying our vows to the Most High, adoring, owning, and blessing Him; seeking fresh mercies and favors at His hands, hearing His word, and celebrating the supper of the Lord.

We may have been found in the duties of our calling, have been just, sober, temperate, compassionate, full of good works, and shining as lights in the world. But is all our duty over? Are we now to lie down and fold our hands to sleep? Are there no sins to be watched against, opposed, and mortified? Are there no graces to be invigorated, strengthened, and improved? Is our vineyard without one weed? Is there no bough that needs to be pruned? Or is there no plant that needs improving—no cluster that lacks growth and maturity? Are we not on enemies' ground? Is there nothing more to be done for the glory of God, and the service of our generation? Shall we, then, cease to labour? Surely while we are here there is much to be done—much to do for the suppression of sin and the improvement of holiness. How much to our purpose is the advice of the apostle Peter, "Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to god-

liness brotherly kindness, and to brotherly kindness charity.”—2 Peter i., 5, 6, 7. We are the servants of God for life, and therefore our whole lives should be spent in His service; we are enlisted soldiers of Christ, and therefore we should continue in our duty till the campaign be over, and we be called home to receive our reward. Or, if we consider ourselves as racers contending for a prize, let us not cease to run till we shall have reached the goal and gained the crown. St. Paul says, “Forgetting the things that are behind.” We are not really to forget past attainments in grace and holiness, and our services for God, and our generation, but to act as thinking more of the future than the past. We find the author of the Epistle before us, when about ending his course, turning back as it were to review it, and exclaiming with sweet satisfaction, “I have fought the good fight; I have finished my course; I have kept the faith.”—2 Timothy iv. 7.

But there is a sense in which we may and ought to forget the things that are behind, we are not to view them with that self-complacency, or with such a high opinion as to grow proud of them, or as if they were the meritorious ground of our salvation, or so as to cause us to slacken in our pursuit of further degrees of holiness.

We are to do as the racers did in the famous Grecian games. Their custom was, not to turn back at every step to see how much ground they had measured, but to hold on. They used in a manner to forget what lengths of their race they had run, being all eager and ardent to accomplish the rest of their course. It should seem to us as if nothing is done while anything remains undone. The end of one duty should be the moment in which we begin another. Service should be crowded upon service; one act of usefulness upon another; devotion upon devotion. If yesterday was well filled up, let this day, too, glorify God, and be beneficial to man. Let it not be said, “Ye did run well, who hath hindered you?” but, forgetting the things which are behind, ye are reaching forth to those things which are before. Press towards the mark of holiness; say not, think not it is enough, till you have obtained the prize which is in heaven.

We see the prize before us; it is held out in the promises of the gospel, and in the hands of the faithful and compassionate Jesus. O! may the prize fill the eye of our faith, and quicken our feet to run the race that is set before us! Let us not linger, but hasten and dispatch our work, and press on with unwearied assiduity and unfainting ardour, knowing that we cannot be too humble, too holy, too useful. If the combatants in the Grecian games strove only for a corruptible crown, yet strove with all their might, surely we cannot be too earnest in contending for an incorruptible crown—a crown of glory that shall never fade away.

II. Offer a few reasons and arguments for continual and ardent exertion in the way of holiness.

1. It is the will and command of our God. We are not sent into the world to be idle, and waste our lives in vanity and sin; we are born and re-born for higher and better purposes; we are to live to the Lord, we are to glorify Him; we are to be steadfast, unmoveable, always abounding in the work of the Lord; we are to do justly, love mercy, and walk humbly with our God. We are to be zealous to maintain good works; we are to be living epistles read and known of all men; we are to be faithful in every good word and work. These are the commands of God. This is the will of God as revealed in His word, and how ready should we be to obey, and to say, "Speak, Lord, for thy servant heareth."

2. By persevering in holiness we imitate Jesus Christ. What was His life but a life of immaculate holiness, and active, unwearied benevolence? He went about doing good. It was His meat and drink to do His Father's will, and to finish His work. He said, "I must work the works of Him that sent Me while it is day; the night cometh when no man can work." And as He said so He acted; and as He was so should we be in this world. He has left us an example, that we should follow His steps. We are entreated to look to Him, not only as the Author and Finisher of our faith, and as our Head, but as our perfect Exemplar, to whom we are to be conformed, and even to be changed into the same image from glory to glory.

3. Let us be excited to diligence and perseverance in pursuit of divine knowledge and holiness, from the consideration of our former sloth and negligence. It may be, that many years of our life were spent before we set out in the Christian course, and how slowly and heavily have we moved on in it, when we should have been running the race set before us. Let us then be up and doing, redeeming the time, because the former days have been evil. Let the time past of our lives suffice for us to have been negligent and slothful; now let us be all activity and zeal, pressing towards the mark for the prize of our high calling in Christ Jesus. A far-spent day and but a small part of our race run, should excite us to improve the little sunshine of life to the glory of God, our own salvation, and the service of our generation.

4. Let the shortness of our time stimulate us to lead a life of holiness and usefulness. In a little time we shall be gone from the world; it may be this year, or month, or week, or day, or hour, that may put an end to our lives. It is high time to awake out of sleep; death may be upon us before we are aware; let us stir up the gift of God that is within us, and crowd our time with holy acts and exercises. While we live let us be careful to live unto the Lord, that when we die, we may die unto the Lord; so that living or dying, we may be the Lord's.

5. Let us not forget how dreadful will be our condition if we are found at last in the way of sin. Hell will be the portion of the sinner;

and who can bear devouring flames, or dwell with everlasting burnings? O, then, begin, if you have not begun, the heavenly race, and quit the path of the destroyer.

6. The way of holiness should be pursued, because it is of all others the most comfortable. The ways of wisdom are ways of pleasantness, and all her paths are peace. What life is so happy as a life of holiness? Holiness is the health and enjoyment of the soul. Then do we begin to live when we begin to live to God. In keeping His commandments there is great reward: "Great peace have they that love Thy law, and nothing shall offend them." "Thorns and briars are in the way of sinners; but the works of righteousness are peace, and the effects of righteousness, quietness and assurance for evermore."

7. Let us be excited to seek for holiness, growing and abounding holiness, from the consideration of the prize that will crown a course of obedience. O! what a prize—nothing less than eternal life and glory. What a happy and glorious eternity shall we have in which to enjoy the presence of the ever blessed God—not indeed as the fruit of our own merit, but as the gift of the Father through the mediation of Christ Jesus. O! then, let us press towards the mark, that we may see the prize brightening as we advance nearer and nearer to the end of the Christian race! Wherefore, then, let us "lay aside every weight, and the sin that doth so easily beset us, and run with patience the race set before us." Let me give this charge to myself, and let me give the same to all who have set out, and are running in the Christian course; I give it to the young, and to the old—to the rich and to the poor; for this is a matter in which we are equally concerned and essentially interested; "Seeing ye know this before, beware, lest ye also being led away with the error of the wicked, fall from your steadfastness; but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, to whom be glory both now and evermore." To conclude, let us learn,—

1. The Christian's life is not a life of indolence, but one of labour. Let us, then, shew that we are Christians by striving to get and do good. Our merciful God, the God of providence and grace, is giving us blessings upon blessings; and when one favour is bestowed, another immediately succeeds; nay, how often are mercies multiplied and crowded upon one another. And as it is with the goodness of God to us, let it be with our obedience to Him.

2. Every morning let us ask ourselves, What doth God require of me this day? In what way shall I glorify Him? What method shall I adopt to do good to those with whom I am connected—my family, my neighbours, or the Church of Christ? In a word, let the ever flowing stream of mercy on the part of God be accompanied with the overflowing stream of holiness on our part, till the streams of Divine mercy shall be



swallowed up in the promised plenitude, the ocean of infinite and everlasting joy; and the streams of our duty terminate in the perfect, pure, and everlasting worship of Heaven! Amen.

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## WORKS OF CREATION.

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### ADAPTATION OF NATURE'S LAWS TO THE WANTS OF MAN.

BY REV. R. A. CARUTHERS.

THE leading idea which engrossed the mind of God in the work of creation was the production of a being from whom a race of similar beings might flow; who, bearing the image, might shew forth the glory of their great Originator. Not that selfish motives controlled the Creator, but that countless millions of sentient beings partaking of His likeness, filled with His glory, might enjoy the benefits of His refulgent nature.

With God, knowledge is an attribute; it is essential to His nature to know.—With man, knowledge is acquired, and the period of human life is the normal school in which the elements of a Divine education are obtained. Knowledge to be complete, must be experimental. Consciousness is the highest type of evidence. To bathe in the stream, to drink at the fountain consecrated to the memories of the past, is a source of joy unknown to such as have failed to walk that way. It is not the knowledge to which we have already attained that nerves the limbs of the eager traveller. It is the unseen—that which lies just beyond his vision, or which looms up in the dim distance—that invites him forward in the unknown path. It is the breaking in upon the soul of beauties before unseen that enraptures the heart. What an intensity of joy comes with the acquisition of a

new fact—one that has not been hawked about, the common property of all, but dug fresh from its native mountain; a secret drawn from the bosom of God. *Glory*, the richest, gladdest word that ever created lips have spoken, means *God revealed*,—divinity flowing into the enraptured soul. To learn to speak it is the highest privilege of man. That it might be learned in the most effectual way, mankind are put in the school of experience, being brought into the world in the most helpless condition, ignorant of the knees which support them or the hand which gives them food.

What is man? Is he but this system of flesh and blood and bones; this walking tabernacle of clayey texture, which eats, and drinks, and sleeps, and dies, and is forgotten? Thank God, we learned in childhood to reject this epicurean faith which would bring mankind down to a level with the brutes, and send him soulless to eternal night. Man is that intellectual something—the offspring of the breath of God—a kind of half-way house between earth and heaven, formed for a living temple of the Holy Ghost.

Consisting of a body and soul, the wants of man answering to his nature are two-fold; those which immediately affect the soul, and such as reach it through the me-

dium of the body. Ethereal bodies may live in mid air, and

"Lightly flit in the sun's bright rays;" but human flesh and blood must have something more solid whereon to rest; hence long before the occupant was formed the earth was made, and, being clothed with the paraphernalia of nature, was fitted up for the occupancy of man.

All organised substances bear the stamp of death. Dissolution is not the accident; it is the law of nature, and is made subservient to the wants of man; his internal structure, embracing lungs, stomach, lymphatic vessels, &c., is of itself demonstrative evidence of the natural tendency of the human body to dissolution.

With a natural tendency to death, mankind lived by the dissolution of the agencies by which life was sustained; his lungs decomposed the air by which his blood was purified; the water he drank and the food he ate were decomposed in his stomach, and the wisdom of God is seen in the adaptation of the fruits and vegetables of the garden to his daily recurring wants.

Man himself might not have died. Dissolution might never have taken place with any of the children of Adam; for in God they had a sufficient protection. The laws of life strictly adhered to would have secured immortality; nevertheless, the perpetual tendency of his nature was toward death, and the means by which that tendency might have been counteracted would have kept him eternally in communion with God. A liability to death is a necessity of our nature, at least until such time as we become confirmed in holiness. The fear of death is the sentinel that God has set to guard the limits of the field over which the Divine glory is revealed.

Death is a beneficent arrangement, without which no seed would

have vegetated nor grain have grown, for death lies at the very threshold of vegetation. "Thou fool, that which thou sowest is not quickened except it die." And since the first crop of vegetation the earth had been an unproductive thing, eternally remaining *in statu quo*. Or should it be said that St. Paul refers to death as an arrangement made subsequent to the fall, and that death had no place even in the above sense before that event, then every seed would have been brought forth a tree after its kind—not one would have perished; and every egg of every kind of bird and of insect would have brought forth, and not a single spawn of any fish or frog would have failed to hatch, and the young of all reptiles would have lived for ever. Under such circumstances the earth would soon have been encircled with a belt of vegetable life, and all outside of Eden would have been one universal tangle, alive with birds, and beasts, and creeping things, but totally unfitted for its proper purpose—to wit, the use of man.

God is a great chemist, and death is His universal solvent, and generations of living things have come and gone to supply the wants of him whom the Creator set over the work of His hands.—Death imparts a real value to every department of nature. Without the law of dissolution implanted in the food we eat, it would be eaten in vain; indestructible water would impart no refreshment, and air which could enter into no new combinations could not regenerate the blood.

A living, walking Upas tree, the body of a man distils death all around him; the atmosphere in which he moves is an atmosphere of death; confined within its influence he eats himself away, but nature by the laws of death relieves those vapours of their poisonous load, and gives him back the pure air to breathe.

The water in which he bathes his feverish brow is surcharged with impurities, but nature distils it again pure from the clouds, and the decomposition of the more solid parts of the wasting body imparts vigour to the vegetation by which his barns are filled for a future supply.

Had atmospheric air been constituted a simple indissoluble element, incapable of rarefaction, the wind had never blown, ships had never sailed, fire had never burned, not a leaf would have moved in the forest, nor a rain drop have fallen from the sky; but one dreary, sickening, eternal calm would have rested upon the whole earth. Decrease the density of water, and it might not bear upon its bosom the freighted ship; increase its density, and in time it might bear its rocky bed away to the sea. Did it not admit of decomposition no steamboat, or car, or labour-saving machinery had ever blessed this fair earth.

Again; not only are the laws of nature adapted to the wants of man, but the manner in which those wants are supplied, by supplying a school for mental culture, subserves a higher purpose than merely to aid an animal nature. The veriest savage, befouled with the smoke and soot of his mud hovel, may appease his hunger with the food of the thorny oak; the man of refinement and intelligence, a student of the book of nature, can only, as the result of his own labour, partake of the golden pippin and fruits of kindred character. The power of air and of steam; the mysteries of the compass, of light and of electricity, have been the same since God made the world, but how recently have they been discovered! To-day the laws of nature are the same everywhere, yet how large a portion of mankind are ignorant still, plodding on through life as our fathers did when the world was young. How imperfect is the knowledge we

possess; yet who can calculate the blessing we enjoy? How much remains to be learned, who can tell?—Surely this is a grand world to those who have skill to use it.

God has kept these things from the view of the superficial observer, not because He delights in our ignorance, but that we may be learned indeed; that our knowledge may be of the experimental sort, the achievement of intellectual labour. Brainless creatures may imagine, and dogs may dream, but it is labour to think, and few would burden themselves with the task if earth were a rose-bed, and manna came unasked-for fresh from heaven every morning. Necessity is the mother of invention. To save the hands the head has been set to work, and the laws of nature have been made subservient to the wants of man. Wheat grows taller, corn with a stouter stalk, meadows are more luxuriant, oxen of stronger frame, and wool of a finer texture, since brains have come to the aid of muscles, and the divinity that stirs within us has read the laws of nature's God.

In the days of David runners were sent. When Ahasuerus lived posts rode upon mules; next the stage coach; then came the days of steam; but now the lightning speaks, and words silently spoken are heard in every part of the globe. Armies are marshalled upon the battle-field; in dread array the engines of war are set; a voice from the clouds directs their movements, and science has far outstripped the mightiest efforts of brute force.

But to what purpose are all those blessings which are found in nature given? Is it simply to make mankind a race of happy animals? If so, the thoughtless, senseless epicure, who with great appetite and well filled board finds nothing to do but eat and sleep, would be the happiest man; but such a felicity

belongs to brutes, and such a heaven befitting only to swine.

God has a higher aim in view; He would exalt the mind to think of nobler things. Reading the book of nature has led the best minds of the past to think of nature's God and long for immortality. Amid the light of revelation, for which a knowledge of the rudiments of nature has prepared him, the industrious student traces the laws of motion, cohesion, and gravitation, learns the power of heat and light and of electricity, weighs the earth in his balance, maps out the sky, and examines the texture of the sun. The spirit, from walking the various avenues of the starry canopy, seems to be weaned from earth; looks upon the body as a prison house, and rejects the grave as its home, and longs for immortality, that being released from this cumbrous clay it may walk untrammelled the fields of light.

Thus a sense of physical necessities leads to the study of nature's laws, and a knowledge of those laws creates a longing for a higher life, and prepares the mind to give attention to the voice of God. Revelation is based upon the laws of

nature; their uniformity is the ground-work of miracles, and their teachings form the alphabet of the science of salvation. God was seen in the fire which, burning, still left the bush unconsumed. In majesty He thundered from the burning mountain, and swept in waves of indignation over the mighty concourse of people congregated upon the desert. His footprints were seen in the swelling waters; the Red Sea opened for Him a passage, and Jordan fled at His presence. The sun stood still at His bidding, and the shadows went back at His word. He put forth His power, and the grave unbarred her gates, and the dead of the past mingled with the living. His Spirit moved with the working of His mighty hand, and every interference with the laws of nature was accompanied with a lesson from heaven. Words full of hope and encouragement fell upon the human ear, visions of immortality were opened to his view, and a place by the throne of God appears as the home of him who began his race for life in the lowest stage of intellectual being.—*From the Christian Journal.*

## JUNIOR PREACHERS' DEPARTMENT.

### POWER IN THE PULPIT.

BY DR. FISH, OF AMERICA.

(Continued from page 600.)

#### II. THE MANNER.

From the *matter* of preaching, let us now turn to the *manner*. The word manner is here used both as to the *structure* and the *delivery* of a sermon.

1. Pulpit power is affected by the *composition* of a sermon. There is a right way and a wrong way of

doing or saying anything. Every one knows that the form of a communication affects its strength. A writing containing the same matter may be either weak or strong, attractive or repulsive, eloquent or tame. And without being minute as to all the features of effective discourse, it will be found true that

*plainness, simplicity, and directness*, are its prime qualities. The first thing is to be *understood*: to have the words and sentences intelligible. Paul had rather speak "five words with the understanding," that is, so as to be understood "than ten thousand words in an unknown tongue."

Some men are not plain from ignorance and indolence. It is much easier to be unintelligible than intelligible. "Ah, my brethren," said Archbishop Usher, "how much learning it takes to make things plain." And, we may add, *labour*, too. Some are not plain from pride of learning. Some are not plain from a desire to tickle the fancy and excite the imagination. And so they covet a "sky-rocket brilliancy," and delight in rainbows, and meteors, and earthquakes, and waterfalls, and blooming trellises, and showers of gems, and torrents of fire, and "trooping seraphim," and the "silver chiming of the spheres," and the "weltering chaos of demolished worlds." Some are not plain from a false taste and a faulty training. They think when they enter the pulpit they must be mounted on stilts; and so they give themselves laboriously to seeking out "great swelling words," and constructing cumbrous sentences; and hence become puffy, pompous, bombastic. If there is any nourishment in their productions, it is so absorbed in sponge and fungus as to be indigestible. And some are not plain from a fondness of the abstruse. From inclination or habit, they have come to deal much in what is hidden, and remote, and difficult to be comprehended; and to present things in a blind, circuitous manner. Possibly they would like to be called "intellectual" preachers; writers of "great" sermons; men of a "logical grasp" of mind. Hence their sermons are to a great extent meta-

physical disquisitions; efforts

" . . . to sever and divide

A hair 'twixt north and north-west side.'

Common truths are tortured into obscure propositions, and plain terms are eschewed for those that are professional. The mind is entertained with the difference between the "immanent" and "eminent" volitions; the "relations of the infinite and the impossible," and the like. The sentences bristle with scholastic technicalities, and you are compelled to hear of "divine causation," and the "self-determining power of the will," and the "objective" and "subjective," the "governmental" view of the atonement, and of "supralapsarian" and "sublapsarian" theories; as if the production were an essay for the class-room, rather than a sermon for the pulpit.

What folly all this! CHRIST did not preach in this manner. He was the plainest preacher in the world. Nor did the apostles, who used "words easy to be understood," and avoided things which "minister questions rather than godly edifying." Nor did the earnest men of God in any time. Ask Luther how he preached—whose words were "half-battles"—and he will tell you it was not in a way to suit the "learned men and magistrates," of whom he had many as hearers, but for "the poor, the women, and children, and servants," of whom he had many more. See how the staunchest of the old Puritan divines of the seventeenth century preached, and it will be found that it was in the homely dialect of the common working people. One may read pages, and find scarcely a word of more than two syllables. Learn how the founders of Methodism preached, by Wesley's direction, "use the most common, little, easy words in the languages." It is a rule that may be everywhere observed, that whatever God makes

is simple, plain, elementary. Man only complicates and obscures. The nearer we reduce things to a naked simplicity, the nearer we approach perfection. And the last place for complication and obscurity is the pulpit.

"I seek divine simplicity in him,  
Who handles things divine."\*

A man who cannot make things plain is not qualified to fill a pulpit. First of all, let the preacher think out his subject so thoroughly that his ideas shall lie clear and distinct like crystals in his own mind; and then let him remember that "a straight line is the shortest distance between two points," and speak accordingly. What right has he to use an involved and tortuous manner when declaring the great things of God?—"darkening counsel by words without knowledge?" What right has he to come before plain people in the strait-jacket of professional dignity, and talk of "volition" instead of will, and "intellectual processes" instead of thinking, and "moral obligation" instead of duty, and the like, as if the very use of language were, as Talleyrand suggests, "to conceal one's thoughts?" What right has he to give his hearers the hard stone of metaphysics, when they are dying for the bread of heaven? What right has he to bring forward profound disquisitions and curious speculations, when the command is, "Preach the preaching that I bid thee?" And what right has to hide that Christ whom he is to make known, amid flowers of rhetoric, as Verelat in his portrait of James II., virtually hid his majesty in a profusion of sunflowers and tulips?† When

\* It was a maxim of Roger Ascham, that "we ought to think like great men, and speak like the common people;" and Milton well said that "the very essence of truth is plainness and brightness: the darkness and crookedness are our own."

† I am tormented with the desire of

the late young preacher, Erskine Hawes, was dying, he said, "I wish to live to *preach the Gospel more simply.*" How many at death's door have felt as he felt?

We would not be understood to discourage the utmost care in the construction and preparation of sermons. Man is an organ, and skill is required to touch rightly the keys. *Method* is important. "The preacher," it is said, "sought out and *set in order* acceptable words." Thoughts, however good, and words, however plain, may be thrown together in such a desultory and irregular manner as to make no impression.

"Checked reason halts, her next step wants support;  
Striving to climb, she tumbles from her scheme."

The mind was not made to take in and hold a mob of ideas, a mass of unshapen materials. The thoughts of a discourse, therefore, must be "*set in order.*" *Attractiveness*, too, is important. If the enemies of truth sweeten the edges of their poisoned cups with all the charms of an elegant style and lively composition, why may not ministers win men in the same way? There is force in beauty and in every variety of wise and earnest speech. The good sense, and the taste, and the imagination of hearers are not to be ignored, but rather turned to ad-

preaching better than I can. But I have no wish to make fine pretty sermons; prettiness is well enough when prettiness is in its place. I like to see a pretty child, and a pretty flower, but in a sermon prettiness is out of place. To my ear it would be anything but commendation, should it be said to me, "You have given us a pretty sermon." If I were upon trial for my life, and my advocate should amuse the jury with his tropes and figures, burying his argument beneath a profusion of the flowers of rhetoric, I would say to him, "Tut, man, you care more for your vanity than for my hanging. Put yourself in my place—speak in view of the gallows, and you will tell your story plainly and earnestly."—*Robert Hall*

vantage. Words wisely chosen are often images of things, awakening at once many ideas, and so coming with a wealth of beauty and meaning. Christ's preaching was attractive. His discourses are gemmed with beautiful metaphors and analogies, taken, however, not from the arts, but from nature, and familiar to all. Let style, then, be cultivated. More attention might well be given to it in our schools and seminaries; especially to the acquisition of skill in converting abstract truths into glowing images, and in the use of "picked and packed" words, as Bunyan calls them, and of bold, idiomatic, nervous, terse, laconic sentences.

What is complained of is *devotion to paragraphs and periods*; the cultivation of elegance of imagery and felicities of diction, at the expense of simplicity and pungency. "Pretti-ness is *not* in place in the pulpit."

It is *not* the highest ideal of a sermon that it is precise and dignified and offends nobody's state. Foster complained of Blair, that he kept his thoughts so long standing to be dressed, that they were chilled through before leaving his hands. Sermons may be elaborated till they are spoiled. They may be so "perfect" as to be perfectly worthless!

"They may be correctly cold and correctly dull!" [null.]

Faultily faultless, icily regular, splendidly Tholuck would call these literary proprieties, "dried sweet-meats in a glass jar." Such sermons are good enough to lay away as embalmed beauties, but they are totally unfit to be preached to a living congregation. Souls never cry out under them. When ministers are full of the Holy Ghost they do not preach thus. They cannot do it. The moment they are in earnest they preach in any way rather than this.

The eloquence needed for this age is that of Pericles, which "left stings behind." Most hearers

know enough; they want to be made to *feel* and to *do*. The defensive outworks of Christianity are pretty well raised; we now need to advance on the enemy, and "shell" him out from his entrenchments, by shooting fires into the souls of men. It were a blessing to some ministers who have so much "dignity" to support, and who are so "proper," and so "precise," as to break nobody's heart with the hammer of truth, if Claus Harms were to cry out in their ears, as to some of the "fine writers" of his day, *Speak negligently and incorrectly!* A discourse had better be like a hetchel with the tow pulled out, than like a damask cushion for the hearer to lean a sleepy head upon. Better like lightning, darting zig-zag, and piercing, and tearing, and splitting the object it strikes, than like a letter despatched without a direction (to use John's Newton's comparison), addressed to nobody, owned by nobody, and if a hundred people were to read it, not one of them would think himself concerned in its contents. Sermons are wanted now which are made and meant to *do execution*—sermons which grasp, and make bare, and wield some one mighty idea, holding it up, and turning it around, and repeating it, if need be, as does Demosthenes the one main point in his oration on the crown, until it becomes a palpable thing, and the audience *feel* its form and pressure, sermons having the "agonistical," the *wrestling* element in them, as Aristotle calls it—sermons put together on the principle that "force in writing consists in the maximum of sense with the minimum of words," whose sentences are pounded together until they crack, and where figure, trope, allegory, metaphor, antithesis, interrogation, anecdote—*anything* that can awaken interest and deepen impression is resorted to—sermons supported

and sinewed with the "Thussaith the Lord," and then charged with living truth, and aimed directly at the *conscience and the heart*, singling out each hearer, and saying, "*Thou art the man*," and "I have a message from God unto thee," and then making pursuit after that man, in clear, rapid, concentrated utterances, and pressing upon him, and narrowing his way, and hemming him in, and smiting him down with terrible volleys, until, quivering and breathless, he crouches "between the law that condemns and the cross that saves."

These are the sermons most needed to give power to the pulpit.

2. Upon the *delivery* of sermons, but little can here be said. God's wisdom is seen in giving prominence to *preaching*—to the *oral* communication of His word. And He did not ordain preaching to do what the printing-press could do as well. He designed that *men* should utter the truth, with the advantages of intonation, gesture, look. And they reflect upon God's wisdom who undervalue a good manner. It easy to sneer at oratory, and inveigh against the study and practice of the art of elocution. But why not denounce art in *singing*, as well as in *speaking*? If all must be left to nature in one case, why not in the other? Nature does not despise art. It is the office of art to lead back to nature. The rules of oratory are all drawn from nature, if they are right rules; and he who practises upon them is only conforming to nature. It is time the vulgar prejudice against ministers learning how to be public speakers were done away with. In a very important sense *manner is matter*. And instead of less attention being given to this in ministerial training, there ought to be very much more. Neglecting this is like teaching cadets in a military school how to make powder and swords,

but not teaching them how to use them. Many a minister fails, not from want of ammunition (for he has plenty of that), but because he cannot "discharge" with effect the well-loaded weapon. His sword (to change the figure) is of the true metal, skilfully forged, and tempered and polished, but he does not know how to stand up and wield it. Let two ministers preach precisely the same sermon. In one case the hearers are cold, unmoved, inattentive. In the other they are attracted, convinced, melted. The difference was in the delivery. Who then will deny that, in some sense, manner is matter?

What power is there in the *voice*, when skilfully managed! M. Bridaine, a French missionary, and a peer of the most renowned orators of that eloquent nation, preached a sermon at Bagnole, at the end of which he lifted up his arms, and thrice cried in a loud voice "O Eternity!" At the third repetition of this awful cry, the whole audience fell upon their knees. During three days consternation pervaded the town; and it is recorded that, in the public places, young and old were heard crying aloud, "Mercy! O Lord, mercy!" It has been said of Whitefield that his "Hark! hark!" could conjure up Gethsemane with its faltering moon, and again awake the cry of horror-stricken innocence; and an apostrophe to Peter on the Holy Mount would light up another Tabor, and drown it in glory from the opening heavens. All the authorities agree that a principal source of Whitefield's wonderful power was a voice of the richest compass, subject entirely to his control. Much may be done towards the acquisition of a distinct, strong, sonorous, flexible voice, where it is not natural; and too much attention cannot be given, in its training, to the modulation, or inflection, or varying of the voice,



to avoid monotony, and make it the docile and faithful interpreter of the thoughts. It is certainly a sacred duty of every minister to bring to their highest perfection the organs of speech.

There is power, too, in a *smile*, or a *frown*; in the "sweet, silent rhetoric; persuading *eyes*," and in the glow of the *features*, or their solemn sadness. Doubtless, it was not with the same expression of countenance that He who spake as never man spake, cried, "Woe unto you, Scribes and Pharisees, hypocrites!" and "If any man thirst, let him come unto Me and drink." There is power in *gesture*, to help the eye to anticipate each rapid utterance, and to deepen its effect. There is power in an *animated* manner. One's whole appearance in preaching may be either inspiring to an audience, or absolutely soporific; and we agree with another, that nothing can be more indecent than to hear "a dead preacher speaking to dead sinners the living truth of a living God."\* So is there

\* Sydney Smith thus comments on the dead and formal style too often witnessed: "Why are we natural everywhere but in

power in an *affectionate* and *winning* manner—a fine example of which was the late Robert M'Cheyne. And *whatever* pertaining to delivery, that is excellent and of good report, should be earnestly coveted, as among the "best gifts."

the pulpit? No man expresses warm and animated feelings anywhere else, with his mouth alone, but with his whole body; he articulates with every limb, and talks from head to feet with a thousand voices. Why this holoplexia on sacred occasions alone? Why call in the aid of paralysis to piety? Is it a rule of oratory to balance the style against the subject, and to handle the most sublime truths in the dullest language and driest manner? Is sin to be taken from men, as Eve was from Adam, by casting them into a deep slumber? Or from what possible perversion of common sense are we all to look like field preachers in Zemble, holy lumps of ice numbed into quiescence and stagnation, and mumbling? There is, I grant, something discouraging at present to a man of sense in the sarcastic phrase of "popular preacher;" but I am not entirely without hope that the time may come when energy in the pulpit may be no longer considered as a mark of superficial understanding; when animation and affectation will be separated; when churches will cease (as Swift says) to be public dormitories; and sleep be no longer looked upon as the most convenient vehicle of good sense."

(To be continued.)

## FAMILY DEPARTMENT.

### THE SPOILED CHILD; OR, A FATHER'S PRAYER ANSWERED.

On the borders of Bedfordshire is situated a romantic and picturesque little village. It lies in a valley, through which runs a small stream, that winds its way under drooping willows at the bottom of the churchyard, and passes on thence to sing its melancholy song beneath the shade of some aged firs, at the lower boundary of the garden belonging to the parsonage house; thence it pursues its peaceful course, laving

at intervals the gardens of the cottages, the road, and the fields, in its way to a more open country. I once had the happiness to spend a summer month in this delightful place, and the friend with whom I was staying being on very intimate terms at the vicarage, I became a frequent visitor there. The worthy man who then had charge of the parish had numbered his "three-score years and ten," and was hast-

ing on the wheels of time to sleep with many whose bodies he had committed to the dust, and some of whom he hoped to meet in a better and happier state. As a man he was a pattern to all around; open, firm, and unflinching in what he believed to be right, but willing to be convinced of an error, and as ready to resign a wrong opinion as he would be to maintain a just one. His benefice was not a rich one, but he gave of his little to a great extent. To the poor, he was a father and a friend; to the farmers an adviser and a counsellor; to the few rich, he was a faithful monitor. All loved and feared him. If any had done wrong, his greatest earthly dread was that the vicar should know it. As a preacher, he surpassed many. His style was clear and intelligible to the meanest capacity: his delivery bold, easy, and pleasing; while he zealously and uncompromisingly preached the doctrines of the Reformation.

Of his good wife I knew nothing but by the hearing of the ear, for she was at a distance from home, visiting a sick friend. Enough to say, she was represented to me as a true Dorcas, and the fit partner of such a worthy man as her husband.

Though generally of a cheerful demeanour when in society, the vicar at times appeared strongly affected with a sadness approaching to melancholy, and would be often alone when he might have been in company. As I often spent my evenings with him, I had frequent opportunities of eliciting useful information from him; and what made his conversation the more enchanting to me, was the happy method by which he would adorn it with the most interesting and instructive anecdotes, illustrative of the matter of which we were speaking.

The evening before my departure from the village, I went to take leave of my aged friend. I found

him (as was usual with him at the evening hour) alone in the beautiful bower at the bottom of his garden, from which you could see nearly the whole of that delightful spot of earth, which was laid out with considerable taste, and kept exquisitely neat. The bower was formed of garden shrubs, having a front of iron work, rising into an arch over-head, and overspread with woodbine, which was then in full bloom, and enwrapped the whole of its locality in an atmosphere of delicious perfume. To the right and left stood a moss-rose tree, gay in colour and fragrant in breath. On the farther side of each, a neatly trimmed fir raised its head, as sentinel of that peaceful retreat. Behind it was heard the music of the brook, rippling over its stony bed. Facing you, as you were seated within, was a small pond, fenced by mimic rocks, from the centre of which a neat fountain issued its varied jets. Beyond, stood the good man's house, round the porch of whose door crept a modest jessamine, and on each window-sill were placed geraniums of various sorts, boxes of mignonette, etc.

I entered, receiving a cordial welcome from the venerable man. He had been reading, but laid aside his book to chat with me. Our conversation soon turned upon this, my last visit.

"My young friend," said he, "you have heard many tales from me, and appeared pleased with them; if you have no objection, I will tell you one more before we part: perhaps it will afford you a lasting lesson through life. You are entering on the world, and I would help you, if I could, to avoid many snares into which I have fallen; for while travelling to this white head of mine, I have learned many sad truths by experience. Let me exhort you to learn

submission to the will of Providence from the following account.

"Having finished my studies at Oxford, I was ordained to the curacy of the parish church of a town in Somersetshire, and some time after married an amiable young creature, whom I had loved from boyhood: the same is now my wife. At the time I was married, I was in my twenty-sixth year; my spouse had just entered her twenty-fourth. Fourteen months after our union we became parents of a son, whom we named James, after myself. He grew healthy and strong till nearly four years old, when a fever, following a severe cold, prostrated him, and there was every prospect of his being taken from us by death. I was almost distracted with the thought of losing my boy; my dear wife bore it with more patience, and exhorted me, who should have strengthened her, to hope for the best, and submit to the will of God. Her entreaties were of little use; I would not be comforted. I prayed continually, without reference to the Divine will, that God would spare the child; and at last I had the joy of seeing a favourable change. My spirits began to flow afresh, and everything was more pleasing around me. My boy recovered fast, and in the course of a month was able to take the air and be about a little. Another month made him quite strong. My wife and I were now happy with the prospect of a son who should be a blessing to our hoary hairs. Alas! we cherished hopes that were never realized.

"This was the only child we ever had; he was therefore much petted by us. Everything he wished for was granted, so far as our means would allow. Till ten years of age I instructed him myself, but was then obliged to send him from home to be educated, for

I had so much indulged him that I had no command of him, and he learned but little. When he came home at the vacation, he represented the master as a great tyrant and a cruel man. He so entreated me, that I removed him to a school where there was professedly no corporal punishment. This he liked little better than the first, but I hoped he would become more reconciled to it, and continued him there.

"While at school I often went to see him, as did also his mother. The master said but little of him, and I feared he was not going on satisfactorily. At the end of the half-year he was very earnest in asking me to remove him from the school, but I was still unwilling; when, to my surprise, the master told me he could not think of receiving him any more as one of his pupils, for he was become so uncontrollable, that he feared he would corrupt the other boys of the school. This much mortified me, and I began to think seriously of my son's future course. I resolved once more to try what could be done at home towards educating him, but found too late that my child was a spoiled one. Thus we struggled on till he was fourteen years of age.

"I had intended, should he seem likely to be a pious man, and fitted for the office, to train him for the ministry; but, seeing the untowardness of his mind, I knew it would be useless to hope for that, and thought if I could get him into a respectable business it would be the best thing I could do. After long consideration, he resolved on being a druggist, and I apprenticed him to a firm of some credit in the city of E—. He did not stay there more than half his time, for he became so unruly in his conduct that I was obliged to consent to the cancelling of his indentures, on purpose to save him from prison; for his master had determined to pro-

ceed against him for neglect of duty. He came home greatly ashamed that his mother and I should know all his misdeeds; and when he saw her tears, and heard my remonstrances, he promised to amend, and became for a time much sobered in his behaviour.

"After having been home about six months, he again became restless and dissatisfied, and wished for more money and more society. I expostulated with him, and told him he should try to obtain a situation; but he appeared to heed it not.

"One morning he was not down at his usual time, and upon going to his room to look for him, I found a note on his table, to the following effect: 'Dear parents, you appear to look on me as a burden: rather than be such to you, I have left your house, to shift for myself. James.'

"Upon reading this we were overwhelmed with grief: my wife feared he would commit suicide. Neither of us took much food that day. To search for my boy was useless: what could I do? I put advertisements in several newspapers, both in London and in the country, but to no purpose. No tidings were heard of my dear Absalom. Absalom, did I say? Yes, I had made him my Absalom.

"Thus more than twelve months passed away, and nothing was heard of him. His dear mother and I continually mourned over him, and offered many prayers that, if he lived, God would protect the boy. At the end of fifteen months a letter was brought to me, with a soldier's superscription. I looked, and could see my boy's hand-writing. I eagerly opened it, and found, from its contents, that he was a private in a foot regiment then quartered in Yorkshire. He said that when he left home he wandered about till he had spent all his money, and then enlisted for a soldier—that he had fared as well

as any one in his station could do till lately, when, having had a quarrel with one who was his superior in the regiment, he struck him, and had received for it a hundred lashes. He declared his penitence in the most feeling terms, and promised far better behaviour than he had formerly shown, if I would purchase his discharge.

"Ever ready to receive my boy on any conditions, I immediately consulted with his mother, and matters were arranged that I should go and fetch him home. After a toilsome journey, I found my darling; but how changed! He was weak in body, from his late sufferings, and mortified in spirit that I should see him as he then was. As soon as matters could be settled we left for Wiltshire, where I was then living. Once more we looked forward to happiness, for my son now appeared a changed character, and I hoped he would yet be a blessing to us.

"Soon after this I removed to the city of D—, and became a minister of a chapel-of-ease. Here I made acquaintance with men of a different stamp from those I had known in the country—men of business and commerce—merchants and bankers. Through one of my friends I obtained a situation for him in a large mercantile establishment, and for a time things went on smoothly, and my dear wife, and boy, and I, were as happy as possible: but a blight was soon cast upon our hopes; for James, having plenty of money, began, by degrees, to mix in company, and remained out later at night than I wished. I talked to him upon his conduct, but to no purpose: he still persisted in his course, and at last removed from my house, and took lodgings for himself.

"I still called upon him, and so did his mother, and entreated him to amend. We urged all the argu-

ments we could use, pointing out the probable consequences as regarded his situation; we warned him of God's judgments upon those who so sinned, and prayed him, by the love of the Saviour, to seek pardon of his sins and renewal of heart; but all in vain. He went on from one sin to another, till, at last, he would not see either his mother or me. Present circumstances appeared worse than any we had hitherto endured; but this lasted not long: a far worse trial awaited us.

"My son continued in his course till his expenditure greatly exceeded his income. Surrounded by those who were practised in every artifice of fraud and crime, he drank of their spirit, and adopted their plans. Having involved himself in debt to a considerable amount, and finding himself pressed for payment, he resolved on a fatal scheme, and forged his employer's name to a cheque for a hundred pounds.

"In the course of the following week this gentleman, when with his banker, discovered what had occurred, and immediately measures were taken to find out the offender. An officer was informed of it, and ere the day closed my son was apprehended on suspicion. I knew nothing of the affair till the next morning, when distress again compelled him to appeal to me. I procured what legal assistance I could on so short a notice, to aid him at his examination; but nothing could prevent his being committed to take his trial as a forger.

"Here was a stroke for us! To mourn then was useless: we resolved that nothing should be wanting on our part to save him from an untimely end. We retained the best counsel our means would allow, and left not a stone unturned that we thought would in any way bear upon the saving of our boy. Not one could we get to speak to

the correctness of his character. All chance of affecting his position by influence was cast to the winds: we had but to pray and hope that grace might reach his heart.

"The time that elapsed between his committal and trial was about a month, during which his mother and I were permitted to see him often; and on these occasions we conversed with him on the sad prospect that was before us. He now appeared to mourn in earnest for his past conduct, and feared lest his mother and I could not forgive him; but we soon undeceived him, for still he was our son, and we loved him with a tenderness equal to that which was manifested by David to that child whose name I have so often applied to my own.

"At length the trial came on, and lasted nearly a whole day. I cannot tell how I was supported; but I stood it till the end. Throughout the entire proceeding, I could see no hope of an acquittal. The time was arrived that should decide the fate of my boy: the counsel pleaded, the judge summed up, the jury retired, and in less than a quarter of an hour returned to their place. A death-like silence prevailed. I know not how I felt; it was the worst part yet; but I was prepared for it. The verdict was given—'Guilty'—and sentence of death was passed in a very solemn manner. My boy, who had manifested the most intense grief and anxiety while witness after witness was being examined, seemed overpowered with a blank amazement, quite indescribable, during the interval in which the jury were deliberating; but when he saw them again entering the court, he seemed recalled to a sense of his position, and then, hearing the decisive word, he buried his face in his hands and wept very audibly, continuing in the same state till removed by the officers.

"It was with trembling steps I left the court with my friend and returned home. My wife understood the end of the matter as soon as she saw me. She wept sorely, but bore it better than I had expected.

"I cannot tell you how that last fortnight of my boy's life was spent by us, except that we visited him as often as were allowed, and exhorted him to penitence. We also endeavoured to obtain a reprieve, but without avail. At our last meeting we all wept bitterly. He asked our pardon, which was freely granted; and we pointed him to the only source of true forgiveness and happiness. He appeared penitent, and said he hoped in his Saviour. We left, and spent the night in prayer for him.

"The chaplain of the prison behaved very kindly to him and to us. Immediately after the execution, the good man had the corpse conveyed to my house, in a coffin I had ordered for the purpose; and in the course of the day he called upon me, according to a request I had made, to inform me of the last moments of my poor boy's existence. He assured me that the state of the poor fellow's mind was quite that which he should wish to see in any one under the same circumstances; that his last sentiments were penitence, and his last accents prayer.

"We buried him after four days, and I went up to my chamber, exclaiming in the words of David, 'O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!'

"Thus died my poor boy, at the age of twenty-two years, the victim of over indulgence; and in his death the terrible remembrances of sinful unsubmissive prayer answered. At the head of his grave I placed a small stone with his

initials engraved thereon, the date of the year in which he died, and the following words: 'Thy will be done.'"

When the old man had finished his narrative, a tear stole over his cheek, and we remained silent for a few minutes. He then resumed:

"My young friend, learn one or two things from this sad tale: whenever you ask a favour of God, add—'Thy will be done.' If I had prayed thus, perhaps my boy would have died in infancy; but no, I prayed unsubmissively for his life: it was granted; but how dearly have I paid for it. You also see that God will answer prayer, according to His promises, and that one of the Saviour's especially, 'Whatsoever ye shall ask in prayer, believing, ye shall receive.' I prayed earnestly, and pleaded promises, and fully expected the answer to be according to my will, and it was so: God granted me the desire of my rebellious heart, in which I was backsliding from Him, and so He filled me with my own ways; for the same feeling that urged me to this revolt against His will also prompted me to neglect training my son with due parental authority; and so having sinned like Eli, I, like him, was punished by the untimely death of that child who had drawn my heart from God: but whether the all-wise Father will cut me off as suddenly and terribly as He did Eli, I know not: however, if such be the termination of my earthly career, His will be done."

Years have rolled into forgetfulness since I heard the old man's tale, but its remembrance has influenced me at many turns in my pilgrimage, and led me, when circumstances have seemed adverse, to pray, "Thy will be done."—*From the Sunday at Home.—Sent by*  
J. ALLISON.

## SUNDAY-SCHOOL DEPARTMENT.

## EARLY AND LATE; OR, THE TEACHER ENCOURAGED.

On a Sunday 'afternoon, early in the spring, Katherine Ellis, having returned from her weekly labours in the Sunday-school, sat in a little arbour in the pleasant grounds of the old country parsonage, which was her happy and much loved home. A Bible, and two or three Sunday-school books lay on the rustic table before her; but, instead of looking at any of them, she was gazing thoughtfully on the trees and shrubs around. Presently a well-known footstep announced the approach of her father, who, in a few moments, entered the arbour.

"Kate, my love," said he, as if surprised to find her there, "sitting here? It is too early in the year for arbours. Come, put up your books, and walk with me round the garden; the clouds promise a glorious sunset. We will go to the Knoll, and see it."

She placed her books in a little bag, and they were quickly on their way to the Knoll, an elevated spot which commanded an extensive view of the whole western horizon.

"What were you thinking of just now, Kate?" said her father; "you appeared to me quite in a reverie."

"I have been thinking a good deal to-day, papa," she replied, seriously; then added, as she looked up into his face, "I hope you will not be displeased with my thoughts when you hear them."

"No, dear Katherine, that is not likely; but if they appear to me to be wrong, you know that I shall, as usual, try to set you right."

"Well, dear papa, this was the subject of them. I think, if you have no objection, I should very much like to give up my Sunday-school teaching, at least for the present."

"My dear Katherine, you surprise me; I should indeed be very sorry if you did so. What can be the reason of your wish?"

"Well, papa, I cannot get on with my class at all. I do believe that the girls who compose it are more troublesome than any in the school."

"That is quite true, my child; I gave you the class for that very reason, because I thought you would be able to manage it better than either of the other teachers."

"But I am not, papa; the girls are so careless, inattentive, and ill-behaved, that I cannot tell what to do with them. Besides which, they seem to have no feeling of affection for me—so different to the girls in my old class. You recollect poor Mary Freeman, papa?"

"Ah! yes; I often think of the peacefulness and calm of that child's deathbed. I assure you I felt it a high privilege to hear her say, that it was by your instructions she had been first led to seek that Saviour, upon whom she rested with such strong and trusting faith."

"She was indeed a dear girl," said Katherine, "and I had reason to hope that there were also others in that class equally well inclined. But with these girls it is so different. They learn their lessons, and that is all. They seem to take no interest, and indeed to have scarcely any feeling on religious subjects, even when I speak to them in the most earnest and solemn manner. It was only this afternoon that I was endeavouring to impress them with some sense of the Saviour's love, by speaking of His sufferings and death—"

"And would they not listen?" interrupted Mr. Ellis.

"Yes, they listened, or at least

they appeared to do so ; but I had scarcely finished speaking before I saw them laughing and whispering together, apparently without a thought of what they had heard. I do not say that they are all alike ; some are much more giddy than others. Ann Jones is, I think, the worst ; but they all seemed unconcerned, and without a wish to become better, and really to serve God. In short, dear papa, I do not think there is one of them who has derived the least benefit from my instructions, unless it be by the mere acquisition of a little head knowledge."

"That is not for us to decide, Kate ; and, though I am not surprised at your feeling of sadness and disappointment, you must remember, that similar trials await all who seek, by whatever means, to win souls to Christ. Is it not the case with ministers ? Do they not too often see, that the effect produced by their most earnest endeavours is transient as the morning cloud and the early dew ? Do they not too often feel that they are sowing the good seed only to be trodden under foot, or to be choked by the thorns and thistles of worldly cares ? Yet it is their duty still to persevere, still not to be weary in well-doing, relying on the promise, that 'In due season they shall reap, if they faint not.'"

Katherine was silent for a while, and then replied, "I see how it is, papa ; I was wrong. I am afraid I have thought too much of my own endeavours, and have not with sufficient earnestness asked for God's blessing upon them. I will still go on planting and watering—trusting that He will give the increase."

"Do so, my dear child. One of the first, if not the very first duties, both of ministers and Sunday-school teachers, is to pray for those whom they endeavour to in-

struct, to pray earnestly, hopefully, unceasingly, that the light of the Holy Spirit may shine into their hearts, and teach them all things. If our efforts were always attended with immediate success, there would be no room for the exercise of faith."

They went on to the Knoll, from which they enjoyed the view of a magnificent sunset. As they returned they passed a wall, at the foot of which, in a nook formed by a large buttress, were some lilies of the valley already in bloom. Katherine stooped and picked one or two for her father.

"The lilies are early this year," remarked Mr. Ellis, as he inhaled the delicious fragrance of the delicate snowy bells.

"Yes, papa, these are. I planted them here on purpose ; where you see they have the advantage of being sheltered both from north and east winds, besides enjoying plenty of sunshine. It is extraordinary what a difference the situation makes to them."

"They shortly afterwards passed through an old gateway which led into a small flower garden adjoining the house.

"There were lilies in this border also," remarked Mr. Ellis, as they continued their walk on the other side of the wall, "but they are not coming up. I fear they must have been destroyed."

"Oh no," replied Katherine, "I had the same fear myself a week ago, but they are here still. See, papa," she added, pointing to a tiny green speck, "they are peeping up here and there."

"Well, my child, your eyes certainly have the advantage of mine, for I can see nothing. However, I am glad that they are here ; but what makes them so late in appearing?"

"It is partly owing to David having put a quantity of fresh



would on the top of the border, and partly to the coldness of the situation, for this border never gets a gleam of sunshine until quite late in the evening. However, it will be all right in the end, for they will blossom late when the others are gone."

Mr. Ellis made no other remark until they reached the end of the wall; then he paused and said, "Do you know, Katherine, I think we might both learn a useful lesson from these lilies."

"A lesson in humility, papa?"

"No, not in humility, but in faith."

"In faith? How can these lilies of the valley be emblems of faith?"

"I will tell you. The contrast between this bed of lilies and the one from which you gathered the blossom in my hand, may serve to illustrate the difference between your present Sunday-scholars, and those in your former class. To those already blossoming in the sheltered nook may be compared such children as Mary Freeman, who, in addition perhaps to a naturally amiable disposition, are also placed in circumstances peculiarly favourable to the development of Christian graces; in consequence of which the good seed sown in their hearts, watered by the dew of the Holy Spirit, speedily takes root downward, and bears fruit upward. While in these lilies, which even now will be some weeks in arriving at perfection, we see, I think, an apt emblem of your present pupils, who from the adverse circumstances in which they have been hitherto placed, or from other causes, may be long in bringing any fruit to perfection, and yet in whose hearts the seed which is sown may, like these lilies be sending out many a tiny fibre, fixing it deeply there, long before there appears any external evidence of its existence. Do you think I am too fanciful, Katherine?"

"No, papa, I think that the comparison which you have made between the two cases is simple and truthful, and I hope it will be a help and encouragement to me in my future efforts. I wish, papa, that I could learn, like you, to walk by faith, and not by sight."

"Do not say like me, Kate. Recollect that I have had much more experience than yourself of the encouragements, as well as the difficulties, to be met with in fighting the good fight; yet believe me, my child, the feelings of distrust which you just now expressed, are often, alas! those of my own heart. Often do I feel impatient in having to leave God to do His own work in His own way; often do I, especially when like you, deploring the ill-success of my best endeavours, believe only because I see, forgetting that the Saviour Himself compares the Spirit's work in the heart to the wind which 'bloweth where it listeth,' and as to which, although we 'hear the sound thereof, we cannot tell whence it cometh, or whither it goeth.' Sometimes, as in little Mary's case, the fruit is produced early, and so manifest as to be seen by every eye; while in others it is late in appearing, and perhaps beheld by few but God Himself."

So Katherine still continued her labours of love in the Sunday-school. But though her prayers for the Divine blessing upon her endeavours were so far answered, that a manifest improvement took place in the conduct and demeanour of the children whom she instructed; yet there was no striking evidence, that in any one of them there had been wrought that change of heart, without which no man shall enter the kingdom of heaven; and often had she still to mourn over the indifference and coldness frequently observable among them.

Years passed on. The good old

minister, after a long life spent in labouring faithfully in his Master's service, was at length called to his everlasting rest, shortly after Katherine had become the wife of one in every way fitted to succeed him in his ministerial office.

One day, about two years after their marriage, her husband on coming home, informed her that he had been visiting a young person apparently dying, but with whose happy and peaceful state of mind, as well as singularly clear views of Divine truth, he was surprised and delighted. "She told me, dear Katherine, that she was once in your class at the Sunday-school, and asked me if I thought you would feel any objection to call and see her."

"No, certainly not," replied Katherine; "but what is her name? I do not recollect having heard of any of my old Sunday-scholars, resident in the village, being ill."

"She has only come here within the last week—I suppose for change of air; her name is Ann Jones."

"Ann Jones? yes, I remember her well; but how extraordinary! She was one of the most careless and troublesome girls I ever had; and yet you say that she seems resigned and peaceful. I hope she is not, poor girl, building her peace upon a wrong foundation."

"No, indeed she is not, as you will say when you see her. Her expressions are those of humble confidence, not of presumption; and, while she speaks with much sorrow of the unworthiness of her past life, her trust in God and entire reliance upon the Saviour's merits, and the pardon which by His blood He has purchased for the most guilty, are really beautiful."

"I am truly thankful to hear you say so, and will take the first opportunity of calling to see her."

The next day found Katherine by the bedside of poor Ann, in

whose pale and wasted form she would not easily have recognized the once healthy and blooming school girl. "So I suppose you are come here hoping to receive benefit from your native air, Ann," she said, after the first inquiries had been exchanged.

"The dying girl shook her head. "My friends hope so, ma'am, but I do not, for I know that no change of air will ever do me any good. But as they wished me to come, I was very glad to do so, for I have longed to see you once more, ma'am. I wished to thank you for all the kindness you showed me, and the trouble you took with me years ago, when I was in your class, and to tell you what a comfort the things then taught me are to me now."

Katherine felt her eyes fill with tears. "I am very glad indeed to hear you speak so, Ann, though I did not before know, that what I then attempted to teach you had in any special manner benefited you."

"Ah no, ma'am, it did not for a long time; but you see, ma'am, it was impossible for any of us to hear all that you said, and to mark the manner in which you used to plead with us Sunday after Sunday, never tiring, never seeming to care less for us, without receiving some good into our hearts. Very often my conscience reproached me then for doing as I did. Sometimes I made up my mind to do better; but something was sure to come, and put aside all my good resolutions. Then, ma'am, as you know, I left the parish, and went to service. I think that I improved in my outward conduct. But my heart was fixed only on the world; for I thought that as I was so young there was no hurry, and I would attend to religion at some future time. Then this illness came on, and almost at the beginning of it I overheard the doctor tell my mother that it was

not likely I should ever get better. I cannot tell you, ma'am, how this made me feel; and for a time I was very wretched indeed. But after a while, many things which you had taught me at the Sunday-school began to come into my mind. At length, I think I recollected, if not every word, at least the substance of almost everything you had said, especially how you used to tell us again and again to look to Jesus Christ only for salvation and pardon and peace, and never to forget that it is by His blood alone we can be cleansed from our sins, and made inheritors of the kingdom of heaven. It was a strange thing that I should have forgotten all this so long, and then have remembered it so perfectly."

When the poor girl finished speaking, Katherine's countenance betrayed unwonted signs of emotion; and, while she lifted up her heart in thankfulness to God, for having, after so long a time, permitted her to see the fruit of her unworthy efforts, she could not resist relating to her the discouragements she had felt, partly on her account, and how, but for the good counsels of her father, it would have caused her entirely to relinquish her labours.

"Ah, ma'am, I do not wonder to hear you say so. I have sometimes thought that if many Sunday-school teachers knew my case, they would feel encouraged to go on in their efforts; for, although at the time they may seem to have no effect, it is impossible to say what good may come afterwards. If you had not so patiently taught me what you did at the time, I don't know what might have become of me; for I have had no one to instruct me since. And though I know that it is only the Holy Spirit Himself who can really change our hearts and bring us to God, yet a sick bed is not the place to begin learning."

In a few weeks poor Ann died, full of faith and hope and joy. Her grave in the churchyard was not very far from that of her old school-fellow, the gentle and amiable Mary Freeman; and often, as Katherine passed the spot, did she pause and ponder on the preacher's words:—"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Ecc. xi. 6.—*From the Teachers' Magazine.*

## 2. TO THE OFFICERS AND TEACHERS OF SUNDAY-SCHOOLS.

BRETHREN.—To us, who for many years have endeavoured to promote the welfare of Sunday-schools, nothing is more pleasing than to hear of their prosperity and see the fruit of our labour. But we must confess that the returns for all the labour, talent, and money expended are comparatively small, much smaller than reason would suggest, with the machinery we have, and 3,000,000 of children to work upon. We are, therefore, led to ask ourselves, why is it that more absolute good is not done?

and what are the causes operating against us which, in thousands of instances, frustrate all our efforts and lead us to painful disappointment? In this short paper it is impossible for us to review all the agencies at work counteracting our efforts; but we may just glance at one which I have for years considered no little enemy, and rendered more powerful by becoming our companion and being universally or almost so recognised as a friend—I mean excursion and pleasure trips, &c. I look upon the

infant mind as a garden. We are the workmen. What care and attention are necessary if we would see fruit to perfection! How cautious ought we to be that no weed remains, and that the seed has good soil and dressing! It is only a few days since the fruit in my garden was full of promise; but one cold night blasted my hopes, and a long dreary winter must pass before the blossom will again appear; so it is often with our children and the pleasures of the world.

I find no better guide in all matters of piety than the old Book. What verdict has it given in this particular? "Time is short." "The fashion of this world passeth," &c., "Thou shalt not follow the multitude," &c., "He that soweth to the flesh," &c., "Train up a child," &c., and a thousand others we might introduce showing the necessity of extra care and foresight in managing the human mind. I do not find the early Christians giving themselves up to this system. What would Wesley, Whitfield, Nelson, and Taylor say were it possible for them to be here? If we refer to that living book the "Pilgrim's Progress" there will be no difficulty in ascertaining the prevalent opinion in those days when that great man penned his immortal legacy to the churches.

But some tell us that the practice of the fathers was precise and unnecessarily strict, and can be no rule for us in these times of liberty in articles of faith, &c. It is the opinion of the writer that the nearer we keep to those holy men the better for ourselves and the children. Have we not left these amusements less inclined for the closet? Has not our piety often been endangered by them? and have not many excellent men among you protested against those yearly trips? These facts should make us hesitate, and weigh the matter year by year.

But if the advanced Christian is in danger, how is it with the young? I thank God that when I was young no such things were thought of, and let any elderly Christians say whether or not we have more real religion in feeling or practice now than then. We are the guardians of those dear children, and in many cases they pay more attention to us than to their parents; and shall we lead children to those perilous places, and into pleasures that the matured Christian will often shrink from, where not only the body is in danger but the immortal soul exposed to temptations of a ruinous nature?

I saw placarded a few days ago a Sunday-school trip—tickets one shilling and sixpence, of course open to all comers; and many do come for anything but a holy purpose, and associations are formed of the most unfortunate character. Who shall be responsible for these things occurring every day? Were it proper, I could shew you by incontrovertible evidence that souls are ruined, if not eternally lost, and thus the Church is robbed of her invaluable children. Those who are bound for heaven must swim against the stream; hence, our children must be taught the difference between the world and the Church.

True religion turns her back upon all the pleasures of this world and its fashions, and the sooner the child's mind is enlightened on this subject the less trouble will you have in leading him to Christ. Nothing is so injurious as thirst for amusement, for when this has the mastery every evil propensity is quickened. Habits once formed are not easily broken, and many, no doubt, have before this contracted the habit of yearly pleasure-trips, so that it would be with great difficulty that they could give them up. Many are the excuses for these excursions, but I do not see one

to justify their use by us as Sunday-school teachers. Our duty is to lead souls to Christ, and consequently do all in our power by precept and example to check the natural impulse of the heart, instead of which we intensify the love of pleasure in the most refined manner, by throwing over it the holy vesture of religion.

Quickly the lad is drawn imperceptibly on to the fearful falls, when it is too late to cry, Stop! But some one must account for that soul, and if only one is lost in a year through blinded vision, better for these promoters that they were never born. Some tell us we take them on the day when some festivity is going on, or they would attend it. But, brethren, do you not discover that by this apology you censure yourselves, for, if your teaching will not keep children from moral wrong, it is worth very little. But suppose they do go, how much better will you appear in their eyes, and with what power can you apply the truth at your next meeting, than if you had been on an excursion with your band,

dance, refreshments, sports, and, above all, that dangerous if not immoral practice drop-handkerchief, say nothing of gay dressing, foolish conversation, and drinking, all of which the youth beholds, and this in connexion with Sunday-schools.

How is the child to distinguish between the pleasures of the world and the pleasures here set forth? I confess I see no difference on these occasions. Consult your ministers as to the great impediment to the spread of truth and holy principles. Why is it that their preaching is not more effectual? They will tell you, conformity to the world. And who is to blame for much of this? Are not those who foster this depraved principle of the mind, and help to destroy that holy partition which God has built between the Church and the world? Brethren, let us defend this heaven-built wall by our life and teaching, and get back to those happy and glorious days when the Church was known by her love, and stood out in bold relief to the world, condemning her pleasures and practices.

EDWIN YELLAND.

## MISCELLANIES.

### 1. "ONLY AN UMBRELLA."

WHAT mechanical telegraphic times we live in! Railways now seem the order of the day, in some secluded localities the stage coach or 'bus has still to do what more modern inventions have supplied for populous parts. Well, well! every place and season has some advantages, and while we much prefer travelling by railway or a steam packet, to a 'bus or stage coach, we can admire many things where walking is the rule, and riding the exception. Then the beautiful lines of Thomson sometimes raise us almost to ecstasy,

Should fate\* command me to the farthest  
verge  
Of the green earth,—'tis nought to me,  
Since God is ever present, ever felt.  
In the void waste, as in the city full,  
And where He vital breathes there must  
be joy."

Yes, gentle reader, there is mercy and goodness surrounding us in every place, meeting us at every turn. "Man made to mourn!" No! No!! It is one of the foulest libels against heaven. A well-informed and once well to do man

\* Of course we cannot endorse the doctrine implied in the expressions used by Thomson, "Should Fate," &c.—Ed.

brought himself through drunkenness and other vices to a state of wretchedness, and almost idiocy. Coming home one day, we heard him long before he met us, belching out oaths and blasphemy, and crying aloud, "Man was made to mourn." We denied it, but on he went with his doleful ditty. We suppose he must have long since gone to his final account, and therefore we leave him with his Judge. Our doctrine is "Man was made to be glad," and can only be so while he seeks to gladden others, and rejoice in the God of his salvation, then he may rejoice evermore, and in everything give thanks for this is the will of God concerning him. Some features of a rural district are to a sensitive mind, revolting in the extreme. Hence wanton cruelty to animals, shocks us and leads us frequently to conclude, that the brute is far less brutal than the driver. To see a noble horse capering as he starts on his journey, or the unwieldy cow throwing up her heels in playful glee; the graceful foal or colt bounding suddenly off at the least fright, not to mention the loud bray of the ass, and the coarse bleat of the calf, contrasted with the feeble efforts of sheep, lambs, crowing cocks, and cackling ducks, all of which, hoarse music as it may be, for the time gives a charm to the lover of nature, and forms one of the sunny features of rustic life, inducing feelings of wonder, admiration, gratitude and praise. If cattle are reclining in our path, we go round rather than disturb them; otherwise, we frequently derive pleasure from sporting with them. The other day we saw a fine lot of colts, and when near to them we suddenly opened an umbrella, when away they ran, again and again taking fright, as we repeated it; at last one fine young animal straightened up, and gave a good long stare, then another, until the

whole lot gazed with apparent unconcern as if they would say "Pooh, it is only an umbrella."

If there are sermons in stones and brooks, we think a short word of exhortation may be given from this text. We don't like sermons tacked on to odd unmeaning texts of Scripture, but we closed our bible before we opened the umbrella. Well now you timid one there, listen, perhaps you are trying to improve yourself, and others, while as you look back and around, you observe others are dreaming of the same thing, a volume of smoke envelopes them and it may be they are noisy in their dreams, and often shout "fill this jug again," or with hands in their pockets, they lounge away hours each week at the street corner, or playing like children at cricket, or some other so called manly game, and to get above and be free from the influence of these fashions, you say will cost you an effort, as some of your relatives, and many of your acquaintance devote hours to them, which if multiplied, would amount to many days annually. Look up man, don't be afraid, it is "only an umbrella." But better than all, you are perhaps trying to serve God, whose service is perfect freedom, whose servants should deny themselves of worldly lusts, and be prepared anywhere and everywhere to make a stand for the right and true, and you say I see many professors in low water, while some of them are in debt and abject poverty; meanwhile they will and do have their tobacco, drink, artificials, crinoline, and other needless, injurious, and expensive things; for the fashions of low, are as binding as those of high life, and for me to break through these trammels and say "By grace I will do what is right only, for I shall have more money for home comforts, useful books, the worthy poor, the cause of truth and education;"

to do this you will have to encounter the jeers of some, while others will gravely tell you that you may

as well go out of the world as out of the fashion. Cheer up, it is "only an umbrella."—*Sent by T. Doody.*

## 2. THE OLD SLAVE.

THE nearer a man gets to heaven, the more exalted and noble become his views of property and interest.

"Happy Dick" was an old blind negro who walked with God. He was another man's chattel, but his master happened to be a kind one, and kept Dick in his old age for the good he had done, allowing a free hut and maintenance for himself and his wife. Dick's cheerful piety and invariable contentment procured him, by universal consent, the name he bore. His little cabin stood under a great magnolia-tree, and there his song might be heard from morning till night, as he sat in the door, weaving osier-baskets, or whittling tiny playthings for the piccaninnies of the plantation.

A Christian lady once asked him if he never felt uncomfortable when he thought that he was a slave; and if he never longed for the independence of other men, so that he might know what it was to lay up his earnings and have something to call his own.

"O missus, den't ask me dat," said the grey-headed negro. "Dem days is all gone by, and I's longed for freedom mightily, but I long for heaben too, and dat's a great deal better. I nebber allows myself to 'flect on de bad tings dat happen to me, nor de good tings dat I nebber had; and when I tink about somefin' to call my own, it seems as if I had a big treasure right here, dat I don't owe any man for."

"How is that Dick?"

"When all de rest ob de world, missus, are saying, 'Dis is *my* great cotton-patch,' I say, 'Dere is *my* hope and dere is *my* Saviour;'" and when I own de Lord Jesus, it seems as if I owned all de rest; for de

cart' is de Lord's, and de fulness dereof. De air is mine, and I can bread it; de sunshine is mine, and I can sit in it; de cart' is mine, and I can lie down in it to sleep."

"But wouldn't it be nice to own a great farm like Job, and have cattle, and horses, and things to give away?"

"Ah, Old Dick couldn't take care on't. Tell ye missus—what a man has, beyond enough to take care on and look out for his own soul too, de same time, is stealin' de Lord's. But I beliebe ebery ting is ordered for de best; and I's spose de good Lord made some folks to hab de first pick, and some to take de leabins, and some to *get both*; and Massa Job was one of *dat* kind; and I's'pose de Lord made me to take de leabins. Den why shouldn't I be tankful? I get de leabins ob de tables, I get de leabins ob de time, I get de leabins ob de money, de leabins ob my strength, de leabins ob young massa's learnin', de leabins ob de camp-meetin', and de leabins ob heaben; and why shouldn't old, blind Dick be happy?" And the tears ran down his black face.

"But if the Saviour is yours, happy Dick, and He owns everything, you ought to have the first pick if you want it."

"Dear missus, I do get de first in de way I mean, but not in de way de world understands. I lib like de good old Paul, 'as habin notin', and yet possessin' all tings.' De more world I want, de less Christ Jesus I get; and de more Christ Jesus I get, den I come nearer to habin' all tings; for all tings are His, and I hab de first pick because I hab Him."

"You mean, then, my good old friend, that your interest in the world's people and property is a spiritual one, not a *money* one?"

"I s'pose you'd call it so. You see, men hab a conscience, and dat gibs de humble good man a power ober dem in spite ob demselves. Massa Hammond, oberseer ob de plantation, is berry proud and wicked, and laughs at my religion; but I know if de day ob judgment should come now, he'd ask me to pray for him fust."

"Do you think that this Scripture will literally come true, 'The meek shall inherit the earth?'"

"I s'pose so missus. Dere is a deep-down-in-de-heart respect, *now*, in de world, for de good and meek man; and by and by, when de Lord

shall set forth dat man's righteousness as de light, and his judgment as de noonday, dey won't be ashamed ob dere respect, and so de meek man will get de big offices, and then pretty soon after de millennium will come."

Such was the philosophy of happy Dick, and was he not happy with reason? His substance was that dignity of righteousness which forces out of the universal conscience of men a slow but sure acknowledgment of its worth, and which finds its simple description in the proverb, "A good name is rather to be chosen than great riches." He was humble, but strong; he was ignorant, but wise. "Having nothing, yet possessing all things."—ANN.

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## NOTICES OF PUBLICATIONS.

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1. *A Voice from the Tomb*: being the substance of a sermon, preached in the Primitive Methodist Chapel, Peterborough, on occasion of the death of the Prince Consort, by J. ASHWORTH. Second edition. London: R. Davies, Sutton Street, Commercial Road, East. Peterborough: W. Pentney.

This sermon is founded on Deut. xxxiv. 8, "And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning were ended." It consists chiefly of a memoir of the lamented Prince, and a deduction and application of several important lessons which his life and death suggest. It is no exaggeration to say the production is highly creditable to both the author and his subject. It contains some telling touches, some pathetic strokes, some eloquent passages. The following passage reminds us of some of the splendid apostrophes of Robert Hall:—"O thou pale and mighty conqueror death! how extensive thy ravages, how unblunted thy weapons, how unerring thy aim, how certain thy conquests, how unknown is the period of thy visitation! Thou regardest not the glory of ancestry, the dignity of birth, the splendour of habitations, the honour of titles, the attainments of learning, the tears of affection; but thou ridest on thy pale horse with as much boldness to the mansions of

the wealthy, the castles of nobility, and the palaces of royalty, as to the thatched or tiled cottages of the poor!" The profits, we believe, are to be given to the fund of the Peterborough new chapel, and besides the value of the sermon, this is a reason why it should be extensively sold.

2. *The Shortness of Time*: a sermon on the death of Prince Albert, preached at Motherwell, January 5th, 1862; with an appendix, containing a short sketch of the Prince. By a Home Missionary. Paisley: J. and R. Parlane. Price sixpence.

We have here another discourse on the death of Prince Albert. It might have been better if these productions had been sent to us earlier, as they now seem rather late; but, so far as our personal gratification in their perusal is concerned, we say "better late than never." Nor is this all. There is much in this, as well as in the foregoing discourse, which is of permanent interest and importance. Our "Home Missionary" evidently is not a practised writer, but he has produced, in this instance, a very readable pamphlet. Sterling and abiding truth is the warp, and facts of more temporary interest are the weft of his little work. We trust he will have the gratification to find that his discourse sells well and is useful.



3. *A Series of Sermons on important subjects, Doctrinal and Practical.* By JOHN PETTY. Second edition, revised. London: R. Davies, Conference Offices, Sutton Street, Commercial Road, East. 1861.

Nor many months ago, we believe, this work was noticed by our esteemed predecessor in office; but we have no objection to adding our favourable testimony to his. We wish all our readers to know more of this book than a brief and occasional notice in our pages will enable them to know—we wish them to procure and read the work for themselves. It is the work of a sound theologian, and a writer of no meagre information on the subjects he discusses. A system of practical and experimental divinity is contained in these pages. There is no parade of learning, no affectation of elegant writing, no effort to get beyond his reader's depth on the part of the excellent author. All is simple, plain, terse, pointed, practical. Well would it be if a repeated and prayerful perusal of these sermons were practised by all our preachers—both travelling and local. It affords us no mean gratification to think that the Primitive Methodist ministry contains within its ranks some writers who are as able to expound and enforce the great doctrines and duties of Christianity as most writers of other communities. We hope that such devoted labourers in the Lord's vineyard will not be neglected by the readers of their own church. If our friends cannot procure all the books they would like to read, at all events let them procure the best which are published in their own denomination. And if they act wisely, they will not long neglect the one now before us. We rejoice to find a second edition of these sermons has been demanded—it speaks well for the Connexion as well as for the author; but we hope a third and a fourth may, ere long, be required. If the work be appreciated as it deserves, such will certainly be the case.

4. *The Primitive Methodist Catechisms:* compiled by order of Conference, under the supervision of the Book Committee, by JOHN PETTY. No. 1, for young children; No. 2, for children of ten years of age and upwards; No. 3 being a Catechism of Scripture History. London: R. Davies.

IN a preface to the second of these valuable catechisms, the author says he has consulted the shorter catechism of the Westminster Assembly of Divines, the second catechism of Dr. Watts, the valuable catechisms of Mr. Herod and Dr. Cooke, and the second catechism of the Wesleyan Methodists. And while he has

derived some assistance from the first three mentioned, he is under the greatest obligations to the last two. From the titles, and this prefatory statement, an idea may be formed of the character of the works. Nos. 1 and 2 are doctrinal, and treat on the same subjects generally, but in a different style, according to the author's estimate of the capacities and necessities of the different classes of children for whom they are designed. We need scarcely intimate that the doctrines taught are the same as those held by all denominations of Methodists, and that the language employed is admirably adapted to convey to children and young persons the clearest ideas of the important matters brought before them. Texts of Scripture are incorporated with the answers to the manifold questions proposed, and this is done in such a manner as to aid the comprehension and the memory. The historical catechism, which is very clear and comprehensive—going from Genesis to Revelation—will be found a valuable acquisition in the Bible class, and among the senior scholars of our schools. We hope the set will soon be found in general use in the Primitive Methodist Connexion; and if the families of all our members use them, they will find their account in the increased intelligence, and, we would hope, increased piety of the juvenile branches. Let our preachers and teachers use their endeavours to get these catechisms into all our schools without delay. The price is so low as to render them accessible to the poorest.

5. *The Power of Faith and Prayer,* exemplified in the life and labours of Mrs. Mary Porteus, late of Durham, who for fourteen years was a travelling preacher, and twenty-two years a local preacher, in the Primitive Methodist Connexion. By the Rev. JOHN LIGHTFOOT. London: R. Davies, Sutton Street, Commercial Road.

WE have here a goodly volume in cloth, gilt edged, for eighteenpence: cheap enough, in all reason. And that is not all—the work is as good as it is cheap. It is the history of “a mother in Israel,” by one of the fathers. Her parentage and youth, her orphanage and conversion, her marriage and its results, her recovery to God and connection with the Wesleyans, her struggles and deliverances, her full consecration to God and her spheres of labour, her afflictions and her diary, her call to preach and connection with the Primitive Methodists, her toils as a local preacher and her call to the itinerancy, her labours in the Whitby, Ripon, Carlisle, Hexham, North Shields, Sunderland, and Durham

Circuits; her location, affliction, and death, and an estimate of her character, form the subjects of the twenty chapters into which the work is divided. It is a very interesting and telling piece of religious biography. Mrs. Porteus was no ordinary woman,—her piety was deep, her labours were abundant, her trials were severe, and then her end was sudden, but safe. Many were saved through her agency, and will, doubtless, be the crown of her rejoicing in the day of the Lord. It would have been unfair if the church which she so long served had allowed her career to sink into forgetfulness. Indeed, we cannot afford to allow the example she has left us to be forgotten. Many who knew her will hail this pretty volume as a meet record of her history; and many more, who knew her not, will receive valuable spiritual help from consulting its pages. The venerable biographer has rendered the church of his life's labours, another important service by devoting his days of comparative rest from other duties, to the performance of this. We hope his toils will be compensated by the intelligence that his work is highly prized, extensively read, and abundantly useful.

6. *The Footsteps of Jesus; with Questions for Young People.* By ABRAHAM WORSNOR, minister of the Gospel, and author of "Scripture Questions for Bible Classes," &c. London: R. Davies, Primitive Methodist Book Room, Sutton Street, Commercial Road.

MR. WORSNOR has again come forth as a caterer for the young. His field of enterprise is wide and important. We rejoice to find works for the religious instruction of the young increasing among us, and that, as is the case with Mr. W.'s productions, we can give them so hearty commendation. The present neatly got up volume is the result of a happy idea. It is well that the history of our blessed Redeemer should be unfolded to the young in such a manner as will suit their tastes and capacities. This is the very thing for them. Our Lord's pre-existence, incarnation, baptism, ministry, sufferings, miracles, death, resurrection, and ascension, are discoursed on with simplicity, pathos, and fervour; and the manifold lessons deducible therefrom are appositely presented. Questions at the close of each section of the work will aid the youthful mind to retain the information previously obtained, and the instruction communicated throughout is worth retaining. We strongly commend the work to all our young readers, and hope it will be used in Bible classes, in schools, and for family reading.

7. *The Substance of an Address, delivered by PHILIP PUGH, in the Congleton Chapel, at the Tunstall District Meeting of 1862, in the presence of a large congregation, to John Goodwin and John Quarby, candidates for admission into the regular ministry of the Primitive Methodist Connexion, and published by request of the District Meeting.* London: R. Davies; and may be had of the Primitive Methodist Travelling Preachers. Price threepence.

THIS able address is adapted for considerable usefulness among our rising ministry. It contains very valuable suggestions as to the subjects and style of preaching, as to the course of study young preachers should pursue, in order that they may become able ministers of the New Testament, and as to the discharge of the various duties which will necessarily devolve upon them in connection with the ministerial office. To all our junior preachers we would say, "Read, mark, learn, and inwardly digest" the wholesome and instructive counsels this pamphlet supplies.

8. *The Constitution of the Primitive Methodist Connexion; or, the form of Church Government established in the Denomination:* a lecture, delivered in Thornton Street Chapel, Hull, on Thursday evening, December 12th, 1861, before the Young Men's Mutual Improvement Society, connected with that place of worship. By JOHN PERRY. Published by request. London: R. Davies.

MR. PERRY has produced a pithy pamphlet on a dry subject. It is calm, comprehensive, scriptural, and, to our minds, conclusive. The different forms of Church Government in Christendom are briefly sketched; the peculiarities of each, and the resemblances of some, are touched with a master's hand. That the Primitive Methodists' form of government is both Presbyterian and scriptural, for the most part, is satisfactorily established; and some valuable replies to objections, and some useful suggestions to friends are advanced. We wish for the lecture a very rapid and wide circulation. If all our office bearers will carefully read it, and promote its sale, they will do themselves and the Connexion a service.

9. *Lectures from New Zealand, addressed to Young Men.* By ROBERT WARD. London: Ward and Co., Paternoster Row, and R. Davies, Conference Offices, Sutton Street. 1862.

THIS interesting volume is the production of our devoted New Zealand missionary, Robert Ward, who, for more than seven-

teen years, has borne the heat and burden of the day in that far-off colony. It is very gratifying to find he has been able to produce such a book under the circumstances in which he has been placed. He is himself one of the best examples of that kind of men whom, in his first lecture, he describes—namely, those who make difficulties succumb to the resistless energy of their devoted purpose. We are right glad to meet the devoted missionary in his present character, as the author of a series of popular and excellent lectures. The subjects of the lectures are—Self-education—Life a reality—The woes and wants of the world—Britons and their birthrights—Christianity in the middle ages—The acts of the apostles—and Tararaki in peace and in war. The style is easy and agreeable, the amount of information contained in the book considerable, and the tendency of all practical and good. As a book for young men, it is of a high order, and to the young men of our Connexion we most heartily recommend it.

10. *A Digest of the Minutes, Institutions, Policy, Doctrines, Ordinances, and Literature of the Methodist New Connexion.* By the Rev. WILLIAM BAGGLEY. London: Rev. W. Cooke, D.D., Methodist New Connexion Book Room, 31, Warwick Lane, Batemaster Row, E.C. 1962.

From the very full and explicit title of this volume, its contents and character may be readily surmised. It is a cyclopaedia of Methodist New Connexion intelligence. It comprises a history of the denomination,—an exposition of its doctrines, discipline, government, institutions and literature. In fact, on all questions arising out of the existence and position of the New Connexion, it says, "Inquire within." It is, assuredly, a most excellent *aide-memoire* to all the officials and members of the denomination to which the respected author belongs, and scarcely less so to persons outside that denomination, who wish to become conversant with the peculiarities by which, as a section of the Christian Church, it is distinguished. As a book of reference, it will be found invaluable. We congratulate the able author on his production; and the community he has so long and efficiently served, on the important addition to its previously respectable literature which he has supplied.

11. *The Victor Overcome; thoughts on the Life, Character, and Death of the Rev. John Leifchild, B.D.:* being the substance of two discourses, by Rev. JOHN GRAHAM, his successor in the

ministry at Craven Chapel. London: Jackson, Walford, and Hodder.

THIS is another testimony to the truth, "The memory of the just is blessed." We last month noticed Mr. Baldwin Brown's sketch of his lamented relative, Dr. Leifchild, and we take pleasure this month in calling attention to this companion pamphlet by Mr. Graham. It was fitting that the Doctor's successor should bear testimony to the character of his honoured predecessor; and a fitting testimony has he borne. The sermons themselves are rich in thought, and fragrant with the perfume of practical piety, while the incidents in the life of Dr. L., which are interwoven therewith, will greatly add to the interest and usefulness of the publication. We have been reminded, while perusing these discourses, how true the sentiment, "The Lord removes his workmen, but carries on his work." The work is carried on by raising up workmen to take the place of those removed. In the decease of such eminent ministers among the Congregationalists as William Jay, John Angell James, and Dr. Leifchild, human reason might see ground for despondency; but in the supplies for their places which Providence has provided, that despondency must be rebuked. The work is the Lord's, and He will provide men. Mr. Graham is a man of mark, and this beautiful tribute to the memory of his eminent predecessor will raise him still higher in public esteem. We shall be glad to see the anticipated biography of the Doctor from the pen of his son, the Rev. John R. Leifchild, as having been so much interested by the short sketches of Messrs. Brown and Graham, a fuller acquaintance with his life and labours, which such biography may be expected to afford, we trust will be to us a rich treat. We conclude this notice of Mr. Graham's work by a quotation which will, we trust, whet the appetite of our readers for the work itself. Speaking of Dr. Leifchild as a preacher, Mr. Graham says:—"He was a man of power—power to carry truth deep into the souls of men—power to rebuke levity, pierce impotence, quicken torpor, strengthen weakness—power to shake sin's strongholds with giant strokes, and to lead trembling souls to approach and yield themselves to God at the blood-sprinkled mercy-seat. He esteemed polish, but he wanted for power. He did not despise literature, but he sought, with all his seeking, to be 'mighty in the Scriptures.' He could admire the art that evokes forms of beauty from dead stone, but his enthusiasm burned for the power to turn stone to flesh, to awake the sleepless energies of holy thought and love in deathless minds. He drank into the

spirit of Christ, the spirit of power and of love, and of a sound mind. Oh, for such men of God in all the pulpits of our land, to preach with the Holy Ghost and with power! Amen."

12. *Instrumental Strength; Thoughts for Students and Pastors.* By CHARLES STANFORD. London: Jackson, Walford and Hodder.

RIGHT glad are we to meet Mr. Stanford again so soon. Last month but one we had occasion to give our estimate of his "Central Truths," and now he enables us to judge by what course of study, prayer and labour, he was prepared for the production of such a work. Doubtless, the course recommended to others in his "Instrumental Strength," himself has diligently prosecuted. He, therefore, speaks that he knows, and testifies that he has seen. The present work consists of an able and eloquent address, delivered to the students of the Baptist College, at Bristol, and is a most appropriate collection of rules and suggestions for the perusal of students in general. The motto of the address, according to which is the title of the work, is selected from Genesis xlix. 24, "His bow abode in strength;" and we have no hesitation in saying that the bow of the preacher abode in strength while delivering this address; and that if the very valuable hints and instructions of the address be adopted and practised by the young men to whom delivered, their bows, too, will abide in strength in no ordinary degree. We feel strongly inclined to select several of the author's remarks for the benefit of our junior preachers; but not only is our space limited, but the work itself is so portable and cheap, that we must content ourselves with giving it our hearty commendation, and hoping our brethren will soon obtain it and read the whole of it for themselves.

13. "*Honour to whom Honour*," or, *the Story of the Two Thousand of 1662.* A Book for the Young, by FREDERICK S. WILLIAMS. London: The Committee Room, 4, Bloomfield Street, Finsbury; and Jackson, Walford and Hodder. 1862.

ST. BARTHOLOMEW'S day is not to be forgotten. By a trio of remarkable occurrences, it has been rendered memorable. Tradition says the apostle Bartholomew, who is supposed by many to be the same as is called by John, Nathanael, was a missionary to India, and was there martyred, and that the 24th of August was the day on which this deed was perpetrated. At all events, this is the day devoted to the memory of the saint. On this day, in the year 1572, occurred the fearful

massacre of the French Protestants, by the Papists. This tragic event is sometimes called the *Parisian massacre*, on account of its having begun in Paris; and sometimes, the *massacre of the Huguenots*, as this was a name commonly given to the French Protestants. Just ninety years after occurred that memorable event the bi-centenary of which has recently been commemorated in this country—the ejection of the two thousand Nonconforming ministers from the Established Church of England. To a history of this last event the present work is devoted, and a very excellent sketch is herein contained. The facts are well grouped, the spirit is Christian, the style is agreeable and appropriate, and the lessons and suggestions are valuable. We have marked several other passages for quotation, but must, for lack of space, content ourselves with the following. Speaking of the Puritans of the times of James I., the author quotes Macaulay, who says, "If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were not houses made with hands; their diadems, crowns of glory which should never fade away. On the rich and the eloquent, on nobles and priests, they looked down with contempt; for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language, nobles by right of an earlier creation, and priests by the imposition of a mightier hand."

"In the matter of dress and of manners," says Kingsley, "the Puritan triumph has been complete. Even their worst enemies have come over to their side. Their canons of taste have become those of all England, and High Churchmen, who still call them Round-heads and Cropped-ears, go about rounder-headed and closer-cropped than they ever went. They held it more rational to cut the hair to a comfortable length than to wear effeminate curls down the back. And we cut ours much shorter than they ever did. They held (with the Spaniards, then the finest gentlemen in the world) that sad, that is—dark colours, above all, black, were the fittest for stately and earnest gentlemen. We all, from the Tractarian to the Anythingarian, are exactly of the same opinion. They held that lace, perfumes, and jewellery on a man were marks of unmanly foppishness and vanity, and so hold the finest gentlemen in England now. They thought it equally

absurd and sinful for a man to carry his income on his back, and bedizen himself out in reds, blues, and greens, ribbons, knots, slashes, and 'treble quadruple doedalian ruffs,' built upon iron and timber, which have more arches in them for pride than London Bridge for use. We, if we met such a ruffed and ruffled worthy as used to swagger by hundreds up and down Paul's Walk, not knowing how to get a dinner, much less to pay his tailor, should look upon him as firstly a fool, and secondly a swindler; while, if we met an old Puritan, we should consider him a man gracefully and picturesquely dressed, but withal, in the most perfect sobriety of good taste; and when we discovered (as we probably should) over and above, that the harlequin cavalier had a box of salve and a pair of dice in one pocket, and a pack of cards and a few pawnbrokers' duplicates in the other, that his thoughts were altogether of citizens' wives and their too easy virtue, that he could not open his mouth without a dozen oaths, we should consider the Puritan (even though he did quote scripture somewhat through his nose) as a gentleman, and the courtier as a most offensive specimen of the 'snob triumphant' glorying in his shame. The picture is not ours, nor even the Puritan's; it is Bishop Hall's, Bishop Earle's,—it is Beaumont's, Fletcher's, Johnson's, Shakespeare's,—the picture which every dramatist, as well as satirist, has drawn of a 'gallant' of the seventeenth century. No one can read those writers honestly without seeing that the Puritan, and not the cavalier, conception of what a British gentleman should be is the one accepted by the whole nation at this day."

Referring to the sorrows attendant on the noble sacrifices of the two thousand, who could sacrifice everything they held dear on earth, even life itself, except conscience, the author quotes Baxter, who says, "And now came in the great inundation of calamities, which in many streams overwhelmed thousands of godly Christians, together with their pastors. As, for example, hundreds of able ministers, with their wives and children, had neither house nor bread; for their former maintenance served them but for the time, and few of them laid up any for the future. Then the people's poverty was so great that they were not able much to relieve their ministers. And the jealousy of the State, and the malice of their enemies, were so great that people who were willing durst not be known to give to their ejected pastors, lest it should be said that they maintained schism, or were making collections for some plot or insurrection."

The Rev. Isaac Taylor—a clergyman—says the Church of that day "expelled from her ministry the most eloquent preachers, the most laborious pastors, the most learned divines, the most earnest Christians, the most successful messengers of Christ, who have at any time ministered in the Church of England—men such as Baxter, Flavel, Howe, Owen, Poole, Alleine, Calamy, Philip Henry, Gale, Bates,—these men, at the head of two thousand of the benefited clergy, left their flocks, their homes, their glebes, and were driven out from the Church of their forefathers, which was theirs by inheritance and by right."

Let any one who wants a bird's eye view of the stirring times and wonderful men of the early ages of Puritan Nonconformity, buy and study this thrilling narrative.

14. *Bicentenary Prize Essay. Christian Churches: the noblest form of Social Life; the Representatives of Christ on Earth; the dwelling-place of the Holy Spirit.* By JOSEPH ANGUS, D.D. London: Ward and Co.

15. *Congregational Church History from the Reformation to 1862.* By JOHN WADDINGTON, D.D. Ward and Co., 27, Paternoster Row.

THESE two respectable shilling books are essays that each obtained a prize of fifty guineas, given by an anonymous friend of Nonconformity. The offer of the prizes was made known at the autumnal meeting of the Congregational Union, held at Birmingham, October, 1861. From a considerable number of MSS., these were selected as the best by the adjudicators, who were Messrs. S. Morley, B. Scott, and the Rev. W. J. Unwin. The titles indicate the character of the works, and we only need to say the essays fully equal all reasonable expectations. Of course, we cannot go full length with Dr. Angus in his ideas of Church government—our views being more in harmony with those set forth in Mr. Petty's lecture noticed above—but we can most cordially commend the honest and able manner in which the author sets forth his opinions, and, above all, the ingenious spirit in which his arguments are stated. Dr. Waddington's is the more voluminous book, but is generally narrative rather than polemical. A large amount of historic lore is contained in his essay, and to all students of Church history we would earnestly recommend it.

16. *Church Reform in the Olden Time: a Historical Argument for Congregational Principles.* A Bicentenary Lecture, delivered at Trinity Chapel,

Poplar; Hanley Street, Bow; and Wycliffe Chapel, June, 1862, by the Rev. WILLIAM BEVAN. London: J. Snow.

This is an able lecture, and contains, like the works above-named, a goodly share of useful information on Protestant Nonconformity. It is a digest of Congregational Church History, and may be profitably studied by all who desiderate full and correct information on the subject discussed.

17. *The Episcopal State Church, and the Congregational and other Free Churches, Compared and Contrasted: a Bicentenary Lecture, delivered at the Carlton Rooms, Southampton, August, 1862, by the Rev. T. ADAMS.* London: Jackson, Walford and Hodder.

THE style of this lecture is elegant, and the spirit breathed throughout thoroughly Christian. It is a model lecture for solidity of thought, chasteness of diction, and catholicity of tone.

18. *Lunaria Saxifrage; or, Temper and Triumph.* By the author of "*Madame De Gascoigne*." London: W. Tweedie, 337, Strand. 1862.

A story of deep interest, and fraught with valuable practical lessons. A good book to place in the hands of young people, especially those who may be in danger of shipwreck on the rocks of pride and temper. The dangers and triumphs herein depicted will prove a useful study for many.

19. *Madame De Gascoigne: a Temperance Tale of the Present Time.* London: Tweedie.

THE evils of intemperance are the burden of this story. They are pictured with considerable power, and we wish that the higher, as well as the lower orders, as they are called, would give this tale their unbiassed attention. Intemperance prevails to a fearful extent in most ranks of life, and in various countries, especially in these sea-girt isles of ours. O that the drink demon were destroyed from our midst. The perusal of this little work

will, we hope, aid in exposing the evils of the drinking system, and so bringing on "a consummation so devoutly to be wished," as the annihilation of this gigantic curse.

20. *Simple Questions and Sanitary Facts, for the use of the Poor: an attempt to Teach the Simplest Natural Phenomena, and to Explain the Functions and Structure of the Human Body.* London: W. Tweedie, 337, Strand.

A most valuable collection of facts and hints on the concerns of every-day life. The philosophy of common things deserves a more careful study than it usually obtains. This work will aid those who are desirous to cultivate an acquaintance therewith. Both rich and poor may find their account in purchasing and pondering this two shillings' worth of instruction, on what everybody should know. We strongly recommend this work as the best of the kind we have met with.

21. *Running a Thousand Miles for Freedom; or, the Escape of William and Ellen Craft from Slavery.* London: Ward and Co., Paternoster Row.

THE present state of affairs in America tends greatly to increase our interest in works of this kind. The spark seems to have been applied to the train, the explosion of which we hope to see shiver to fragments the Colossus of American slavery. However the present devastating war may end, may Heaven thereby speed the everlasting overthrow of the horrible system by which the great Trans-Atlantic Continent has so long been disgraced. If any one wishes to have his philanthropic emotions against slavery excited to higher intensity, let him read the story of W. and E. Craft. The story is told with great simplicity and feeling. We hope it will have a wide circulation.

N.B. We intended to notice this month several other works: which are lying on hand, but find our space is fully occupied; and, therefore, they must necessarily wait till our next issue.

## HOME RELIGIOUS INTELLIGENCE.

### LAYING FOUNDATION STONES.

1. EAST RUDHAM, DOCKING CIRCUIT.—This large village, situate about seven miles from Fakenham and sixteen from Lynn, has now a population of more than nine hun-

dred. More than thirty years have elapsed since our people first entered this place, to proclaim the "unsearchable riches of Christ." Since then, many deathless souls

have been turned from darkness to light, from sin to righteousness. But our energies have been much crippled for want of a suitable place in which to conduct divine worship. A chapel was a desideratum, but, for years past, where to obtain ground for one has been the difficulty.

However, I am happy to say providence has now cleared the way. A plot of freehold land has been purchased, and on the 8th of May, the foundation stone of a new chapel was laid by the writer, and two sermons were preached by the Rev. R. Key. The friends provided tea in a spacious tent. The profits of the tea, collections, and donations amounted to the sum of £27 17s. 0d.

EPHRAIM BLAKE.

2. NEWBRIDGE, ABERDARE CIRCUIT.—The interesting ceremony of laying a foundation stone was performed on Monday, May 12th, 1862. A numerous procession of ministers, members and friends, at a quarter to three o'clock p.m., walked from the room where worship is held, to the place destined for the future chapel. On arriving at the spot, a hymn was sung, and a prayer was offered by R. Thatcher, Esq., Beaufort; after which Mr. J. Lambert, of Bristol, delivered an address. A trowel and polished mallet were then handed to Miss Brown, the daughter of the manager of Navigation Colliery, who gracefully laid the stone. Addresses were then delivered by the Revs. T. Hobson, Pontypool; T. Parr, Cardiff; and a few words by G. Johnson.

A beautiful new tray was then placed on the stone to receive subscriptions. Miss Brown generously placed thereon five sovereigns, and other friends gave of their gold, silver, and pence, to the amount of \$9 7s. 0d. In a bottle, placed

under the stone, were deposited a copy of the "Christian World," a circuit plan, a magazine, the names of the trustees, and an account of the state of our country, including a simple and delicate reference to the affliction of our Queen, owing to the death of the Prince Consort. Several coins of the realm were likewise deposited under the stone.

The site for the chapel is well chosen, in a picturesque situation near the new bridge, and overlooking the river Taff.

After the whole ceremony was concluded, a tea meeting was held, presided over by the ladies of the society. More than two hundred friends sat down to tea. At seven o'clock, a public meeting was held, presided over by Mr. Thatcher; and excellent speeches were delivered by the Revs. T. Hobson, T. Parr, R. Bently (Wesleyan minister), Messrs. J. Lambert, H. Davies, Dowlais; and the report was read by G. Johnson. The proceeds for the day amounted to £21 17s. 1d. To God be all the glory. The chapel will be forty feet by thirty. God is very graciously blessing our circuit; most weeks souls are being converted. May these mountains and dingles be baptized with fire! Amen.

GEORGE JOHNSON.

3. BRAINTREE, MALDON MISSION.—The foundation services for a new chapel at the above place were held on Sunday and Monday, May 11th and 12th. On the Sunday, the Rev. M. Lupton preached two sermons in the Corn Exchange. On the Monday, a bazaar, of useful and fancy articles, was opened at twelve o'clock at noon, which fully realized our expectations. At half-past three p.m., Mr. Lupton gave an address on the chapel ground, from the words, "He is my God, and I will prepare Him an habitation;" and then laid the stone, amid a concourse of at

least four hundred people ; after which a collection was made, one lady placing a five pound note on the plate. The service was closed with prayer, by the Rev. J. Guy ; and the friends adjourned to the Corn Exchange, where about two hundred sat down to an excellent tea. After tea, a public meeting was held, under the presidency of the Rev. J. Guy, and addressed by the Revs. J. Nunn, J. Dinnick, S. Kelley, J. Sheale, and M. Lupton.

The proceeds of the services amounted to about £18, which, with £30 previously received, by donations, tea meeting, &c., and promises, bring the total amount to the encouraging sum of about £60.

J. SHEALE.

4. CROWLAND, PETERBOROUGH CIRCUIT.—Crowland lies about eighty-five miles north of London. It is a very ancient town, containing an old abbey and a triangular bridge. This old bridge is a great curiosity—it is the Mars-hill of Crowland, where the people meet to tell and hear some new thing. It has been the pulpit for our preachers in their open-air services for nearly thirty years, and around its old steps crowds have often gathered to listen with attention to the Word of life.

Our society in this place has been put to considerable difficulties for want of a suitable place of worship. The present rented chapel we occupy is about fifty-four feet long by thirteen wide ; it has a brick floor, with thin walls and defective roof. We have seen people with their umbrellas up during service, for the purpose of sheltering them from the rain.

A better day has already dawned upon us. An eligible site of freehold land has been secured, on which the foundation stone of a new sanctuary was laid on Wed-

nesday, May the 21st, 1862, by Mr. Isaac Edis, of Dogsthorpe, who laid £5 upon the stone, in addition to £5 which he had previously given towards the land. In the afternoon, a sermon was preached by the Rev. J. Phillips, after which about three hundred and fifty sat down to tea. An enthusiastic meeting was held in the evening, addressed by the Revs. J. Phillips, R. Ducker, J. Ashworth, T. Wilkinson ; Messrs. F. Riches, J. Hill, H. Squire, and H. Key. The proceeds of the day amounted to £20.

J. ASHWORTH.

5. BROTHERTON, PONTEFRACT CIRCUIT.—For more than thirty years the Primitive Methodists of Brotherton have been subject to inconvenience for want of a connexional chapel. We have now a prospect of supplying this lack. On the 28th of May, 1862, the foundation stone of a new chapel was laid by Joseph Tate, Esq., of Wentbridge, when an appropriate address was delivered by the Rev. R. Smith, of the Leeds first circuit, after which tea was taken, and a public meeting was held in the Independent chapel, (kindly lent for the occasion.) Capt. J. Arnold presided, and addresses were delivered by the Revs. R. Smith, J. Tate, J. Mesby, and the circuit ministers. The collections, &c., for the day, were £10 3s. 10½d. W. BENNETT.

6. LYE WASTE, BRIERLEY HILL CIRCUIT.—The society at this place has been long inconvenienced for want of a larger and more commodious place of worship. At length the time to favour Zion has come. A site of land, at the cost of £106 8s. 6d., was offered for sale, and in about three weeks, the noble sum of £104 7s. Od. was begged, and the ground purchased. On Monday, June the 9th, 1862, the trustees, preachers, leaders, mem-



bers, Sabbath school teachers, and congregation, commenced a procession through the neighbourhood, at about half-past nine o'clock in the morning; the scene was grand and imposing. Upon the arrival of the procession at the ground, the stone was laid by Thos. Wood, Esq., of Cradley, who was presented with a neat silver trowel on the occasion, and who promised a donation of ten pounds towards the erection. Addresses were afterwards delivered by the Revs. J. Arnold, M. Nicholas, T. Clarkson, Mr. J. Cartwright, and James Aston, Esq. The sum of £11 14s. 3d. was collected on the ground, besides the £10 promised by Mr. Wood.

BENJ. BROWN.

#### 7. ROCESTER, RAMSOR CIRCUIT.—

On Thursday, June 12, a number of the friends assembled for the purpose of laying the foundation stone of a new chapel here. After the opening of the proceedings by singing and prayer, and the delivery of a short address, Miss Wood, of Beadman's Green, near Stramshall, laid the foundation stone. The chapel when finished is designed to accommodate about 130 persons. The building is to be of brick, and will be finished in a neat and substantial manner; the total cost being estimated at about £200. The lady who took a prominent part in the proceedings, has, in addition to her subscription, presented a handsomely bound Bible, and the cushions and fittings for the pulpit. It was intended to have tea in a spacious tent, erected for the occasion, in Bottoms Croft; but the rain prevented. The tea, however, was held in the Infant school, and about 200 sat down. The Rev. W. Stubbs, incumbent, efficiently presided; and appropriate addresses were given by the ministers of the Ramsor Circuit, and other friends. The Rocester

saxe-horn band played a good selection of sacred music during the evening. The net proceeds to the funds, including the collection at the ceremony, will be about £9.

W. ROOKE.

#### 8. FROGHALL, RAMSOR CIRCUIT.—

On Tuesday, June 17, the foundation stone of a new chapel, was laid at this little rising village, by W. S. Allen, Esq., of Woodhead-hall. The site, which has been kindly given by Mr. John Birch, of Frog-hall Mills, occupies a very central situation near the toll-bar, and is within a short distance of the railway station. The ceremony commenced by singing and prayer; Mr. Allen then adjusted the stone, after which in a few brief but appropriate remarks, he spoke of the usefulness of such buildings, which were much needed in that locality. Addresses were also delivered by the Rev. W. Rooke, of Alton; and Mr. G. Charlesworth, of Cheadle. A collection was made at the close of the ceremony in aid of the building fund, which amounted to £10, including £5 given by Mr. Allen. The building is to be of brick, and of the ordinary plain character. A tea party took place on the recreation ground, called the "round-hill," on Kingsley Banks, a spot which commands an extensive view of the Churnet valley, and its enchanting scenery. The weather was very unfavourable, but a spacious tent had been erected for the occasion, and about 350 persons sat down to the repast. Mr. Isaac Hammond, of Cheadle, presided, and gave a very interesting account of the operations of the Primitive Methodists in the locality for the last forty-six years. Addresses were also delivered by the Rev. W. Rooke, and Messrs. Kent, Charlesworth, Tunnicliffe, and Beach. The proceedings were enlivened at intervals by a band of music. The pro-

fits from the tea-party amounted to £6, which were added to the collection.

W. ROOKE.

9. CAMBRIDGE CIRCUIT.—I have great pleasure in handing you a Report of the services connected with the laying of a foundation stone of another chapel on this Circuit, at a place about six miles from Cambridge. The chapel will stand in the centre of the village called Toft, and will be available for the inhabitants of two or three villages round it. On Tuesday, the 17th June, at 3 o'clock P.M., a sermon was preached by the Rev. J. Phillips, of Luton Circuit, and an address was given by G. Levitt, Esq., of Cambridge, who then proceeded to lay the first stone in the proposed edifice, and a considerable amount was placed upon it in donations. About 200 friends then had tea together, which was provided in a large barn beautifully and tastefully decorated with flowers, flags, mottoes, and green boughs, the whole presenting a very happy and lively scene. After tea, a public meeting was held, presided over by G. Levitt, Esq. He called upon the Rev. T. Swindill, and the Rev. E. Howchin, to address the meeting. After some appropriate remarks by the president, the Rev. J. Phillips, of Luton, was called upon; he shewed the happy effects of the Gospel of Christ in drawing together and uniting in one spirit the different denominations of the Christian church; and while referring to the marvellous interference of the providence of God in such works as the one now in hand, he gave several instances which had occurred to him. Several others addressed the meeting, and about £17 were realized towards the building fund.

SAMUEL SMITH.

10. The foundation stone of a new Primitive Methodist chapel, at

a village called OAKINGTON, Cambridge Circuit, was laid on Tuesday, July 1st, by Miss Doggett. This house of prayer will stand in a very conspicuous part of this pretty village, as seen from the Longstanton Road. In the afternoon, a sermon was preached by the Rev. J. Phillips, of Luton, and donations were placed on the stone to the amount of £7 7s. At five o'clock a tea was provided, in Mr. Chapman's barn, which had been kindly lent and prepared for the occasion, and a goodly number of friends sat down and enjoyed the good things provided; after which, a public meeting was held, and the writer having opened by singing and prayer, Mr. Chamberlain (an Independent), of Cambridge, was called to preside. After addressing the meeting briefly, he called upon the Rev. T. Swindill, who in a warm and energetic speech referred to the circumstances connected with the planting of our society, and its continuance at Oakington. The Rev. E. Howchin, of St. Ives, the Rev. J. Phillips, of Luton, and other brethren addressed the meeting. The tea, and the collection after the meeting, realised about £10 3s.; the whole services bringing in £17 10s. towards the erection of the chapel.

S. SMITH.

11. BLEDDFA, in KNIGHTON BRANCH. This is a beautiful little village in the county of Radnor, surrounded by some of the most picturesque Welsh scenery. Here we have had preaching for many years, and a chapel has long been a desirable object. We have succeeded at last in obtaining a piece of ground, at a nominal cost of £2, on which we are about to build. On Tuesday, July 1st, 1862, the foundation stone was laid by Mr. John Wilson, of Knighton, who very handsomely gave a donation of £5 to the trust funds. About three

o'clock the service commenced with a prayer by the Rev. J. Huff, of Presteign; then the stone was laid in the name of the Holy Trinity; and the Rev. G. Middleton preached a sermon to a respectable and attentive congregation. This was followed by an address from Mr. J. D. Butter, high bailiff of Knighton. Throughout the whole service the greatest interest prevailed. After the collection, which amounted to £17 2s. the doxology was sung, and the service closed. The crowd then repaired to a tent which had been erected by the friends, and decorated with arches and garlands of flowers and evergreens. Here about 300 persons partook of tea and cake. About seven o'clock, a religious service was commenced, over which Mr. J. D. Butter presided; and in the course of the evening several addresses were delivered by the chairman, the Revs. G. Middleton, J. Huff, and Messrs. E. Cowdill and J. Davies. The profits of the tea were £11 to be added to the collection, making a total of £28 2s. for the trust funds.

G. MIDDLETON.

12. KIRTON LINDSEY, SCOTTER CIRCUIT.—Wednesday, July 2nd, 1862, was an interesting day to the Primitive Methodist society at Kirton. At two o'clock in the afternoon the friends assembled in the old chapel, and after singing and

prayer, the congregation moved in procession to the market-place, where a brief address was delivered by the Rev. W. Sanderson. Thence the large assembly proceeded to the site of the new chapel, where in the presence of a large and highly interested congregation, the foundation stone was laid by Miss E. A. Hodge, of Hull, who kindly presented to the building fund the handsome sum of £15. After the stone had been laid in the name of the Holy Trinity, the Rev. J. Mules, of Brigg, delivered an interesting address, in which the Connexion's origin, doctrines, and mission were glanced at. After the public tea, gratuitously provided by the friends, at which over 300 sat down, an interesting meeting was held in the Wesleyan chapel. Alderman W. Hodge, ex-mayor of Hull, presided, and the Revs. J. Bywater, W. Sanderson, J. Mules, C. G. Honor, E. Talbot, and Mr. Spouncer (Wesleyan) addressed the meeting. During the public meeting, the Rev. J. Bywater, in the name of the trustees, presented to Miss Hodge a beautiful silver basket, bearing a suitable inscription. The proceeds of the day, including a donation of £3 from Alderman Hodge, amounted to £43. To all who have assisted us in this interesting service, we tender our thanks.

T. WHITEHEAD.

## CHAPEL OPENINGS.

1. MARKET WESTON, THETFORD CIRCUIT.—The erection of a suitable place in which to worship the "God of our fathers" in this village, has been felt of late a great necessity. Some four or five years ago, our people missioned the village with some success, and about two years since a revival broke out, and several precious souls fled "from the wrath to come." Amongst

the number was a very benevolent-minded gentleman, (W. G. Wigg, Esq.,) who has ever since been a great friend to the cause, and, by a succession of God-honouring efforts, has principally contributed towards our present standing in the place. For the last three years, preaching has been conducted in a large room belonging to him, and frequently has the room been crowded to ex-

cess. As time fled away, we found that circumstances were likely to transpire that would necessitate the removal of this friend from the village, and what might be our future lot, when such a prop should be removed from among us, was a question that caused great anxiety. A few months since, the writer, in connexion with this friend, (without giving any publicity to the matter,) secured a plot of freehold land, "beautiful for situation," on which to erect a house for God. Mr. Wigg made the very liberal promise, to give us half the cost of the chapel, whatever it might be, if we would raise the remainder. Being stimulated by such an offer, plans were soon drawn up, specifications sent out, and tenders received, and everything in readiness for commencing operations.

In accordance with the concerted plan, the ceremony of laying the foundation stone took place March 27th, when a discourse was delivered by the Rev. W. Warren (Independent), followed by W. G. Wigg, Esq., and his lady, each laying a stone in the building. A public tea was afterwards provided, when about a hundred sat down to the social cup. This was succeeded by a public meeting, addressed by the Revs. W. Warren and J. Kemish, Brothers Good, Batley, and the writer. The building went on very favourably, till at length the time arrived for the opening services. Accordingly, on Wednesday, June 11th, at three o'clock, the first sermon was preached by the Rev. W. Warren, when the writer read a portion of the divine word, and prayed that within its walls the cloud of the "excellent glory" might ever rest; after which another public tea was provided, and another public meeting held. On the following Sabbath, June 15th, the Rev. Morgan Loyd preached afternoon and evening;

and on Sunday, June 22nd, the opening services were brought to a close, when the Rev. R. Davies, of London, preached three times to large congregations, who were much delighted with his pithy, pointed, powerful appeals. The total cost of the building is £114 16s. 3d., towards which about £30 have been raised by collections, cards, subscriptions, &c., which, with half the entire cost being paid by W. G. Wigg, Esq., make the total raised £87 8s. 1½d., leaving a debt of £27 8s. 1½d. on the premises, which we hope to pay off in twelve months. The building is twenty-seven feet six inches long, and twenty-three feet six inches wide, and fourteen feet from the floor (which is a boarded one) to the ceiling. It is built with red and white bricks, which give it a beautiful appearance. Many thanks are due to the friends who have assisted us in the matter, and especially to the kind gentleman who gives half the entire cost, besides carting the materials. The prayers of the church will follow him, and his excellent lady and family, to their new residence; and when the judgment shall be set, and the books be opened, we hope it will be found that "crowds were born for glory here."

JOHN ALLISON.

2. **BLAGILL, ALSTON CIRCUIT.**—At this village, which is situated about a mile and a half from Alston, the Primitive Methodists have ministered for upwards of thirty-five years. During this period, the services were held in the dwelling-house of Mr. Walton and his sons; and the ministers were always welcome to the hospitalities of the family. For some years, a small Sabbath School was taught in an incommodious room of a dwelling-house. After several unsuccessful attempts to obtain a connexional chapel, the circuit authorities de-

terminated to have one without any further delay. A site, the lease of which has more than seven hundred years to run, was purchased, in the centre of the village; and the foundation stone was laid by Mr. Bastow, on March 7th, 1862. The friends and neighbours kindly engaged to win all the stone, to burn the lime, and to do all the leading of materials gratis. The chapel is thirty feet by twenty-one. The windows are Gothic-headed, as is also the window over the porch. The pews are elevated; and the place will seat about one hundred and twenty persons. The entire cost of the chapel, including the value of the labour given, is £150. The opening services occurred June 20—22, when we had excellent addresses and sermons from Revs. J. Harker (Independent), J. Brown (Wesleyan), and H. Phillips, of Westgate. Towards the cost of the undertaking, we have obtained by donations, including £20 by John Grey, Esq., from the Commissioners of Greenwich Hospital; a tea meeting, and the collections at the opening, £84 11s.; the value of the stone, lime, and labour given, £30 9s., making a total of £115. It will thus be seen that we have only had to borrow £35, and this, at four per cent., actually costs our friends at Blagill less by several shillings per annum than the room in the cottage where the Sabbath School was taught. This is the only chapel in the Alston Circuit settled on the Connexion, according to our printed form of title deed. May this sanctuary be a blessing to the neighbourhood. J. A. B.

3. SCALEGILL, WHITEHAVEN CIRCUIT.—This place has been lately erected for the workmen connected with the extensive iron stone mines in the locality, and is three miles south of Whitehaven. It

was missioned in the close of 1860, principally by Brother J. Jopling, and the preachers appointed to it on the plan; and in the space of twenty months, we have a society of twenty members, and a Sabbath and day school taught in a new connexional chapel. The foundation stone was laid by the writer on December 25th, 1861, and the chapel was opened on June 8th, 1862, by the Rev. J. Worsnop preaching morning and evening, and Mr. J. Huggins (Wesleyan), in the afternoon. On Monday, the 9th, there were a tea and public meeting in the chapel, and addresses by the Revs. J. Harper, J. Taylor, J. Worsnop, and Messrs. Huggins, Burns, Scott, Fee, and Greenup; Mr. W. Simpson being in the chair. The chapel will seat 120 persons. The total cost, exclusive of the chapel deed, is £137. We have raised by subscriptions, £57; at the foundation stone laying, £7 2s. 4d.; and at the opening services, £9 8s.: total, £73 10s. 4d. A few more pounds are expected shortly to be realized. Our friends at Scalegill and neighbourhood have laboured well, and we are happy to add a few souls have already been saved within the walls of the chapel. A. DODDS.

4. The foundation stone of a new chapel at KIRKHAM GATE, in the Wakefield Circuit, was laid on Easter Tuesday, by Samuel Seal, Esq., of Stoneleigh House, one of our own local preachers, and a long tried and sincere friend to the Connexion. After the ceremony, the friends met for tea in the Wesleyan chapel, which was kindly lent for the occasion, when Stephen Seal, Esq., was called to preside; and effective and appropriate addresses were delivered by the Circuit ministers, and several local preachers; and besides the gracious influence which pervaded the services, up-

wards of £20 were contributed towards defraying the expenses of the erection. The chapel is 33 feet long by 30 feet wide out-side; its walls are of red stock bricks, 14 inches wide, and the roof is covered with blue Bangor slates, and finished with flag tabling, on the gable ends 12 inches by 2½; and it stands on the most eligible site in the village; thanks to my predecessor, the Rev. H. Crabtree, and the trustees, for securing such a plot of land for the purpose. It is lighted with four spacious windows, and a fan light over the door, which folds in the centre of the front wall, and is 7 feet by 4 in the clear, above which is a beautiful inscription stone, presented by a surviving brother of the late Rev. J. Verity. The pulpit has an octagonal front, and at the opposite end is a very neat rising gallery, five pews deep, which will seat 80 persons, leaving free sitting room for 120; making a total accommodation for 200. The land is freehold, and secured to the Connexion according to our form of title deed. The cost of the whole is £200, every farthing of which was paid to the contractors within one week after the opening services were closed.

On Sunday, July 6th, the Rev. W. Bennett, from Pontefract, and the Rev. J. Ayrton, from Horbury, officiated at the dedication of this beautiful temple to the worship of God; and on the 13th, the services were conducted by the Rev. G. Stout, from Colne, and our friend Mr. Seal, from Wakefield. On Tuesday, the 15th, another interesting tea meeting was held, and the opening services were brought to a close by a sermon from the writer. The congregations were large; a gracious influence was experienced during the services, and about £14 were raised for the chapel fund, making a total of upwards of £80 given, from all sources, and the rest

has been borrowed at 4½ per cent. per annum. Where so many have done well, laboured hard, and contributed liberally, it is a difficult and delicate task to mention names at all; but perhaps I may be permitted through the pages of your magazine, to present the thanks of the trustees to L. Fernandes, Esq., and son, for a return of £107 of the purchase money at the time of payment for the land; to Messrs. Samuel Seal and Son, for the gift of £5 5s., and all the stone required for window sills and arches, spout corbills, &c.; to Mr. Blackburn for a donation of £4 and other favors; to C. B. L. Fernandes, Esq. for the reduction of £3 from the cost of title deeds; to T. Haigh, Esq., ex-mayor of Wakefield, for a present of £2 2s.; to Messrs. W. Crossland, James Chadwick, Isaac Illingworth, and Thomas Westwood for £1 each; to Mr. Hall for pulpit trimmings; to Mr. Horton for a very handsome morocco bound gilt-edged Bible; and last, but not least worthy, to the female friends who supplied provisions for both the tea meetings gratuitously; and to all who have assisted in rearing this house of God, I beg to offer hearty thanks.

J. DODSWORTH.

5. EASTLOND, EPWORTH CIRCUIT, is a neat little hamlet, in the parish of Haxey, which was, up to a very recent period, quite destitute of the means of grace. The writer having received from some of the inhabitants an invitation to give them a sermon, went on the 7th of March, 1862. Subsequently a society was formed. We were then told that there was in the village a kindly-disposed gentleman, who had previously proposed giving land to another community, on which to build a chapel. We called upon him, and the same very eligible plot of land was offered by him, and accepted by us. Preparatory

arrangements were forthwith entered into, and our circuit steward, Mr. Lyon, laid the foundation stone on Thursday, April 24th. The erection of the chapel commenced, the dimensions of which are 28 feet 6 inches in length, 18 feet 6 inches in width, (inside measure,) and 13 feet from floor to ceiling. The front is red pressed bricks, except the corners and the arches over the front windows, and the door—they are white stock bricks; it is covered with blue slate. It was opened July 9th and 13th, by the Rev. Wm. Sanderson and the Rev. Wallis Andrew. The cost of the chapel will be a little

under £100, towards which we have given and begged more than £40, besides all the leading. Some of the friends of the place came forward liberally to help us in this important undertaking: Mr. Geo. Moody, £5; Mr. Wm. Nelson, £5; Mr. J. Horbery, £5; but we feel ourselves the most indebted to Mr. Robt. R. Gravener, who not only allowed us the very beautiful site, but otherwise rendered us assistance. We have borrowed on a note £60 at 4½ per cent. I may also add it is the intention of the friends immediately to commence in the chapel a Sabbath School.

T. RATCLIFFE.

## OBITUARY.

1. MARGARET BELL was born at Wellington, near Newcastle-on-Tyne, on the 1st of April, 1829. Her parents always felt an earnest desire for the eternal welfare of their children, and in their childhood instructed them in the principles of religion, led them to the sanctuary, and oftentimes prayed to God on their behalf: which means were afterwards proved to have been not in vain. From her youth up Margaret seemed to be the subject of good desires, and not unfrequently she made them known to her friends, and one time particularly to her sister Jane. While she was in this state of mind, it pleased the Almighty to call her father home to his reward, which roused her to a greater earnestness about her soul's eternal welfare. In a prayer meeting held at sister Ann Smith's, while singing that beautiful hymn, which was a great favourite of her father's—

"O God, our help in ages past,  
Our hope for years to come;  
Our shelter from the stormy blast;  
And our eternal home" :—

she exercised faith in the promises of God, and realized the blessing of justification. She then felt a joy unspeakable and full of glory. She was a consistent and respected member of our society about three years. She loved her class and attended its meetings whenever she was able. When visited by brother John Dixon, her leader, she was always found resigned to the will of God, even when disease was making rapid progress, for she desired

"a better country, which is a heavenly." Often she desired her sister Jane to read to her the sacred Scriptures, from which she derived great comfort; and when she felt herself fast approaching the dark valley she prayed fervently for her friends, her husband, and her three little ones, and expressed her desire that they might meet her in heaven. She fell asleep in Jesus, Tuesday, February 25, 1862, in the thirty-third year of her age. May we follow her as she followed Christ.

R. R. PRUDHOE.

2. JAMES BROWN was born in the parish of Ramsbury, in the Newbury Circuit, in 1790, and was suddenly removed from this vale of tears, March 8th, 1862. Previous to his conversion he was a subject of a multiplicity of troubles. On one occasion he was bereaved of two of his children in one week. Some time subsequently to this of two more, who in the morning left home in good health, and in twenty-four hours had exchanged time for eternity. Also in less than a month another was taken. Through these bereavements, together with other trials, our brother was led to see his sinful and dangerous state, but he put off the important work of seeking the Lord till the year 1853, when he became one of the first-fruits of a very extensive revival which took place at Witcha, where he was then residing. Having dedicated himself to the Lord, he at once united with the Primitive Methodists, who had been the

means of his conversion ; and by his consistent conduct and regularity at the means of grace, he did honour to the cause he had espoused. He continued a useful member with the people of his choice until death. Although he passed through deep waters he knew nothing of those painful sensations which are usually associated with a protracted affliction, for in the morning of the day on which he died, he left home apparently healthy both in body and soul, and at half-past 1 o'clock, while at his work, he suddenly fell upon the ground and expired. But he was ready, and therefore death to him was gain, great gain, eternal gain. "Blessed are the dead which die in the Lord, from henceforth ; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

G. BLACKWELL.

3. Died at Ashill, Brandon Circuit, March the 10th, 1862, Mary GARNER, in the twenty-fourth year of her age. Her parents being devoted Christians, she had the advantage of a religious training. Hence in her unsaved state she maintained those external proprieties, which are commonly designated morality. But she found that in that state she was neither acceptable to God, nor fit for heaven.

However, she realised a happy change at a protracted meeting at Walton, about six years ago ; and from that time, until her death, she exhibited the sweetness and amiability of the young Christian. Without parade or ostentation, by her steady piety and quiet spirit she was endeared to all.

Her attachment to the ministers of Christ was very strong ; she was never more in her element than when in their company ; she "esteemed them very highly in love, for their work's sake." She was a plodding, diligent and successful missionary collector ; our missionary revenue at Ashill this year, was considerably deficient, on account of her lack of service. The affliction which terminated her mortal existence was consumption ; her sufferings at times were very acute, but she was very patient and resigned, and in the midst of the fires often sang,

"My Jesus to know, and feel his blood flow,  
'Tis life everlasting, 'tis heaven below."

While lingering on the border land of the heavenly Canaan she often wished her friends to sing,

"On Jordan's stormy banks I stand."

On the day above mentioned she crossed the river, and entered her eternal rest.

O. JACKSON.

## POETRY.

### EVENING HYMNS.

#### 1.—C. M.

BEHOLD the western evening-light !

It melts in deepening gloom ;  
So calmly Christians sink away,  
Descending to the tomb.

The winds breathe low ; the withering  
Scarce whispers from the tree ; [leaf  
So gently flows the parting breath,  
When good men cease to be.

How beautiful on all the hills  
The crimson light is shed !  
'Tis like the peace the Christian gives  
To mourners round his bed.

How mildly on the wandering cloud  
The sunset beam is cast !  
'Tis like the memory left behind,  
When loved ones breathe their last.

And now, above the dews of night,  
The golden star appears ;  
As faith, which springeth in the heart,  
While eyes are wet with tears.

#### 2.—6 lines 8's.

At evening-time let there be light !  
Life's little day draws near its close ;  
Around us fall the shades of night,  
The night of death, the grave's repose,  
To crown my joys, to end my woes ;—  
At evening-time let there be light !

At evening-time let there be light !  
Stormy and dark has been my day,  
Yet rose the morn divinely bright, [way :  
Dews, buds, and blossoms cheered the  
O for one sweet, one parting ray !  
At evening-time let there be light !

At evening-time there shall be light !  
For God hath spoken ; it must be :—  
Fear, doubt, and anguish take their flight ;  
His glory now is risen on me ;  
Mine eyes shall His salvation see :—  
'Tis evening-time, and there is light !

From *Hiff's Evening Hymns*.







*John Hollingsworth*

PERF. 1897

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# THE Primitive Methodist Magazine.

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DECEMBER, 1862.

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## B I O G R A P H Y.

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### ROBERT LANGHAM.

1. ROBERT LANGHAM was born at Leicester, on the 7th day of August, 1812. His parents were poor, but honest and industrious. For many years his father followed the profession of a soldier, and was at the celebrated battle of Waterloo. Soon after this battle he met with an accident, which so far disabled him that he received his discharge, and went to reside at the village of Wigston, near Leicester. He was a stranger to renewing grace until near the close of his life. Of his mother I have been informed it is difficult to speak too highly. She was a Christian in the fullest sense of the word. For many years she was a member of our society, and made a home for the travelling and local preachers. Her highest ambition was to train up her children for the service of God; and her efforts were rewarded by the gratification of seeing two of her sons in the Christian ministry, one of whom is a missionary in one of the Australian Colonies.

We know little of the early history of our deceased brother; so far, however, as we have become acquainted with it, there does not appear anything sufficiently remarkable to need recording here. About the year 1829, there was an unusual excitement on the subject of religion in the neighbourhood of Leicester, and one of those great revivals took place, for which our Connexion has been celebrated. Robert, along with others, went to see and hear what was going on, and was seized with an extraordinary conviction for sin. Such was his mental anguish that I have heard him say he lost his natural sight for a few minutes, and was utterly unconscious of all outward things. He had great pleasure, all through life, in dwelling upon the scenes that were witnessed at his conversion. Sobs and groans and shouts were heard, an intense feeling spread from heart to heart; a most exciting scene was beheld.

Our brother who, under strong feeling, fell to the floor, felt his burden

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to loosen, and roll off at the sight of the cross, rose, wiped his eyes, and bore testimony that he beheld the "Lamb of God which taketh away the sin of the world." He returned home a "new creature," and with a bounding heart told the good tidings to his family. An opportunity was soon given for those who were converted at the revival meetings to join the Church; timid and weeping Robert went forward to present himself for admission. The circumstance was soon forgotten no doubt by all but himself, or thought of as a matter of little importance; but it was a step of immense importance to him.

No sooner had he joined the society than he attracted attention by his punctuality, diligence, progress, and sweetness of disposition. The class-meeting, the prayer meeting, the public assembly of the saints, seldom missed his presence, or the rich cadence of his animating voice.

Our brother soon began to exercise his humble talent. Having entered that vineyard which is a vast field of industry, he sought out opportunities for doing good. He first took the charge of a class, then became an exhorter, and was soon raised to the list of local preachers. His stable conduct, together with his progressive knowledge and grace soon qualified him, in the opinion of the Church, for a more extensive sphere of labour. A supply being wanted in the Welton Circuit, he was recommended by the Leicester Quarterly Meeting, as a proper person to fill the vacancy. He went, God blessed his labours, and there he spent the first two years of his ministry. His next appointments were at Halifax, and the Settle Mission. From the latter place he removed to Horncastle, and after labouring there one year, he entered into the marriage state with Miss Alice Heathcote, of Wigston. This was a happy union. His partner was a deeply pious woman, accustomed occasionally to speak in public, and in all respects qualified to assist him in the subordinate parts of his duty. She was, as the Scriptures state of a good wife, "a crown of glory to her husband." His subsequent appointments were at Bridlington, Hornsea, Brigg, Pocklington, Epworth, Retford, Hornsea, (second time), Bridlington, (second time,) Alford, Winterton, Barton, and Patrington. He was a travelling preacher twenty-seven years, and a superintendent seventeen years. As far as we can ascertain, he built chapels at the following places: Wellow, Edwinstow, Spilsby, Aldborough, New Holland, Hollym, and Humbleton.

As a preacher our brother was always well received, and in some places even popular. His gift in prayer was far above the ordinary standard. He has frequently been heard to pour out his soul in prayer to God for a considerable time together in such a manner that it was evident to all that, "the Spirit helped his infirmities," with desires, if not with groanings, that were unutterable. His understanding was not above the common level of mankind. He was not a man of inventive genius. Timid in speculation, and cautious in action, had he lived to the age of

threescore years and ten, he might not have brought forth any new measure. As a public speaker he wanted wealth of imagery and terseness of expression. He felt not the baptism which floats the soul on a full stream of overwhelming thought. Yet he possessed a considerable share of ready wit, which evinced itself in appropriate replies when attacked by gainsayers. His style was plain and unpolished. He never attended to the niceties of language, nor did he, perhaps, devote sufficient attention to this branch of learning, so important to a preacher, and to all public speakers.

He was fond of street preaching and home mission work, for which he was eminently qualified. He was a *pastor* as well as a preacher; and perhaps his most useful labour was "going about," like Jesus, "doing good," instructing the ignorant, recovering the wandering, animating the sluggish, strengthening weak hands, confirming feeble knees, ministering like a cherub at the couch of affliction, or whispering consolation into the ears of the dying. There are those who can make pastoral visits very well, but who lose the ministerial character in their *social intercourse*. Not so with our deceased brother. At the fire-side he shone; without affectation, without arrogance, without obtrusiveness, he poured a gentle silver stream of thought through all the fields of conversation, and turned everything around him to the advantage of religion. In this work of pastoral visitation his labours on many of the stations were very considerable, especially on the Settle Mission. Indeed, on all his stations he was enabled by grace, to discharge the duties which devolved upon him with great acceptability and usefulness.

It was his great ambition to win souls to Christ. Often have I seen his eyes sparkle with delight, whilst telling of blessed meetings in his circuit, and this was especially the case whenever he had reason to believe that some sinner had been converted to God. His favourite theme was the atonement. This gave animation to his hopes, fire to his tongue, harmony to his doctrines, and efficiency to his labours. His favourite books were the Bible and Dr. Clarke's Commentary. His favourite refreshment was prayer. To this he devoted his first moments after he rose from bed, and at frequent intervals during the day he retired for closet devotion. His family prayers were marked by all the fervour and energy of his more public ministrations. Indeed, earnestness marked all his labours, whether in private or in public, praying at the altar, preaching in the chapel, or in the open air. Love animated and sustained him; so that his zeal was tempered with sweetness, his firmness with mildness, his courage with tenderness, and his godly daring with a most subduing affection, as if, like his Master, he would "draw all men unto him."

He was not adapted to controversy. I will not say, that he was unprepared to meet an enemy: he could overcome when argument, wit, and irony, would have been of little avail; he could charm the foe

away by his spirit, or burn him out by his prayers, or flood him out by his tears. In the execution of discipline, brother Langham was at once merciful and faithful. He sought to cure not to kill ; but he had not that false tenderness which refuses to separate the dead from the living.

Of his inner life I can speak with some confidence, for I was on terms of intimacy with him for fourteen years. Genuine piety was prominent in his deportment ; his religion was not in word nor in tongue only, but consisted in love, out of a pure heart, faith unfeigned, and a good conscience. His piety was no less deep than genuine. He followed on to know the Lord in the fulness of his grace, and the exceeding richness of his power. He had humble views of himself, and all his efforts ; indeed, so low were his views of all his performances and attainments, that enmity and malignity combined, could scarcely have placed him lower than he placed himself. A stranger to self-applause, and seeking only the honour that cometh from God, his rejoicing was the testimony of a good conscience.

He was honest. Of him we might say,

“ His words are bonds—his oaths are oracles,  
His love sincere.”

He was ready to promote your interest, or defend your honour at the hazard of his own. He had much of that long-suffering which is required alike by Christianity and common sense. His intercourse with his friends was rarely interrupted or embittered. His friendship was sanctified. He received a friend as a boon from heaven, and prayed for increased benediction on his soul. He was given to hospitality as far as his scanty means would allow. He was never forgetful to entertain strangers, as many of my brethren can testify. Our quarterly meetings, annual assemblies, missionary gatherings, &c., bringing together large numbers of friends, have taught us hospitality. It exists among us, however, in different degrees. There are also different *modes* as well as *degrees* of hospitality. Brother Langham belonged to that class who receive you with a heart as if his house were as large as all out-of-doors. His benevolence knew no limits but his ability. His resources were expended as fast as they were received, and he died very poor. When he felt that he was approaching the verge of the grave, the sight of his wife and children, whom he so tenderly loved, and whom he was about to leave with no very bright worldly prospect, sometimes induced painful feelings, but these were soon banished by the recollection of some sweet promise of Scripture, and a view of God's tender relation to the fatherless and the widow.

It would be wrong to say that our brother was without faults, nor is it the intention of the writer to hold him up as an example of perfection. Of his imperfections he was deeply conscious, and like all good men he

frequently mourned on account of them. But whatever his failings might be, his brethren believed him to be sincere and upright, aiming to glorify God, and promote the salvation of men. It may be said of him,

“But e'en his failings leaned to virtue's side.”

Firm in friendship, judicious in counsel, zealous in effort, full of faith and good works, he has been taken away in the midst of his years and usefulness, to adorn the heavenly Paradise, and blossom and bear fruit in a kindlier clime.

A little over two years ago he was seized with a stroke of paralysis, which incapacitated him for taking the work of a travelling preacher. At the Conference of 1861 he was superannuated, and went to reside at Hull, where much Christian sympathy was shown him by his brother ministers, and the members of the society. His affliction was long and peculiarly painful, but was borne with Christian fortitude and submission. Towards the close of life his speech was so much affected that it was difficult for him to articulate, which deprived him of the holy privilege of reading the Scriptures and praying with his family. At such times he entered fully into the spirit of worship, and the tears would appear glistening in his eyes or rolling down his cheeks. In all his affliction he never lost his interest in the cause of God. Such was his love for the “gates of Zion,” that when he could no longer walk, he was borne thither by his friends. At times his memory seemed to fail, but even then his talk was about the prosperity of the Church, thus shewing that he preferred the cause of God to anything else. The whole of the day before his death, he was in an ecstasy of joy. His whole soul seemed to bound away even before the hour of its departure. Heaven was ready for him, and he was ready for it. He had long been “beyond the valley of the shadow of death, out of the reach of Giant Despair, where he could no longer see Doubting Castle.” And now with rejoicing he was waiting for Israel's chariot and horses to convey him home.

On the 15th day of April, 1862, he was seized with another stroke of paralysis, which deprived him of all consciousness, and removed him, on the same day, to his Father's house, where no pain, nor even the fear of pain, is ever felt. His mortal remains were interred in a humble grave in the Hull cemetery; a spot endeared to Primitive Methodism by many reminiscences. There rest the ashes of Clowes, and a host beside, whose virtues and services are embalmed in the hearts of hundreds. The funeral sermon of our deceased brother was preached by the Rev. Henry Woodcock, in Clowes Chapel, Hull, on Sunday evening, May the 4th, to a crowded audience, where, we have reason to believe, good was done. Our prayer is that the mourning widow and fatherless children may be sustained by God's grace in their deep affliction and loss, and that they with us may meet the departed in a higher sphere where

"No parted friends  
O'er mournful recollections have to weep,  
No bed of death enduring love attends,  
To watch the coming of a pulseless sleep.

No withered flower,  
Or blasted bud, celestial gardens know !  
No scorching blast, or fierce descending shower,  
Scatters destruction like a ruthless foe.

No battle-word  
Startles the sacred host with fear and dread !  
The song of peace, creation's morning heard,  
Is sung wherever angel footsteps tread !"

R. CHEESEMAN.

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2. MARY HALL BARNES was born April 15th, 1806, at King's Lynn, and died March 18th, 1862, at St. Ives, Hunts. At the age of sixteen she was arrested in her course to perdition, under the ministry of the Rev. J. Oscroft, one of the first Primitive Methodist missionaries to King's Lynn. Having embraced the truth as it is in Jesus, she availed herself of the earliest opportunity of uniting with the people who, under God, had been the means of her salvation. She became a member of the first class that was formed in Lynn. She commenced a course of piety and usefulness seldom found in a person so young ; the love of God was manifested in all her conduct. She devoted herself to the cultivation of personal religion, and then recommended it to others by an expression of it in her own life. She and her sister were the first teachers in the Primitive Methodist Sabbath School at Lynn. Her name was put on the local preachers' plan, and she was zealous in the discharge of her duties. She was well instructed in the things pertaining to the kingdom of God, and enjoyed much of the Spirit's influence, and followed in the footsteps of her divine Master. The spread of religion was a subject that lay on her heart, and everything that contributed to man's happiness and the glory of God was highly interesting to her. She was well acquainted with the mystery of faith, and knew the benefit thereof in the hour of spiritual conflict. She was made useful in bringing many souls to Christ. She had a good knowledge of the Scriptures, and her appeals were earnest, affectionate, and powerful. Her religion taught her to weep with them that weep, and to rejoice with them that do rejoice. For many years she was a class-leader. Her attendance at the means of grace, when circumstances would allow, was punctual ; the house of God and the services connected therewith were her delight, and she would often sing,—

"Fix'd on this ground will I remain," &c.

As a member of the Primitive Methodist Connexion, she was a true lover of



its doctrines, possessed a deep interest in its welfare, and in connection with her husband, who is a local preacher and class-leader, she studied to promote its interests in every possible way. She was a great comfort to her husband in the hour of trial, and never allowed him to neglect his appointments, but often said "Go, and the Lord go with you; the more you work for God, the more God will do for us and our children!"

As a wife, she was faithful and industrious; as a mother she was tender and affectionate, and took a deep interest in the salvation of her children. During the last few years of her life, she was so enfeebled by disease that she was quite unable to preach; but she continued to attend the means of grace as often as she could, and she greatly enjoyed them. About two months before her decease, the disease under which she had been labouring, became alarming, and soon baffled the skill of her medical attendants. But, notwithstanding, she was composed, and frequently exulted in the God of her salvation. When she was told that no hopes could be entertained of her recovery, she said, "Well, it is all right; I am in the hands of the Lord." At another time she said to her husband, "The Rock on which I build is firm; I have no fear of death;" and a short time after she fell asleep in Jesus. May her husband and family meet her in heaven.

THOS. D. BARNES.

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3. ROBERT MANNING, the subject of the following sketch, was born at Westbrook, Somersetshire, February 22nd, 1799, of God-fearing parents, with whom he lived until he was about seventeen years of age. At that time, weary of parental restraint, he left home to obtain his living in the best way he could; but being disappointed in some of his plans, he enlisted into the army, and in the month of January, 1820, embarked for the East Indies.

He had not been long at sea before he was deeply convinced of the sinfulness of his past life. The advice of his parents, the parting scene with his pious mother, and the many privileges he had abused, all rushed into his mind, and filled him with remorse and shame. He says: "Nothing but death stared me in the face. I feared that I should die on the voyage, or that the ship might be lost; and I looked forward for nothing but banishment from God." During the voyage the vessel had to encounter a severe storm, in the midst of which Robert observed one soldier who was quite composed. He asked him how it was he was so calm under such appalling circumstances, and was answered in the language of the apostle, "I know in whom I have believed." Our friend now resolved to make this man his companion, for he had something in possession of which he was ignorant, but which he earnestly desired to obtain.

On their arrival in the East, they went to the house of God together; but still Robert remained destitute of a knowledge of salvation through

faith in Christ. He was about this time visited with severe affliction, and had to be in the hospital many weeks, during which his mental suffering exceeded his bodily affliction. On his recovery, he found none in the barrack-room who knew anything about religion, his former companion having been removed to another place. At length, a corporal called him aside, spoke to him on the importance of seeking salvation, and advised him to join one of the religious societies which existed in the regiment. He says: "It rejoiced my heart to find that Christ had a Church and people in this land of heathenism and pollution."

Much of his time was now spent in reading and prayer; still he was not happy. He had exalted views of God, but he was not able to rejoice in Him, and eventually he gave up all hope of being saved. He was still, however, exhorted to look to Christ for salvation, and to believe and be saved through Him: but he could not see the way of salvation through faith. He now left the company of those who met together to worship God, and took his walks alone to meditate on his state. His soul was filled with distress when he heard the people beginning their services by singing the praises of God. He thought "These are the people of God, and here am I, a poor wretched sinner, an heir of hell. Is there no balm in Gilead, is there no Physician there? Is there no way for me to escape the damnation of hell?" It was now the Word of God was applied to his mind by the Holy Spirit, "Look unto me and be ye saved;" and "Him that cometh unto Me I will in no wise cast out." He came to Christ with all his sins, the blood was applied, pardon was obtained, and his soul was filled with joy in the Holy Ghost. His joy was so great that he could not keep it to himself; he went and told the people of God what the Lord had done for him, and they rejoiced together. For twenty-one years, through many trials, the Lord preserved him in India. About seventeen years ago, he became acquainted with our people in Jersey, where he joined the society. From there he removed to St. Austell, in Cornwall, where he became a great help to the cause. He also laboured for a little while as a local preacher in the Pillawell Circuit. Providence leading the way, he came to reside at Brynmaur, in the Tredegar Circuit. He was put on the plan, and laboured with acceptance as a local preacher.

His abilities were above the common order. He was punctual in attending his appointments, and peaceable in his conduct. The last time he preached he took for his text "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." After the morning service, he felt unwell, and returned home; his affliction increased, and after nine days of severe pain, he died in full hope of a glorious immortality. He died at Brynmaur, April 14th, 1862, in the sixty-third year of his age.

N. BROADWAY.

4. MR. RICHARD DODSWORTH, of Hull Second Circuit, was born at Willerby, in the parish of Kirk Ella, near Hull, December 11th, 1805. It was his privilege to have pious and industrious parents. John Dodsworth, his venerable father, was a man of stern integrity, of manly virtue, and of great moral excellency. His mother was an amiable and pious woman, as distinguished by feminine graces as her excellent husband was by masculine virtues and noble uprightness of conduct. For many years, they welcomed to their hospitable abode the Primitive Methodist preachers, and took a hallowed pleasure in ministering to their necessity and comfort, and in co-operating with them in their zealous efforts to spread evangelical religion in the village where they resided. They consistently and piously sought to bring up their numerous children in the fear of God, and in the practice of whatsoever things are lovely and of good report; and they had the satisfaction of seeing several of them made partakers of divine grace, and occupying positions of usefulness and honour in the denomination of their choice. Gregory, their eldest son, has long been an acceptable local preacher; Jeremiah, the well-known author of "The Better Land," and "The Eden Family," is a highly esteemed and successful minister of our community; their two daughters are consistent members of the same church, and wives of useful local preachers; and Richard, the subject of this sketch, the first of their children who has finished his earthly course, filled several offices in our denomination with much credit to himself, and to the great satisfaction and benefit of all concerned.

But notwithstanding his godly parentage and his religious training, Richard did not early become a partaker of renewing grace. At eleven years of age he went out into farmer's service, and having therein but few or no helps to a religious life, he grew up in neglect of divine things, and continued in an unregenerate state till thirty years of age. How large a portion of human life to be spent in vain, and worse than in vain! With what humiliation and regret did our brother afterwards review this godless period of his history! Happy for him that he at length became decided to give his heart to God, and to consecrate himself to the Saviour's service. Though prejudiced against the Primitive Methodists, on account of their loud responses in public prayer, and their lively mode of worship, he was brought to God under their instrumentality. On Sunday evening, December 13th, 1835, exactly thirty years and two days from the date of his natural birth, he was deeply affected under a sermon preached by the late Thomas Holliday, in West Street chapel, and remained at the prayer meeting afterwards, where he penitently sought pardoning mercy, and while Mr. Charles Bowman and others were praying with him, and pointing him to the only Saviour, he believed on Christ with his heart unto righteousness, and was made happy in the forgiving love of God. He, however, was unusually quiet

and silent on the deeply interesting occasion, and immediately afterwards left the room without speaking to any one, the time having arrived for him to be at the house of his master. His quiet conversion was, however, a genuine one, and was proved to be such by corresponding fruits.

He henceforward maintained his integrity, acquired increasing knowledge of divine things, and giving promise of usefulness in the church, the initials of his name were placed upon the preachers' plan about a year after his conversion, and he began publicly to call sinners to repentance. Proving acceptable and useful, he was shortly afterwards raised to the status of an approved local preacher. He had subsequently the inestimable privilege of being associated with the late venerable W. Clowes, being his assistant leader for the space of eight years. From this association he acquired valuable religious knowledge, intimate acquaintance with the deep things of God, and much spiritual profit. But at the death of the late pious and excellent John Wallis, he became the leader of his class, and retained the office of class-leader to the close of life.

At the age of thirty-five years he entered into the married state with her who is now his mourning widow, and became one of the best of husbands. Their domestic circle was a peaceful and happy one, and their children were early taught the fear of God. If not placed in affluent circumstances, they were in possession of "godliness with contentment (which) is great gain." While health permitted, Brother Dodsworth discharged the duties of a local preacher and leader with acceptance and success. He took great interest in the erection of Jarratt Street chapel, of which he was a trustee, and rendered all the assistance towards it which lay in his power. About eight years ago he was afflicted with bronchitis, which soon afterwards became chronic. This wholly incapacitated him for public speaking, and, during the winter season, frequently unfitted him for following his employment for months together. His kind master, however, with praiseworthy generosity, which reflected great credit both on master and servant, invariably paid him his accustomed wages, as if he had been regularly in the warehouse.

During the three years in which I laboured in the circuit, he was the society steward in connection with Clowes' Chapel, the treasurer of the trustees, and the leader of a class; and as he was long afflicted during each winter, I had frequent occasions of seeing him, and good opportunities of forming an accurate estimate of his mental and moral character; and I may say, without fear of contradiction, that he had a clear understanding, a sound judgment, a good knowledge of theology, unusually accurate views of the way of salvation, a correct habit of expressing his sentiments, and a manly independence of thought and feeling. He was a man of upright principles, of unswerving integrity, and of consistent deportment. He cultivated the spirit of prayer in more

than an ordinary degree; he diligently attended his religious duties in the closet, the family, and in the public assembly; he discharged the duties of his respective offices with fidelity, punctuality, and uniform prudence and discretion. In meetings of church business, he pursued a pure and upright course, seeking especially to promote the spirituality and usefulness of the society, and he might be properly considered as a pillar of the church to which he belonged.

As to his natural temperament, he probably inherited more of his father's distinguishing properties than those of his beloved mother. He was more remarkable for masculine virtues than for feminine graces. He was possessed of strong sense, and sometimes expressed himself in strong language, which might occasionally give pain to some who differed from in judgment; but the purity of his motives and the uprightness of his intentions could not be reasonably called in question.

And as his Christian course was consistent and upright, his death was dignified, glorious, and triumphant. It presented a grand and ennobling view of vital Christianity, and its ability to support and bless the soul in the prospect of eternity. On the 29th of April last, I received a message from him, conveying the intelligence of his severe illness, and a request for me to visit him. I visited him in the evening, and found him apparently near death, extremely feeble, with difficulty able to speak at all; but calm, self-possessed, exercising an unshaken confidence in the redeeming work of Christ, perfectly resigned to the Divine will, and peacefully waiting for the coming of his Lord. In prayer we had much nearness of access to God, and heavenly influence copiously descended. Next evening I visited him again. Several relatives and friends were in the room, and he was bolstered up in bed, conversing somewhat freely, much to my surprise. He was calmly arranging for his funeral, chiefly with a view to economy, for the sake of his family. When I entered into converse with him on the state of his mind, I found him in a most delightful and triumphant frame. His soul exulted in God his Saviour. He knew that he was dying, and while intensely interested in the welfare of his family and friends, he was rejoicing with exceeding joy in the prospect of speedily being with the Lord. To all my questions he replied with more than his wonted decision and unction. When I proposed prayer, he was anxious for all his family to be called up, apparently judging that that would be the last opportunity they would have of meeting together at the mercy-seat. As I prayed for him, and for his wife and his family, he took hold of the Lord by strong faith, responded with surprising fervour to my petitions, and the glory of God seemed to fill the room. Perceiving a relative present who had not come to decision to be on the Lord's side, I next began to pray for him, when Richard said, with much emphasis, "Two." I then prayed for the two, and he responded with such power that both of them sobbed aloud, and

will not, I trust, forget what they felt on that solemn and deeply affecting occasion. I soon afterwards bade the dying saint farewell, and, in company with Mr. Henry Hodge, left the room,—a room full of glory and of God.

A few hours more, and the conflict ended; the battle was fought, and the victory won. About midnight he said to his weeping wife, "Hannah, I am going to leave thee, and thou art going to have a better Husband, and my children a better Father. Thy Maker is thine Husband, the Lord of Hosts is His Name. Bless Him! And Thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called. Glory be to God!" As she could not refrain from weeping, he encouraged her to put her trust in the Lord, and exhorted her to maintain domestic discipline, and keep up the altar of God in the household, repeating, "Leave thy fatherless children, and I will preserve them alive, and let Thy widows trust in Me." About an hour and a half before he died, he exclaimed, "My flesh and my heart fail, but God is the strength of my heart, and my portion for ever." Sometime afterwards he requested his brother Gregory to sing some verses of Wesley's hymns, and gave out himself,—

"Would Jesus have the sinner die?" &c.

When this was sung, he started another, though he could not proceed,

"Now I have found the ground wherein  
Sure my soul's anchor may remain."

And while his brother sang it, he kept waving his hand, betokening his agreement with the evangelical sentiments and pious feeling of the noble verses. He was perfectly intelligent to the last, and when unable to speak, was evidently holding sweet communion with his God and Saviour. A little after two o'clock in the morning of May 1st, 1862, he gently fell asleep in Jesus, aged fifty-six years. He was interred in the General Cemetery at Hull, near the resting-place of the mortal remains of the venerable Clowes and several others of our friends.

JOHN PETTY.

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5. Died in the Foxhill Bank Station, May 19th, 1862, ROBERT BRIGES, in the full assurance of a glorious resurrection. His parents were not professors of religion, but he was sent by them, when very young, to our Sabbath-school at Foxhill Grove chapel. It was at a missionary anniversary that he was convinced that he was a sinner, and that without an interest in Christ he would be excluded from heaven. Brother Peet was the agent God employed to effect this good work. From that time Robert sought the Saviour with all his heart, and did not rest until he had obtained redemption through the blood of Christ, the forgiveness of all his sins. He immediately united with the people

who had by God's blessing been the means of conducting him to the Saviour. His conduct was such as becometh the Gospel of Christ : he was as a city set on a hill, that cannot be hid. His way opened in the Church for being useful, and he was appointed to be a class-leader ; and this office he filled with fidelity for about thirteen years.

His regular attendance on the means of grace had a beneficial influence on the members of society. But while engaged in His Master's work, his soul imbued with Divine love, and having a cheering prospect of usefulness before him, he was laid aside through affliction. His affliction was protracted and severe, but he bore it with the utmost resignation. He constantly exercised an humble trust on the merits of the atonement. He delighted to speak of the glorious doctrines of the Gospel, and of the hope of immortality that was blooming within him. He had the abiding witness that when the earthly house of his tabernacle should be dissolved, he had a building of God, a house not made with hands, eternal in the heavens.

He was enabled frequently to say, " I have no great ecstasy of soul, but I possess a solid peace. I have confidence in the blood of Christ. He is my foundation and rock. ' He that hath the Son hath life.' " The language of St. Paul was in an eminent degree the language of his soul : " I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him, until that day." On the last Sabbath that he was an inhabitant of this world, I enjoyed the pleasure of visiting him before I went to the evening service ; his breathing was most oppressive, his pain excruciating, and it was obvious he was on the verge of eternity ; but he murmured not. Patience had her perfect work, and as every hope of recovering had vanished, I inquired of him if all was right for eternity. His reply was, " All is right." I then knelt down and prayed with him, and he seemed, while we were engaged in prayer, to be composed, and to enter into the true spirit of the exercise ; a Divine influence rested upon all present. And as he neared death and eternity, death proved to him a harmless foe ; and as eternity opened before him, his prospect became brighter. The everlasting arms were underneath him. The silver cord was anon loosed, and he peacefully entered into rest, in the thirty-ninth year of his age, having been a member of our society about twenty-two years. He has left an affectionate and sorrowing widow. May she meet him in heaven ! Amen.

STEPHENSON STOBBS.

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6. ISAAC DOWSON, of Harwood, in the Barnard Castle station, departed this life in the peace of the Gospel, May 27th, 1862, in the thirty-third year of his age. In early life he not only manifested a bias to evil, but plunged into the greatest depth of wickedness. In his fifteenth year he became the subject of the enlightening and renewing

grace of the Gospel ; but ere long, through unwatchfulness, he lost the pearl of great price, and lived in a state of declension, until the year 1851, when in a service, conducted by Brother J. Jobling, he was restored to the joy of God's salvation, and became a steady and consistent member of society, adorning his Christian profession by walking in all the commandments and ordinances of the Lord blameless. He was a local preacher for ten years ; his abilities were not great, but his services were, nevertheless, always acceptable and profitable. He was of a warm temperament, and being under the influence of Divine grace, his preaching was lively and pathetic, moving his audience in many cases to tears.

His affliction, prior to his death, was severe and protracted ; but he realized the sufficiency of Divine grace to uphold him. At one time he was powerfully tempted to believe that he would be lost ; but he discovered the temptation to be a suggestion of Satan, and resisted it by faith in Christ, and felt that he was a conqueror. During the earlier part of the time of his affliction he was filled with peace and joy ; but as death drew near this high state of feeling left him, though still he enjoyed a firm confidence that all was well. A few weeks before his death, his medical attendant informed him that he might die at any time. A friend called to visit him, to whom he communicated the statement of the doctor, and said that he was quite prepared, that he knew that he was saved. During his sufferings and death he was graciously sustained by the comfort of religion, and enabled to bear testimony that Christ was his Saviour. Thus he died, leaving a wife and two children to lament their loss. May they meet him in their Father's house above !

H. PRATT.

7. SALLY BUCKLEY was born October 23rd, 1813. In the morning of life she paid little regard to the religion of the Bible. Like many more she was carried away by the emptiness of the world. But in the forty-second year of her age the Spirit of God convinced her of her sinful state ; she clearly saw that without a change of heart she could not enter into the kingdom of God. Hence she fled to Christ, and found peace through the blood of the everlasting covenant. The change produced by the power of the Holy Ghost was evinced by her personal piety and devotedness to God. She took a pleasure in attending the sanctuary and the ordinances of religion. A smile often sat on her countenance while she listened to the ambassadors of Christ deliver their message of salvation to guilty men. When the preaching service was concluded on the Sabbath evenings, she delighted to mingle with her brethren and sisters in the prayer meeting. Some time ago a revival of religion broke out amongst many of the young men and women in the locality of Cumberworth, in the Clayton West Circuit. Sally being a pious zealous devoted mother in Israel was made choice of as a leader to give in-



struction and counsel to the young. She sustained the office up to the time of her death.

The day before she died the writer called to see her, and found her calmly relying on the faithfulness of her Saviour. One of her daughters said, "She does not know you; she takes no notice! her memory is almost gone." I said to her "Do you know Jesus?" "Yes, bless Him; thank Him," she exclaimed. I said, "You are in the hands of a wise Governor, who will do right. Your affliction is for some wise purpose." "Oh bless Him, it's all right! it's all right," she said. After commending her to the mercy of God, I left her, thinking the Church could not well spare her yet. But God's thoughts are not as men's thoughts. He knows the best what to do with His people, and when to remove them to heaven. She died in peace, June 3rd, 1862.

She was a dutiful wife, an affectionate mother, a good Christian. She lived to see some of her children brought to a saving knowledge of the truth. O may the rest of them prepare to meet her in heaven!

J. BALDWIN.

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8. SUSANNAH TURNER, of Yerton Heath, was born at Shawbury, in the Hadnall Circuit, in the year 1790, and died at Shawbury Heath, on the 3rd of June, 1862. Her first religious impressions, according to her own statement, were received from the instructions of her mother, who died when Susannah was only fifteen years old; and the impressions never left her. Early in life she became a member with the Independents at the Clive, but remained a stranger to saving grace until the year 1823. At this time the Primitive Methodist Missionaries visited the Clive, and its vicinity, and our departed sister was among their hearers; and while listening to Mr. Archer, she was fully awakened to a sense of her danger. With tears and earnestness of soul, she sought mercy through Christ Jesus, and in a short time, when in her own house, God manifested Himself unto her in an extraordinary manner. She was the first fruits of the Connexion's labour in what is now the Hadnall station; she became a member and local preacher, and continued one of its brightest ornaments until her death.

Early in life, and indeed through the greater part of it, her struggles, trials, and toils were many and great. When about twenty years of age she was united in marriage to Richard Clay, who subsequently became much addicted to drinking, in consequence of which, together with having a large family, they were frequently reduced to great straits, and were finally compelled to remove to Weston Heath, in the Prees Green Circuit. Here our sister was principally employed in a laundry, which, in connection with her domestic duties, required her to toil early and late. Her anxiety for the spiritual welfare of her family was great,

nor did she labour and hope in vain, for she had the pleasure of seeing her husband converted; and after serving the Lord a few years he died in peace, in the year 1842. She used to say that his salvation alone amply repaid her for all her poverty, toil, and sorrow.

Having remained in widowhood a few years, she re-entered the marriage state with Richard Turner, a member of the Primitive Methodist Connexion, who afterwards became a local preacher and a temperance advocate. On account of her husband's refusal to attend the services of the Parish Church they had to leave their cottage, which was a severe trial to her. They then returned to this station, and became residents at Yorton Heath, where, in the course of a few years, and after a long illness, her second husband died. She had now buried two husbands, and four children; thus to poverty and toil was added bereavement, but she knew who did it, and was able to say, "He hath done all things well."

Her removal from our midst was rather sudden. Having a few days at leisure, she went, May 21st, on a visit to Mrs. S. Wright, of Shawbury Heath. On the following Sabbath evening she, in company with a few friends, was on the way to our chapel in the neighbourhood, when she had a paralytic stroke, which sent her reeling into a deep ditch, in which was a quantity of water, and but for the presence of Mr. Samuel Wright and others, she must then have perished. She was carried back to the house of Mr. Wright, and medical aid was called in, but it was of no avail.

A few days before she died she had some knowledge of her friends, and was able to articulate sufficiently to satisfy them that she was resting on the Rock of Ages. On the day previous to that of her death, Brothers Taylor and Powell, sen., called to see her, and while the latter was engaged in prayer, and quoting the words,

"There are my house, and portion fair,  
My treasure and my heart are there,  
And my abiding home,"

her soul fired, her countenance brightened, and she waved her left hand, the right being powerless. She lingered until the following morning, and then calmly fell on sleep.

"Her languishing head is at rest,  
Its thinking and aching are o'er,  
Her quiet immovable breast,  
Is heaved by affliction no more."

Devout men bore her mortal remains to their resting place, and honourable women, not a few, followed. She was interred by the writer, in the Grove Chapel Yard, belonging to the New Connexion.

J. HEATH.

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9. WILLIAM BOURNE was born February 19th, 1834. In early life he was taken to the Sabbath School held in Union Street Chapel, North

Shields. While but a youth, he became impressed with the necessity of a change of heart. These impressions were deepened by the exhortations, prayers, and counsels of his teacher, who took great interest in him, so that he was induced to seek religion in the morning of life, and to become decided for God. He united with the society, entering Brother Spencer's class, when about fifteen years of age. As he was free from those vices to which the young are often addicted, the spiritual change that passed upon him was gradual, and almost imperceptible to the eye, though genuine and permanent in its results. His pious parents, who had taken him to the house of God from his earliest infancy, had the satisfaction of seeing him become a steady and consistent follower of Christ, and continue such to the end of his days.

The leaders of the society perceiving in him the elements of usefulness, recommended him to the quarterly meeting as a suitable person to become an exhorter. He was received as such, and after the usual gradations, his name appeared on the plan as an accredited local preacher. While his health continued, he discharged his duty as a local preacher with credit and efficiency. The writer of this article has heard him preach on the New Quay, North Shields, to a large congregation, with manifest power and effect.

Mr. Parsons, his early companion, who entered society with him, and who now travels in the Newcastle Circuit, says in a note, "In my long and intimate acquaintance with him, I found little or no variation in his disposition. He was kind to those who differed from him in religious sentiment, and obliging to all who needed his counsel or assistance. His religion was rather the outgrowth of principle than the ebullition of feeling. Few changes were perceptible in his moral character. No glaring inconsistencies marked his religious profession. No angularities, produced by ignorance or temper, marred the symmetry of his Christian life. His career was an exemplification of that Scripture, 'The path of the just is as the shining light, that shineth more and more to the perfect day.'"

About eighteen months ago he was married to a pious young woman, a member of our society in Shields. Their married life, so short, alas! was one of mutual confidence and attachment, but He who doeth according to His own will, and giveth none account of His matters, saw fit to terminate their union. He had never been a robust youth, and of late he had frequent attacks of illness. When, therefore, the sickness that proved to be unto death, came upon him, no very particular alarm was felt by his friends. But it soon became manifest that his days were numbered. He expressed his profound gratitude to God that his parents had taught him religion in early life, and that he had not the requisite preparation to seek on a death-bed. On visiting him, his father reminded him that he had been a child of many prayers, and that if this sickness were unto

death, he would like some clear declaration of his spiritual state and prospects. William replied that "He knew in whom he believed; Christ was all and in all. His will was lost in the will of God, and he had a satisfactory prospect of a better world."

On the Sunday before he died, he had a very happy day, and enjoyed much of the Divine presence. The day after, however, he had a strong conflict with the enemy, and was much cast down. He was much depressed on the review of his life, and expressed regret that he had not been more faithful, and done more for God; but he was speedily relieved, and graciously visited with a sense of the Divine presence. He told his wife, and his father and mother, that he had had a most pleasing glance into heaven, and had beheld glories he could not describe. \* This gave him a desire to depart and to be with Christ. He said the river lay between him and that blest shore, but the Saviour Jesus would take him safely over. He then repeated part of the hymn commencing,—

"We speak of the realms of the blest."

On taking his final farewell of his dear wife, father, mother, and sisters, he urged them to meet him in heaven; and amid the peace and calm that the Gospel alone can give, his spirit passed away to Him who gave it, June 17th, 1862, in the twenty-eighth year of his age.

THOMAS SMITH.

10. MRS. CHRISTIANA SHAW PARKINSON, of Skircoat Moor, Halifax, Yorkshire, was born at Liverpool, February 9th, 1831. When fifteen months old, she was deprived of her father by that direful disease, the cholera; but she was left in the charge of a pious mother, who endeavoured to teach her "the good and the right way."

She was the subject of religious impressions at a very early age, and she "knew the Scriptures from her youth up." Before she had reached her seventh year, she had committed to memory, and was able to recite, a hundred and fifty texts of Scripture, chiefly prophecies respecting the Lord Jesus Christ. These passages she could rehearse in consecutive order, giving at the same time the chapter and verse where they might be found. She also committed to memory nearly the whole of Wesley's hymns and the Book of Psalms; so that in after years it was evident that her mind was well stored with Bible truths and Methodistical doctrines. The spirit of Christian humility was beautifully exhibited in her general deportment in life, and she had the strictest regard for honesty, truth, and justice.

† In the year 1849 she went to reside at Blackburn, Lancashire, where she first joined the Primitive Methodist Connexion, (the early part of her life was spent among the Wesleyan Methodists, at Halifax,) and in 1850 the authorities of Blackburn Circuit put her name on the preachers' plan.

She occupied the position of a local preacher for several years : but, owing to family duties, by her own request she was reluctantly taken off the plan. Her sermons were generally short, pointed, impressive, and full of instruction : she did not forget to lift up Christ, for in all things she gave Him the pre-eminence. Her love for God's house was strong, which made her a willing supporter of God's cause. She was a great admirer of the works of creation, and appeared to see God in all things.

Some months before her death she returned to Halifax, with the hope that her health might be restored ; but, alas ! her hopes, and those of her family and friends, were blasted. It is true that she seemed to rally for a short time, but it soon became evident that she was fast hastening to the " house appointed for all living." She gradually became weaker, and suffered severely through cough, spasmodic fits, &c. She would often make reference to the sufferings of Christ for her, and she said that hers were not to be compared with those endured by Christ on her behalf.

She was fully resigned to the will of Him who cannot err, and prayerfully commended her kind and God-fearing husband, and her three little boys, to the care of a loving and all-wise God. Death to her had lost its terrors, and while gasping for breath she was divinely assisted to exclaim, " Victory ! victory ! come Lord Jesus, and fetch Thy own, the purchase of Thy blood." A few minutes before her departure from earth to heaven, she said, " I have been talking to Jesus, and, oh, I am rich in faith." On June 19th, 1862, she fell a victim to death : nay, she was caught by

" A welcome friend,  
Whom God did send  
Her pains to end.  
Rude seem'd his blow  
In outward show ;  
Yet no doubt sent  
Ills to prevent ;  
And shield her in the tomb  
From bitter foes,  
And countless woes,  
To come."

Her husband, who is a local preacher with us in the Halifax Circuit, says, " She was a faithful wife, and a judicious and loving mother." Her mortal remains rest in the Wesleyan Chapel grave-yard, King Cross, Halifax, till " the last trump shall sound, and the dead shall be raised."

WILLIAM BERKS.

## D I V I N I T Y .

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### THE PERSONALITY AND WORK OF THE HOLY SPIRIT.

A SERMON, BY JOSEPH TONGUE, OF HULL.

"Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."—John xvi. 7—11.

A most touching and deeply interesting scene is presented in this and the three preceding chapters. Jesus, seeing that death is closely approaching Him, collects His little band of disciples, eats with them the Passover, for an example of humility washes their feet, and in the depth of His compassion spreads over them the wings of His love, and calls them His friends. He, with a gentle hand (ver. 12), slightly draws the screen from the future, informing them that the time of His departure is at hand, and that the fiercest persecution and trials are awaiting them. "They shall," says He, "put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service." Now anguish takes hold of their spirits, and their hearts fill with sorrow. Jesus had often told them of the necessity of His sufferings, that He had "a baptism to be baptised with," even a baptism of blood, and must needs die; but they were dull in understanding, and were loth to believe these things. But now He tells them these things yet more plainly, and this harrows up their souls, and makes them "with grief run o'er." They look upon His going away as being all loss to them. But Jesus shows that instead of loss it will be gain. Notwithstanding all that is coming upon you, "I nevertheless tell you the truth, it is expedient for you," it is to your advantage—"that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you."

The expediency and even necessity of the departure of Christ, are clear for two reasons, one of which is the consequence of the other. 1. That the Comforter, the Holy Spirit, in His richest effusions, might be given to the church and the world. God, in His infinite wisdom, had so ordained that the fulness of the Spirit could not be given before Christ had "died for our sins." The atonement is the grand medium through which Divine benevolence reaches our fallen world, consequently it was only through the atonement the Spirit could be given. 2. That the purposes of redemption might be carried out. For, notwithstanding the sacrificial death of Christ, the salvation of man could not be accomplished without the all-important agency of the Holy Ghost.

The text directs our attention to the Personality and Work of the Holy Spirit.

### I. HIS PERSONALITY.

In no part of Scripture have we so much light given respecting the Holy Spirit as in this discourse of our Lord. Light comes not in scattered rays, but in a glorious flood, revealing the blessed Spirit as a Divine person, proceeding from the Father and the Son, sent into the world, and performing various offices upon the children of men.

We conceive that the impression which every unprejudiced mind must receive from reading the Scriptures is, that the Holy Spirit is a person. The passages that teach this are numerous and clear. They are, too, of different classes, so that if one class leaves any doubt, another may remove it. Some passages call Him by personal names, and designate Him by personal pronouns; some ascribe to Him personal acts; in some He speaks as a person, in others He is spoken to as a person; and in not a few, personal relations and personal qualities are, in unmistakable language, attributed to Him. Our text affords ground for two arguments in proof of His personality.

1. *He is called by a personal name, "the Comforter."* The Greek word *παράκλητος* translated Comforter, signifies a real person, "one who is invited;" "one who is called for to assist another;" "an advocate;" "a supporter," &c. This idea is borne out by the context. Everything that is said about the Comforter, either directly teaches, or at least implies, that He is a person; a person, too, who is distinct from the Father and the Son; for Jesus says, "*I will pray the Father, and He shall give you another Comforter.*" The word Comforter, as here used, is not the mere rhetorical clothing of something else. It cannot, without doing violence to Divine teaching, be stripped down to a mere personification of Divine power or Divine operation. For this is not the only place in Scripture (there are many others) where He is called by personal names. Dr. Cooke, after thoroughly searching the whole Bible, says, "We can confidently assert that in every instance where the word 'Holy Spirit' or 'Holy Ghost,' or 'Spirit of God,' or 'Spirit of Christ' is found, a real personal meaning is intended." He is designated by the personal pronouns "He" and "Him." Although we cannot base another argument on these, because they simply stand for the personal name which we have already considered, yet they tend to confirm what we have said. They give evidence that Comforter is of the masculine gender, and therefore impress the mind more deeply with the truth that He is a *person*.

2. *Personal acts are ascribed to Him.* Comforter implies action—the action of a person. He is spoken of as coming, and as reproving men, which imply His personality. Personal acts are frequently attributed to Him. He "moved upon the face of the waters," in the morning of the creation. "The Spirit of God hath made me." He "renews the face of the

earth." He, too, "hath garnished the heavens." He descended on the Saviour at His baptism; and came down mightily on the disciples on the day of Pentecost. "The Spirit said unto Philip, go near, and join thyself to this chariot." "The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them;" and they were "sent forth by the Holy Ghost." "The Spirit searcheth all things, yea, the deep things of God." He moved the prophets of old, inspired the apostles, renews our nature, dwells in the believer. The acts of teaching, guiding, making intercession, bearing witness, bestowing gifts, are ascribed to Him. If such acts do not shew His personality, we can conceive of none that could.

The Scriptures teach that the Holy Spirit may be acted upon—acted upon, too, in such a manner, that nothing but one who is distinct from the Father and the Son, could be acted upon. "I will send Him unto you," saith the Saviour. "Again, He says, "I will pray the Father, and He shall give you another Comforter \* \* even the Spirit of truth." God is spoken of as pouring out His Spirit upon man, as putting His Holy Spirit within man, as taking His Holy Spirit from man. Now there must be a distinction between Him who sends, and Him who is sent; between Him who gives, and Him who is given; between Him who takes away, and Him who is taken away; between Him that pours out, and Him that is poured out.\* To say that God sends Himself, gives Himself, takes away Himself, pours out Himself would be mere jargon. Distinction is thus clearly taught, a distinction which implies His personality.

He is also the object of the actions of men which could not, with any degree of propriety, be said to be done against any one but a real person. Peter said to Ananias, "Why hath Satan filled thine heart to lie unto the Holy Ghost?" It is written, "Grieve not the Holy Spirit of God." The prophet says, "They rebelled and vexed His Holy Spirit." Jesus said to the wicked blaspheming Jews, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him." Here the Holy Ghost is referred to on the same ground as the Son, and, therefore, if the passage teaches that the Son is a person, it teaches that the Holy Ghost is, too; yea, He must be to be capable of being blasphemed. We read of the Holy Ghost being resisted, and we are exhorted not to quench the Spirit. We might conceive of power being resisted, and of influence, melting and subduing influence being quenched; but who could conceive of anything except a real, distinct, and intelligent person being "grieved," "vexed," "lied unto," and "blasphemed?" More positive evidence we

\* See Stowell on "The Work of the Spirit"—page 55.



could not wish. Everthing essential to personality is ascribed to the Holy Ghost. Clearer language could not be employed in setting forth any truth than the Bible employs in setting forth this truth. To consider the many personal titles that are given to Him, the personal pronouns so frequently applied to Him, the great variety of personal acts attributed to Him, the acts committed against Him, acts necessarily implying His personality, and that He is Divine, and yet is distinct from the Father and the Son; to consider all these things is to bring the scattered rays of revelation to a focus, which should be sufficient to dazzle the eyes and stop the mouth of every gainsayer, and to constrain every inquirer after truth to acknowledge, "It is enough." We do not much wonder that sceptical philosophers should deny this truth, inasmuch as it is only in keeping with their general conduct; but when divines, so called, deny it, deny it not only in the face of God's word, but even impiously employ that word to support their denial, we do wonder, greatly wonder, and can only account for it on the Scriptural ground, that "the carnal mind is enmity against God," and "the heart is deceitful above all things and desperately wicked."

## II. THE WORK OF THE HOLY SPIRIT.

### 1. *In the Church.*

The Greek word translated Comforter, signifies much more, as we have already seen, than the translation expresses. "No single word in our language," says Albert Barnes, "expresses fully the sense of the original." It signifies,—

(1.) *That the Holy Spirit is a "Teacher" or "Guide."* The Saviour says, "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." These words were literally fulfilled in the apostles, and are, in a somewhat modified sense, in every disciple; for the Spirit frequently brings the truth with power to our remembrance, unfolding it to the understanding, making it to illuminate our minds, and shine down into our hearts,—thus enabling us to pursue the right way and stumble not, as do those that walk in the night. He is called "the Spirit of truth," because He is the great fountain of truth, the revealer of truth, the power of truth, the applier of truth, and because He "guides into all truth." John says, "the Spirit is truth." He testifies of Christ, glorifies Christ, takes of the things of Christ, and shews them unto us, reveals the atonement, unfolds the Saviour's love and makes known to us the Saviour's power. Without the Spirit we should be blind, being unable to see "the truth as it is Jesus," and should "stumble at noon-day as in the night."

(2.) *That the Spirit is an "Advocate."* (See 1 John ii. 1. *παράκλητος*, translated advocate.) He is the advocate of Jesus amongst men. He advocates the cause of Christianity, by giving efficiency and success to the efforts of the Church and power to the truth. Thus, though Jesus has gone away, the Holy Spirit is present to lead the

armies of Immanuel on in triumph against the common foe. He is *our Advocate*—our Advocate at the throne of grace. It is He who kindles up our devotion, makes our desires to burn and rise heavenwards, gives fervency to our prayers, and strength to our faith. He is in all our wrestlings with God, pleading in us and for us with such holy fervour and power and fulness of meaning as is unutterable. “For we know not what things we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”

(3.) *That the Spirit is a “Comforter.”* Jesus says, “I will not leave you comfortless,” I will send you another Comforter. The Christian drinks in consolation from the Spirit as from a river, receives from Him a “peace which passeth all understanding.” He has within himself a “kingdom of righteousness and peace and joy in the Holy Ghost.” “The love of God is shed abroad in the heart by the Holy Ghost, which is given unto us.” He gives us the assurance of pardon and acceptance with heaven. “The Spirit itself beareth witness with our spirit that we are the children of God.” He impresses the image of God upon our hearts, “seals” us with His own Divine signature “unto the day of redemption,” thereby giving us a meetness for heaven, and filling our souls with the joyful anticipation, that one day we shall pass through its gates. He lives in the soul of the believer as in a temple. Is ever present to cheer us on in the time of battle, to scatter the darkness in the dull and cloudy day, and let the warming, reviving rays of heaven into our hearts, to inspire us with confidence, and light up our prospects for eternity. O, how often He lifts us out of the midst of temptations, strugglings, and fears; fills our souls with joy, and brings heaven full into view. It is our privilege to have the temple of the soul filled with His presence, as the temple of old was filled with the glory of the Lord. The inspired Apostle says, “Be filled with the Spirit.” What unbounded consolation, what joy unspeakable is ours, through the Holy Ghost! It is His blessed will to raise us in the scale of holiness—to lift us up on the wings of perfect love to heavenly places in Christ Jesus; the land of Beulah, where the sun shines all the day long.

## 2. *The work of the Spirit in the world.*

The operations of the Spirit are not confined to the Church. He strove with sinners before the flood, and He strives with them now. He arrests the ungodly and struggles with the consciences of the unsaved. He sheds light into the dark understanding, and seeks to turn the attention to eternal objects, and directs the desires toward divine things. The Spirit is thus at work in the world. “He will,” says the text “reprove” or convince “*the world* of sin, of righteousness, and of judgment.”

(1.) *He will convince the world of sin.* Sin would not be seen and felt to exist as such, without the Spirit. It would be often fair in the eyes of man,

and many a crime would be counted a virtuous thing. It is so even now. Many fouled with guilt, wrap themselves in the filthy rags of their own righteousness, and send the proud prayer towards heaven, "God, I thank Thee that I am not as other men are." But the Spirit takes away the veil, brings the truth into close contact with the soul, and reveals to the sinner the foul depravity of his nature, and the number and magnitude of his sins. "He will convince of sin," says Jesus, "because they believe not on Me." He convinced the Jews of sin on this ground with tremendous force. Through unbelief they were so wilfully blind and stubborn, that they with fierce malignity slew the Messiah, nailing Him to the cross. And when the Holy Ghost descended upon them with such convincing power on the day of Pentecost, they were pricked in the heart, wrung with anguish, and they clustered around the Apostles, crying, "Men and brethren, what shall we do?" And even now the great condemning sin, is the sin of rejecting Christ. The Holy Spirit commonly reveals this to the conscience of the sinner, and so fills his soul with deep regret and cutting remorse. Herein is fulfilled that prophetic declaration, "And they shall look upon Me whom they have pierced, and mourn.

(2.) *He will convince the world of righteousness*—of the righteousness of Christ. The wicked Jews poured upon the holy head of Jesus the foulest charges, and finally crucified Him as the vilest of impostors. But He says, the Spirit shall convince the world of His righteousness, shall prove Him to be true, "because," says He, "I go to my Father." Here He refers to His resurrection, which is the great irresistible proof of His righteousness. An impostor could not rise from the dead and ascend to heaven. Though Jesus died amidst the fiendish hatred and calumny of His murderous enemies, yet the Spirit testifies of Him—shows His righteousness to men, and thus proves Him to be "both Lord and Christ." He does it by giving convincing force to the truth of His Word, by unfolding it vividly before the understanding. This truth, accompanied by the Holy Ghost, was to many of the Jews a dagger which pierced their spirits with anguish. And a view of the same truth, the righteousness of Christ, is often to the awakened sinner a distressing spectacle. He is brought to consider that his sins have been committed against a Saviour who is perfectly holy, purely love. He has sinned against spotless excellency, against the tenderest compassion, against Divine mercy in her loveliest and most melting forms. He thus sees his own sinfulness in the light of Christ's holiness, and cries "Behold I am vile; wherefore I abhor myself, and repent in dust and ashes."

(3.) *He will convince the world of judgment.* The judgments of God imply His justice. Through the Spirit the conviction of Divine justice frequently takes hold of the conscience with a powerful and an awakening grasp. Justice is seen in God's dealings with the Prince of this world.

Jesus, by dying for sinners, bruises Satan's head. Judgment in its most tremendous forms settles down upon the naked fiend, and by one stroke of Divine vengeance he is swept from his throne, and he and his forces have to retreat before the cross. This strikingly shadows forth the judgment of the last day. As God has found out his great enemy, so he shall find out all his enemies, and reward them that hate him. "The Lord Jesus Christ shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." Few truths visit the conscience of the sinner with more awakening force than those relating to the judgment. When the Holy Spirit depicts in fearful array the dread realities of that day, and lets the brightness of the judgment-seat glare, as it were, upon his soul, it frequently bows him down into the dust, whilst with intense earnestness he breathes the penitent's prayer, "God be merciful to me a sinner."

Such being the work of the Spirit, how unspeakably important is His presence to mankind. Think, therefore, of the greatness of the gift and of the consequent greatness of our responsibilities. God has not only given His Son to die for sinners, but He has also given us His Spirit to work upon the conscience of every man, and to seek to renew and save even the most vile.

Who of us has not felt His awakening influence? and who may not feel His saving power? Some of you feel His presence now. He works, and many of you know it. Upon the sinner and in the saint He works. He works under the faithful preaching of His word. He works when you are alone. He convinces the sinner, and he becomes almost or altogether persuaded to be a Christian. He enlightens, and quickens, and strengthens, and comforts the believer. Having the Comforter we have enough; we have rich supplies of Divine grace at hand. We have not to ascend into heaven to bring Him down from above, for He is nigh, even in our hearts. For "know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

The Holy Spirit being given to man, what responsibilities are ours. Our responsibilities increase with our advantages. It would by intelligent minds be deemed an unspeakable blessing, if we could escape eternal punishment, by devoting a probation of ten thousand years to the heart-sickening work of recounting our sins, and weeping over each of them tears of blood, or groping our way amidst serpents, and demons, and the maddening terrors of death, to the cross, or subduing the corruptions of our nature by subjecting ourselves to torture as acute as the flames of hell. Such a probation, viewed from the awful shores of eternity, would be hailed as a glorious boon. Under such circumstances we should be held responsible, and should expose ourselves to everlasting fire by neglecting salvation,

even at such a cost. Then what is our position now? We have much to do, but we have much help afforded. God has not rested satisfied with sending His angels to be ministering spirits to those who shall be heirs of salvation, but has sent the Holy Ghost to help us in every way we need, and that, too, at all times. So that being awakened, renewed, sanctified, and guided by Him through a short probation, we may in triumph reach the paradise of God, and swell the song of redemption in the kingdom of heaven. Praise God for the Comforter! Gloomy, and wretched, and hopeless would have been our pilgrimage here without the Comforter. But having Him in our hearts we can "rejoice with joy unspeakable and full of glory."

O ye, "upon whom the ends of the world are come," see your position; "exalted unto heaven," take heed and "quench not the Spirit," lest you be brought down to hell." But yield to His operations, and earnestly seek through the atonement to be saved by His power. It is for us to be zealous co-workers with the Spirit, and to yield forth abundantly all the fruit of the Spirit. O, my brethren, "beware of Him, obey His voice, and provoke Him not. For if we yield obedience to Him, He will be an enemy unto our enemies, and an adversary to our adversaries; He will go before us, and in spite of all our foes, will bring us into the promised land. Let each heart say, "Thou shalt guide me with Thy counsel, and afterwards receive me to glory." Amen.

## JUNIOR PREACHERS' DEPARTMENT.

### POWER IN THE PULPIT.

BY DR. FISH, OF AMERICA.

(Continued from page 673.)

#### III. THE MAN.

We now come to those conditions of pulpit power which pertain to the *man* himself—to his inner or essential being. It is common to suppose that eloquence is a thing to be put on, that it is an outward affair. No mistake could be greater. In impressive public address, it is not so much the mouth that speaks as the soul; not so much the manner as the sentiment and the thought which create the manner. The power consists in the action of the speaker's soul on the soul of the hearer. Longinus, after describing the sublime, tells us that this su-

blime is "the echo of inward greatness;" and hence we ought, says he, to "spare no pains to educate our souls to grandeur, and impregnate them, as it were, with generous and enlarged ideas." Style in writing is simply the inner being shewing itself externally—the sentiment and the thought becoming visible. And the same may be said of delivery. The elocutionist cannot make a preacher. The *man* must be made first. Behind what he can touch must be something to *beget* eloquence, or he might as well attempt to train an automaton. The foundation for

successful public speaking. then, lies in the man himself. *What is this foundation?*

*Goodness* must lie at the bottom. The word is used in a broad sense to include piety, and moral excellence, and uprightness. The ancients had a maxim that no one could be eloquent but a good man. "An orator," said Cato, the censor, to his son Marcus, "is a good man skilled in speaking." And we read in another of the ancients, "Every man speaks as he lives." "A minister's life," says an old divine, "is the life of his ministry." The explanation is obvious. Weight of character (depending on real goodness) gives weight to words; while supposed insincerity, and known inconsistency of conduct, neutralize all that one can say. To the minister of Christ, then, pre-eminently, should apply the principle of Pope's couplet upon Longinus:—

"His own example strengthens all his laws,  
And is himself the great sublime he draws."

*Knowledge* also lies at the base of pulpit power. How can one teach unless himself taught? How can he accomplish his persuasion without acquaintance with language, and its relation to thought, and a delicate perception of the laws of association, by which what is said shall suggest "that richer part of wisdom which must for ever remain unsaid?" A novice cannot even command respect. It is indispensable that a minister be well instructed in the Scriptures, and he should not be ignorant of the sciences. He should know men, too, as well as books. Many ministers are altogether too "bookish." They fail of influence from not knowing the material they have to operate upon. The heart of man must be interpreted, as well as the word of God, by him who would have power over an audience. He

must be thoroughly acquainted with human nature—must know the feelings of men of all classes and conditions, and all the springs of action, and avenues to the soul. He is the best preacher, says one whose own success ought to qualify him to speak, "who has the best knowledge of human nature—not of the philosophy of mind in the abstract, though that is important—but of the wants, the susceptibilities, the struggles, the temptations, the reasonings, the shifts of individual minds in regard to religion." So, also, should the preacher be able to scan the material world with a keen, discriminating eye. Mr. Spurgeon affords an example of the advantage of sensibility to the visible creation. Having occasion not long ago to prepare a sketch of his life, a note was addressed to him with this question: "Where were you educated?" To which he answered, "Nominally at divers schools in Newmarket; really by summer rambles, hard private studies, and close observation." And no one can read his sermons without seeing everywhere the fruits of those summer rambles and that close observation. The prayer of Elisha for his servant might most profitably be prayed over the head of many a scholarly man in the sacred office, or about to enter it, "Lord, open his eyes that he may see!" Of analyses, and criticisms, and propositions, and "doctrines beaten out by dialectic hammers," he is not ignorant; but he is wholly insensible to the glory that encompasses him, and, by consequence, but half-educated.

*Courage* in a preacher is necessary to pulpit power. It was when the people saw "the boldness of Peter and John" that they marvelled, and "took knowledge of them that they had been with Jesus." And Paul desired his

brethren to pray that he might open his mouth "boldly" in preaching the gospel. Our Master taught "with authority." Authority is inherent in truth. We expect one who knows he is in the right to speak with boldness; and Vinet, in his *Homiletics*, remarks, with truth, that the accent of authority is welcome to almost any one. We are prepossessed in favour of men who, in this world of uncertainty and perplexity, express themselves on a grave subject with confidence and command. Some preachers weaken their messages by an indecisive mode of statement, giving the impression that they are either careless, or timid, or half-persuaded. They qualify and guard everything, as if somebody would take exception. Instead of this, they should come saying, "We are the servants of the Most High! These are His words—not ours; and not one jot or tittle will we abate from them, nor give subjection to opposers, no, not for an hour!" Men dealt with thus fearlessly acknowledge the preacher's power. His courage energises and inlocks his thoughts, and gives to them decision, majesty, strength.

*Experience* is necessary to an impressive preacher. There are different ways of learning things. Some of our knowledge is intuitive, or ideal—a matter of pure reason. Some is speculative, gathered by deduction or inference. Some is the result of reading; some of instruction. But another kind, and quite different from all this, is that which we acquire by experience. And this knowledge is deepest and most actual. It is "burnt in," and becomes a part of our energies and powers. Now, preachers want this kind of knowledge. It is needful that they be able to say, "We have seen and felt; therefore we believe." "We speak that we do know, and testify

that we have seen." It is an old saying, that the wounded is the wounding heart. One always speaks most strongly of what he has felt. Indeed, in successful discourse, one cannot go much beyond that. When the preacher is ready to cry out with Elihu of old, "I am full of matter; the Spirit within me constraineth me; I will speak that I may be refreshed"—then look out for a torrent of irresistible utterance! Could Luther have been the giant he was in the conflict with hell, had he not felt beforehand the cogs of his terrible experience, striking him through and through, and well nigh tearing him asunder? He knew what he talked about. Those inward torments, compared with which the tortures of the stake were as nothing, were an essential part of his education. Hear what Bunyan says about the way he preached: "I preached what I felt; what smartingly I did feel; even that under which my poor soul did groan and tremble to astonishment. I went myself in chains to preach to them in chains; and carried that fire in my own conscience, that I persuaded them to be aware of." And it was equally true of the blissful experiences which he describes. To take an illustration outside the profession: Could Byron have described the pangs of an accusing conscience with such awful vividness as he has done in his writings, had he not known, in his own experience, that

"No ear can hear, no tongue can tell,  
The tortures of that inward hell?"

And could Baxter have written his "Saints' Rest" except for that long and weary sickness of his in a solitary chamber in Derbyshire? It was a transcript of his own heart, and hence it had, as he says, "the greatest force on the hearts of others" of all his writings. Hence we see that a minister must draw

from the depth of his own soul if he would have power in the pulpit. And this is why God lets so many candidates for the ministry struggle and suffer as they do. "It is of difficulties that miracles are born," says La Bruyere. And so God environs with inward and outward difficulties his young servants, that they may grow strong and know something for themselves! And this amazingly helps them to preach. Their discourses are apt to be woven and wrought out of a feeling heart, and to have definite points in them, and to come home to men's bosoms.

*Industriousness* lies at the base of pulpit power. We use it here as equivalent to hard study. Ordination does not bring omniscience. The pulpit has no magic to infuse wisdom. And previous culture is not a stock for a lifetime. One may have a transient popularity without study; but the cistern soon runs out, and the people get tired of drivelling and sediment. It is too late, now, to talk of God's helping those who do not help themselves. Though he made the beast of Balaam to speak, he will not countenance men in laziness. If he does not need our wisdom, he certainly does not our stupidity. It is an insult to God to go idly up and down all the week, (or all but Saturday!) and then on Sunday bring an offering to the Lord "which cost us nothing,"—"the blind, the lame, the sick,"—"a corrupt thing for sacrifice," and ask God's blessing upon it. How can such preaching have power? "Give attention to reading;" "study to show thyself approved," says Paul. Without this, a Samson in native talent will soon lose his

\* Live for your sermon; live in your sermon. Get some starling to cry, Sermon! sermon! sermon! The best discourses are the efflux of a man's best thoughts and feelings during the week.—*J. W. Alexander.*

locks. A strong preacher must keep his mental powers in working order; he must be a man of rigid, unremitted diligence; he must plough, and cross plough, and subsoil his own mind, that it may yield nourishment to other minds.†

*Sympathy* is an element of strength. We want to see a brother in one who undertakes to do us good: hence if a man is persuaded that you really love him, you can do almost anything with him. And sympathy is necessary to make one a man of his time. With all the allowance that ought to be made, there is much truth in the criticism of a foreign Review: "The pulpit is out of gear with the age; it is a piece of machinery wheeling away, apparently for the mere pleasure of wheeling, with its teeth fitting absolutely into nothing." There is not enough of the actual grappling of the pulpit upon society. It is too far away from the people. It does not speak enough of what concerns men, and meet them as it should, in their every-day living. It deals too much in dry theories and smooth abstractions. If those who stand in the pulpit were more skilful and ready to touch the plane of actual life in their preaching, and less given to "reaching vaguely after an indefinite something that very few can comprehend," the complaint that ministers "do not get hold of the people" were less frequently made. The preacher ought to be so much a man of his time, as really to feel the pulsations of the great heart of animated society throbbing in his own heart. Is it

† "If the minister labours not to increase his stock, he is the worst thief in the parish. It is wicked for a man trusted with the improving of orphans' estates to let them lie dead by him; much more for a minister not to improve his gifts, which I may call the town-stock given for the good of the souls of both rich and poor."—*Gurnall.*



reasonable to suppose that men intensely interested in their pursuits, and in daily occurrences, can be reached and influenced by preachers who know nothing (or care nothing) of what agitates the common heart; whose ideas, sympathies, instincts, bearings, all belong to the fossil period? The men who are to move this age, adopting the motto of the Roman actor, "I am a man, and whatever concerns man concerns me," must lock in with the age, and be every whit awake, and make the Gospel everywhere felt.

*Enthusiasm* is essential to power in the pulpit. Every eminent man is an enthusiast in his profession: he thinks there is no calling like it; and he who would not esteem it a self-degradation to exchange his pulpit for a throne, is not fit to fill a pulpit. Said the venerable William Carey, when the Rangoon government had placed his son in a dignified and important office, "My son is shrivelled from a missionary into an ambassador." The dignity and magnitude of the preacher's calling should so rise upon his vision as to shut out all else. He should live, and move, and have his being for one thing—to magnify his office, to fulfil his ministry. Thus enthusiastic, he cannot be tame. Handel caught the idea of one of his great choruses from the ring of a blacksmith's hammer and anvil. Talma, the tragedian, took a hint from the impassioned, but restrained conversation, of a group of men, which changed the entire style of theatric delivery. Chalmers riding on a stage-coach, and seeing the driver whip one of the horses to prevent his taking fright at an object in the distance, resolved the matter into a principle, and upon it developed his famous sermon on "The expulsive power of a new affection." These men were en-

thusiasts, each in his profession, and everything subserved their ends. And so it will be found with any minister who is thoroughly absorbed in his profession. He is learning out of the study as well as in the study. When he goes abroad to breathe God's sweet air, and survey his beautiful world; when he mingles in society, and watches what is going on in the world, he is adding to his stock of ideas. Everything is feeding the sources of eloquent thought. Like the bee, he is gathering honey wherever he rambles, to bring back to his pulpit hive. Each day of the week he is preparing to feed his flock, and not the least thing, in his reading or observation, that can add to the requisite material, is allowed to escape untreasured. Thus from a living enthusiasm he waxes strong.

*Earnestness*, an element closely allied to the latter, is also requisite. The earnest man is intent on carrying his point. He has an aim, and his hearers feel it when he comes in contact with them. It was this that wrung from the lips of Agrippa, "Almost thou persuadest me to be a Christian." It was this that extorted sighs, and sobs, and groans from men of all ranks when Loyola was preaching. Eminent orators are always earnest speakers. When Dr. Mason returned from Scotland, he was asked wherein lay Chalmers' strength. "In his blood-eearnestness," he replied. A simple Scotch woman's description of M'Cheyne's preaching told the secret of his effective appeals: "He preached as if he was dyin' a'most to have ye converted." What an increase of pulpit power if all preachers spoke with a like earnest purpose! We need men more like Christ, whose soul was all sensibility; more like Paul, who "travailed in birth again" for immortal souls; men after the stamp of good John Welsh—son-in-law

of John Knox—whose weeping would sometimes awaken his wife, and whose surprise he relieved by saying, "O woman, I have the souls of three thousand to answer for, and I know not how it is with many of them!" men who could say to their flocks with Rutherford, "My witness is above, that your heaven would be two heavens to me, and the salvation of you all as two salvations to me;" and with Brainerd, "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep, I dreamed of these things, and when I waked the first thing I thought of was this great work." A new day will dawn upon the churches, when, in answer to their prayers, a race of ministers thus earnest shall come into possession of their pulpits.

*Passion* is essential to the greatest effectiveness. Deep feeling is contagious. It melts and wins its way. Sermons from burning hearts set others on fire. One of the best definitions of eloquence is, "to have something to say and to burn to say it." If the eloquence of art be not the eloquence of the heart, it is of little worth. Sermons fabricated in the furnace are very different from sermons constructed with the cold chisel and file. Preaching should by no means be purely emotional; nor yet should it be purely intellectual. Paul will not be suspected of mental imbecility, nor of fanatical weakness; but mark what he said to the Ephesian elders: "Remember that by the space of three years I ceased not to warn every one of you, night and day, with tears." Let cold, heartless, "intellectual" preachers ponder this statement of Paul! It is manly to weep. It is a manifestation of the child-spirit, and all great men have the child-spirit in them. Quick sensibilities

are of immense value to a minister. They are "the electric fluid that pervades the region of the heart, throwing its subtle influence upon the springs of thought, and shooting its lightning through every channel." Other things being equal, a man's force in this world is always just in the ratio of the force of his heart. A full-hearted man is generally a powerful man. As a rule, no man can be a great preacher without great feeling. His message, like the dart of *Acestes*, must kindle as it is shot forth. Examine the past and the present, and the men of mark will be found to be men of the mighty heart. Let those, then, who would have power in the pulpit, aim at a high degree of subdued passion. Let them see that their altar-candle, besides being orthodox and straight, is made to burn; that their production, besides having body, has also soul; and in delivering it, let them be sure that the heart palpitates on the paper.\*

*Prayer* is necessary to pulpit power. It is said of *Pericles*, that he never ascended the rostrum without invoking the gods; much less should we without prayer. It was the deliberate opinion of an eminent minister, that even æsthetically considered, one hour of prayer is a better preparation for sermon-writing than a whole day of study. One cannot make an edifying sermon while the heart is motionless.

\* Says *Longinus*: "The heart is the source of all true eloquence." *Goethe* has thus paraphrased the thought:

"Persuasion, friend, comes not by toil or art;

Hard study never made the matter clearer;

'Tis the live fountain in the speaker's heart,

Sends forth the streams that melt the ravished hearer.

Would you then touch the heart, the only method known,

My worthy friend, is *first to have one of your own.*"

He must have the internal instruction of the Spirit, granted in answer to sincere supplication. "We will give ourselves to prayer, and to the ministry of the word," said the apostles. Prayer, as one argues from this passage, is one-half of a man's ministry; and it gives to the other half all its power and success. It is incredible how much of light, vigour, strength, sprightliness, will come to the mind from a few moments direct communion with God. Rightly spake Payson of ministers: "It is in the closet that the battle is lost or won."

*Faith* is essential to powerful preaching. "We believe," says Paul, "therefore we speak." He who believes implicitly, will feel deeply and speak forcibly. Chrysostom, to help him in composing sermons, imagined the communion rails around the pulpit crowded with listening angels. Charles Simeon kept the picture of the flaming Henry Martyn hanging in his study, that it might seem to say to him, "Be in earnest! don't trifle! don't trifle!" and the good Simeon would gently bow to the speaking picture, and say, "Yes, I will be in earnest; I will not trifle: for souls are perishing, and Jesus is to be glorified." But to the man of faith, there is present more than listening angels, or a sainted martyr, even the omniscient Master himself; and His voice is heard saying, "Be thou faithful! Work while the day lasts! Entreat with all long-suffering and tears!" And under its influence, how can he loiter? how can he preach but with the tenderest importunity? Summerfield, on his death-bed, exclaimed, "Oh, if I might be raised again, how could I preach! for *I have had a look into eternity!*" But faith affords such a look into eternity. Future things become present. The very surges of eternity seem beating against his study-

door. The Judge is actually coming! The worlds are burning! The heavens are departing! The throne is set! The books are open! The questions are being put—to him, and to his flock! and the angels are placing these on the right hand, those on the left! There is heaven with its rapturous songs, and myriads of shining ones; and there is hell, with its

"... groans that end not, and sighs  
That always sigh, and tears that ever  
weep,

And ever fall, but not in mercy's sight:"

and with all this before him, it is impossible to be unmoved. His spirit is stirred within him, and he exclaims, "No! these souls shall not commit suicide!" And, after first crying to God on his knees, he goes into his pulpit, and cries out to them; and there is nothing that is strong in argument, or sweet in entreaty, or thrilling in appeal, that he does not seize upon, and appropriate to his mighty theme. Thus does faith give him power.

*Holiness* is essential to pulpit power. This is placed last because most important. Our blessed Lord said to his apostles, "Ye shall receive power after that the Holy Ghost is come upon you;" and he gave command that, when he should be taken up from them, they "should not depart from Jerusalem, but wait for the promise of the Father." They were not qualified to preach until the Divine Spirit, in a special sense, had come upon them. Neither is any one. This alone can bring the preacher into such relations to God, and to men, and to his work, as will ensure success. The holy soul, only, is in close communication with the Almighty, whence all his help must come. "The secret of the Lord is with them that fear him, and he sheweth them his covenant." He who lies in God's bosom draws from "the hiding-place of his

power," both the wisdom to know, and the strength to wield, the word of truth. God teaches him the deep things of the kingdom, and clothes him with superhuman energy. Some can readily be recalled who have walked among us in other days, as burning and shining lights, because of their peculiar sanctity. In one sense, they were not learned and eloquent; in another sense they were. Their fellowship was with the Father and with his Son Jesus Christ, and they were most acceptable and useful preachers. Their sermons were fetched up from the depths of their souls. They were fresh and entertaining. Even the texts they quoted seemed new, from having been steeped in their own experience. And with what unction, and pathos, and subduing goodness they delivered their messages!

It is common to disparage the present as compared with the past; but still it is a question worthy of the most serious consideration, whether the holiness of the pulpit in other days can be found among ministers now. Is there a man living that would not name, as the first requisite to increased pulpit efficiency, "a new baptism of the Holy Ghost?"

How many men, now weak and common-place ministers, would become mighty in word and doctrine, if only "filled with the Holy Ghost!" The people would wonder at them, as if made anew. Much as they who preach need many things, they need nothing half so much as more communion with God, more sympathy with Christ. They are comparatively feeble as preachers, because feeble as Christians. Their lips are not touched with "the coal from the altar;" therefore, the hearts of the people do not "burn within" them.

Let it be remembered, then, especially by those coming to the

ministry, that the very first principle in the philosophy of doing good is to be good; that if one would have power in the pulpit, he must stand in the light of God's countenance, as the angel in John's vision stood in the sun. Let them be particularly watchful against a professional piety. It is easy to appear religious, to speak the language, and do the duties, and exhibit the feelings of religion, when it is merely *ex officio*, shadowy, mechanical. Awful thought, but true! Constant attention to religious subjects, and religious offices, is liable to induce insensibility. Professional duty becomes one's business, and spirituality in its performance is lost. Because engaged in holy things, the minister is esteemed holy; and he persuades himself that he is holy, and so lives on in this way, forgetting that a holy office does not make one holy;—forgetting that he may be spiritual in his pulpit, and not in his closet;—forgetting that he may be the keeper of others' vineyards, without keeping his own;—forgetting that it is easier to declaim against sins in others than to mortify them in himself;—aye, forgetting that he may be the instrument of grace to others, and yet himself be lost!

Let ministers take heed to these things. Let the startling language of Dr. Owen ring in their ears: "He that would go down to the pit in peace, let him obtain a great repute for religion; let him preach and labour to make others better than he is himself, and in the meantime neglect to humble his heart, to walk with God in a manifest holiness and usefulness; and he will not fail of his end." And these still more startling words from Swinnoek: "It is a doleful thing to fall into hell from under the pulpit; but, oh! how dreadful is it to drop thither out of it." Let

all who minister in holy things see to it that they are thoroughly honest men, without hypocrisy. Let them taste the word before they distribute it, and be able to say with the devoted Shepherd, "I have never preached a sermon to others, that I have not first preached to my own soul." In so doing, they shall magnify their

office. "Clothed with humility," "nourished up in the words of faith and sound doctrine," and "filled with all the fulness of God," it shall not be so much they that speak as Christ who dwelleth in them; and their words shall most surely be "with the demonstration of the Spirit, and with power."

## FAMILY DEPARTMENT.

### 1. HOME INTERCOURSE.

THE difficulties in our home intercourse spring very much from our ignorance of each other. The members of a household should, therefore, become acquainted with each other. This is not the unmeaning phrase it may at first seem. It is not an uncommon thing to find those living together intensely ignorant of each other. Whole families grow up in daily intercourse with each other, yet each as ignorant of each as if a hemisphere divided them. Have you never had a young person come to you and say, "I love to talk with you; somehow or other I cannot say these things to father or mother, but you understand me?" Is there not a deal of this alienation between the members of a household—this lack of home sympathy which sends the craving spirit abroad to utter confidences which ought to be home confidences? It seems to be taken for granted by parents, and brothers and sisters, that from the fact of sharing the same blood and dwelling under the same roof, they must be acquainted with each other. They think it necessary to study the character of other men, in order to get along with them; but they suppose the home requires nothing of this. Now the home is a miniature world. Within its four walls are brought together the widest

contrasts in endowment and attainment. There is every possible diversity in a family in the degrees of affection. The love of a brother for a sister is very unlike that of the sister for the brother; that of the child for the mother is very unlike his love for the father. Then there are diversities in character. The mature wisdom of the father differs from the tender affection of the mother. And among the children one is brave, another timid; one is enthusiastic, another doubting; one is thoughtful, another reckless; one overflows with humour, another is sedate. These and a thousand other differences appearing in one family are not incidents, but essential to the idea of a family. In a family you meet every variety of human character—the highest possible range of virtue, the strongest possible incentive to excellence brought into contrast and contact with almost all modes and causes of human disagreement, and these not by any perversion, but by a necessity, of which we need to be at all times aware. The family of but one sex or one pursuit, with no diversity of temper and disposition, is not a family.†

In the home intercourse, it should be remembered that each one has his place and his part. A happy and a pleasant home is an impossibility

where any one slights his duty. Home is not a place where you are to indulge your own fancies, or to be entertained by the rest. You have no right to sit down, listless and dull, and say, "Come, amuse me, and see how pleasant you can make home." You have no right to complain that home is ungenial, till you are sure you have tried your best to make it genial. The men who complain of homes are mostly those men whose dignity is offended at the bare suggestion that they have something to do towards making it pleasant. Home is not a mere place of entertainment, a sort of tavern, and he who turns to it for entertainment merely, deserves to be disappointed. Hast thou no-

thing to do, oh, man! but to throw thyself upon a sofa, or monopolise the easiest chair, and, holding back all thine own information, demand that wife and children amuse thee? Or wilt thou go moodily out to club or to business, declaring that thou wilt not stay where so little is done for thee? And shall the young man say, "My sisters do nothing to make home pleasant to me," when he has done nothing to make home pleasant to them? I do not think the different members of a home realise how much the pleasant, profitable intercourse of home depends on each; or how hard it is, when one and another hang back, for the rest to supply the deficiency. —*The Quiver*.

## 2. SEED LONG DORMANT, BUT NOT DEAD.

MOTHERS, when the iron is entering into your soul over some prodigal son, dear to you as your own life, take comfort amid your tears from the many and cheering instances in which, after long years of folly, the seed of early instruction has germinated at last, and brought forth fruit to eternal life. Here is one of those cases. A pious mother had a prodigal son. He was about to leave her and go to sea. As a last resource she placed a Bible in his chest, with a prayer to God for his blessing upon it. Year after year passed away, and nothing was heard of the wanderer; but the eye of his mother's God was upon him. A long time afterwards a clergyman was called to visit a dying

sailor, whom he found penitent and prepared for his momentous change. He had in his possession a Bible, which he said was given to him by a dying shipmate, who, expiring in the hope of the glory of God, gave it to him with his parting blessing. On the blank leaf was found written the name of John Marshall, the pious mother's prodigal son. He was the brother of Mrs. Isabella Graham, whose interesting memoirs have profited many readers. Courage, then, mothers. "In the morning sow thy seed, and in the evening withhold not thine hand; foe thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.—*Ibid*."

## MISCELLANIES.

### 1. A FINAL EFFORT FOR THE JUBILEE FUND.

DEAR EDITOR,—During the last few months, three questions have pressed on my mind with reference to the Jubilee,—1st. What has

been done? 2nd. What is now doing? and 3rd. What will be done by March 10th, 1863? The celebration of our Jubilee, we be-

lieve was looked upon as a joyful event by our societies generally. March 11th, 1860, was a memorable day with many thousands of our people; a day of great joy and general thanksgiving, of earnest prayer, and mighty faith. Our Minutes and Magazines had rung the bell, and given the notice to all (for be it remembered our Magazines, Minutes, and Almanacks, are our Connexional telegraph wires, and they send out the news in every direction at the same time. And our Telegraph Company is a very cheap one; we can have thousands of lines direct from London, every month for seven pence. Who would not take our cheap and excellent magazines?) Hence many thousands on that day clearly saw, gratefully felt, and truly said, "The Lord hath done great things for us, whereof we are glad." In many cases the joy was unspeakable; strong, deep, heavenly feeling rose into an ecstasy of spiritual delight, and there was no selfishness about it; all seemed to agree that while some had sown the good seed, and others had watered it, God had given the increase, and he should have the glory. The tree was evidently of God's right hand planting, or it would not have lived, grown, borne fruit, scattered seed, and been so productive as it has been. But was one day's excitement to a high state of feeling, one day's thanksgiving to God, sufficient for the great things He hath done for us? No; every day should do something at it—it should be a life-time work—nay, eternity itself will be too short to utter all his praise. But while much has been done, (and much praise is due to our God for past success,) yet there remains much more to be done, and deeply impressed with this fact, as the day commencing the Jubilee witnessed many fervent prayers, and strong cries, with

tears, for a larger outpouring of the Holy Spirit, so every day should more or less be a day of prayer and faith for the same things; for there really is yet a great work to be done. Whitening fields and brightening prospects, are opening out before us in every direction, immensely large and very numerous, and the spiritual sun is yet shining high and bright in the mid-heavens; and the Master is also saying, "Work while it is day." And we have been taught to sing,—

"Our rest is in heaven, our rest is not here."

As we have, then, much more land to cultivate, more seed to sow, and more sheaves to gather, millions more immortal souls to lead from Satan to Jesus, we need much Divine help, much of the Holy Spirit; we need it now, we need it always, and everywhere, and if our 141,185 members will cry to God in faith day and night for it, we shall have it, and this winter will witness a series of revivals which will result in the conversion of many thousands of souls to God, and that would help to swell the Jubilee joy into raptures again,—and the joy of heaven too—and the Jubilee will then close as happily as it began, and heaven and earth will say it was not celebrated in vain.

And now the question comes, what have we done during the Jubilee period, and what are we doing, in our free-will offerings to the Lord? Shall we close the Jubilee honourably in this respect? Has each member and friend of the Connexion brought such an offering to the Lord as they will not be ashamed of in the day of final account, such as will ensure from the Master, "Well done"? We have had many stirring addresses on the subject, the period for contributing has been lengthened, but will soon close. Hence

many a mind feels anxious about what has been done. We hope that all our friends who read the address in the large Magazine for December, 1860, page 727, by our late and highly esteemed editor, will read it again, and that those who have not read it will get to know its contents as speedily as possible. It is full of truthful statements, important questions, wise suggestions, and reasonable calculations. The question, "Is the sum too much?" has been asked in nearly 14,000 families, and yet we have not heard one person say it was too much; some have said it was too little. The dying hour, the judgment day, heaven and earth, reason, and piety; the past, the present, and the future, all with one voice seem to say it is not too much for God and for souls. Some have nobly done their part towards it, and shall others fail while they own it to be right and just? To such we say, God has been waiting fifty years for this special effort to extend his kingdom in this world, and now three more are given; and shall there be failure after all? If such persons had some special favour promised by some friend, would they have liked to wait fifty-three years for it, and then not to get it? They would not think much of such a friend. And what will God think of us? Some of our friends have thought that donations smaller than 10s. should have the donor's name published with them. We just remind our friends that the Jubilee offerings are thank-offerings for fifty years, and 10s. for fifty years is just 2½d. per year and 5d. over; and we do think that we have not a single friend that would wish his name to be published with any sum less than 2½d. per year. The people for whom the Jubilee was first established, and to whom it was made

a very great blessing, were required to sacrifice the whole produce of their land, not only every Jubilee year, but every seventh year. And did God intend his people to suffer by such a requirement? Did they really lose one year's crop by it? No; but they really gained one by it; and how? See Leviticus xxv. 20, 21, 22. God said, "I will command my blessing upon thee in the sixth year, and thy land shall bring forth fruit for three years." So that there was a year's labour of ploughing, sowing, and weeding, and the cost of a year's seed saved, a year's rest enjoyed, and yet a year's produce gained by it; for it is plain that they were dependent on the sixth year's produce for a part of the sixth year's consumption, and yet the eighth year's produce was not needed during that year, for the old store of the sixth year was to last until the ninth year. How wonderful! And this was the result of God's blessing. How important to have it. A few days ago the writer was collecting for a charitable object. A poor woman, without being asked, said, I will give you 2s., for I know God can send affliction, which is expensive, and if he sees fit, he can give us health. She acknowledged the Lord, and felt the importance of having his blessing. "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty."

And now, dear friends, as the Divine Being has sent us a good harvest, and has also blessed the Connexion so abundantly during its past history, and as we wish him to bless it still, and to make us a thousand times as many more as we are, and as this is our first Jubilee, and to many of us will be our last; and as it is important that we should have God's blessing



on ourselves and on our families, while we feel truly grateful to those friends who have contributed liberally to our Jubilee fund, we should like to see and take a part in a general and final effort during the next three months, for gathering up the fragments of Jubilee offerings, so that when the Jubilee period shall have closed, and its accounts have been published, it may be

seen that we have done something in some way worthy of the high position in which God has placed us, as a part of his militant church. Dear reader, what thou doest do quickly. JOHN BURROUGHS.

[We hope all our readers will give their serious and prayerful attention to this appropriate appeal.—EDITOR.]

## 2. TEMPERANCE IN ENGLISH DISSENTING COLLEGES.

At the Temperance Congress held lately in Exeter Hall, a paper on this subject was read by Mr. Robert Rae, secretary to the National Temperance League, from which we quote the following facts:—In the metropolis an association has been formed, entitled "The United Colleges Total Abstinence Society," which promises to be highly useful and effective. There are five colleges represented in this association. The students of each college hold occasional meetings, at which essays are read and discussions take place; and the whole meet together, once a year, to report progress, and encourage each other in the good work. The last yearly meeting was held a few months ago, at Regent's Park College, where there was a large attendance of students, and the success of the meeting was such as to cheer the hearts of all who feel interested in this movement. The secretary has favoured us with the following statistics of the position of total abstinence in the colleges named:—Number of students last session—Cheshunt, 20; Hackney, 22; Regent's Park, 40; New College, 50; Presbyterian College, 12; total 151. Total abstainers—Cheshunt, 14; Hackney, 15; Regent's Park, 14; New College, 22; Presbyterian College, 10; total 75. Additions this season—Cheshunt, 6; Hackney, 5; Re-

gent's Park, 7; New College, 6; Presbyterian College, 4; total 28. Left for the ministry since last report, professing total abstinence principles—Cheshunt, 2; Hackney, 1; Regent's Park, 4; New College, 2; total, 9. These figures are highly encouraging; and we are glad to be able to give similar facts relating to other colleges, from which we have obtained information. In the Wesleyan College at Richmond, for example, there were during last session upwards of sixty students, and of these we are assured on good authority that "at least one half—probably more"—were total abstainers.

At Didsbury, too, where there is a Wesleyan college with forty students, it is believed that one-half are abstainers; while in Mr. Spurgeon's College, at the Metropolitan Tabernacle, which is attended by thirty theological students, the number of abstainers is twelve or thirteen. In the provincial colleges, so far as we have been able to ascertain, the facts are of a similar character.

The Cavendish Theological College at Manchester, had during last session twenty-five students, of whom seventeen or eighteen were total abstainers; and at the Rotherham Independent College, there were twelve abstaining students out of a total of seventeen.

There is a private theological seminary at Bedford in connection with the Congregationalist denomination, which is attended by twenty students, of whom sixteen are abstainers.

In Wales the proportion is not so large as in other parts of the country.

At the Brecon Independent College, with thirty-four students, there

are at least twelve teetotalers; while at the Baptist College, Haverfordwest, only four of the twenty-seven students have declared themselves abstainers.

The Trevecca College is presided over by an abstainer, and eight or nine of the twelve students follow the example of their principal.

### 3. RELIGIOUS PERSECUTION.

ACCORDING to the calculations of some, about 200,000 Christian Protestants suffered death in seven years under Pope Julian; no less than 100,000 were massacred by the French in the space of three months; the Waldenses who perished, amounted to 1,000,000; within thirty years the Jesuits destroyed 900,000; under the Duke of Alva 26,000 were executed by the hangman; 159,000 by the Irish massa-

cre; besides the vast multitude of whom the world could never be particularly informed, who were proscribed, starved, burnt, assassinated, chained to the galleys for life, immured within the walls of the Bastille, or others of the Church and State prisons. According to some, the whole number of persons massacred since the rise of the Papacy, including the space of 1,400 years, amounts to 15,000,000.

## NOTICES OF PUBLICATIONS.

1. *The complete Works of Richard Sibbes, D.D.*, Master of Catherine Hall, Cambridge, Preacher of Gray's Inn, London. Edited with memoir, by the Rev. ALEXANDER B. GROSBART, Kinross.

Vol. II. containing Bowels Opened, or, a discovery of the near and dear love, Union and Communion between Christ and the Church; the Spouse, Her earnest desire after Christ—a breathing after God—the Returning Backslider—the marriage feast between Christ and His Church.

2. Vol. III. of the same; containing a commentary on the first chapters of the second Epistle to the Corinthians. Edinburgh: James Nichol, London: James Nisbet, & Co.; Dublin, Robertson.

THESE two respectable volumes are part of Nichol's Series of the Puritan Divines, and are deserving all the patronage bestowed on former volumes of the same series. It is difficult to speak in too favourable terms of the works before us, if we except certain Calvinistic notions, and, of course, certain quaint and now-a-days scarcely intelligible modes of expression. Sibbes was a writer of good

sound sense and vivid imagination, and, perhaps more than most Puritan writers, resembled the silver-tongued Jeremy Taylor in the Established Church. If our readers will make allowance for the times when he wrote, and for the defects above-named, they may derive much instruction and spiritual profit from a studious perusal of Sibbes' works. To our preachers especially they will be found a treasure, and they may be obtained through our own Book Room.

3. *A Series of Dissertations on the Doctrines of the Bible; forming a concise and comprehensive system of Christian Theology.* By JAMES GARNER, Minister of the Gospel. Third Edition, revised and enlarged. London: Davies, Sutton Street, Commercial Road, East, and may be had of all Primitive Methodist ministers and booksellers.

WE are glad to see that this valuable work has so soon reached a third edition, and we shall be still more glad if permitted to see a thirtieth. It was our privilege to read the work in MS., and we then expressed to the author our favourable

opinion of his production. A re-examination has only confirmed our former views. The author informs his readers that he has carefully corrected the work for this edition, and on various subjects he has considerably enlarged it, so that it is in all respects superior to either of the editions previously issued. A very ample table of contents is prefixed to the work, which renders it, as a book of reference, very valuable. The volume presents externally a respectable appearance, and is altogether worthy of the respected author, and the Connexion to which he has devoted his able and successful ministry. We very earnestly commend the volume to the prayerful and frequent perusal of our junior brethren in the ministry, and to all others who wish to have sound and scriptural views of the doctrines of the Gospel. A better text book for divinity students, especially among all the Methodist bodies, we cannot mention. Let all our libraries be speedily enriched by the addition of this inestimable book.

4. *Wilmshurst's Bible Exercises, or Scripture references, for schools and families.* Third Edition. Price One Shilling. London: Aylott and Son, 8, Paternoster Row.

As an exercise book for young people this is excellent. All the leading doctrines and facts of Scripture are introduced, and references are given to the most appropriate texts relating thereto. Questions are given for the purpose of exciting attention and stimulating to a diligent and frequent consultation of the sacred volume; and if young persons will devote their leisure moments to the work of mastering the interesting and important subjects thus brought before them, they will assuredly become wiser and better for so doing.

5. *Memoirs of Mrs. Elizabeth Fry; including a history of her labours in promoting the Reformation of female prisoners, and the improvement of British Seamen.* With a Biographical Sketch of her brother, J. J. Gurney, Esq. By the Rev. THOMAS TIMPSON. Second edition. Aylott and Son, Paternoster Row, London.

THE name of Elizabeth Fry has long been a household word among all classes of Christians in England and America. And when we say that this is a touching history of her wonderful career, we hardly need say more to interest the intelligent readers of our Magazine in the work. To all who want a portable life of one of the best of England's daughters, we say, procure the volume now before us. The

sketch of the life of Mr. Gurney enhances the value of the book.

6. *Meliora: a Quarterly Review of Social Science in its Ethical, Economical, Political, and Ameliorative Aspects.* October, 1862. One Shilling. London: Partridge, 9, Paternoster Row.

THE contents of the present number of MELIORA are, the History of British Journalism, Milton on Temperance, Bread and the Bakers, Workmen's Halls versus Public Houses, the Haunted House, International Temperance and Prohibition Convention, and Reviews of Books.

Lord Brougham has well described this Journal as "most ably conducted." And the present number is not inferior to its predecessors. There is a wide range of subjects, and a considerable variety in the handling thereof in this excellent Review. But on the whole we regard it as of equal merit to most of the six shilling quarterlies of the day. It has been a favourite with us from the beginning; and we are always glad to meet with it as it comes in our way in its successive numbers. To all temperance reformers it should be especially acceptable, and readers in general will find their account in perusing its instructive pages. Several of the papers of this number will be found of more than ordinary value, especially those on *Milton and Workmen's Halls*. We wish for the work enlarged success.

7. *The Future: an outline of Events predicted in the Holy Scriptures; being a revised edition of "Themes of thought in the Prophetic Page."* By the Rev. JOHN COX, author of "Our Great High Priest;" "Pre-millennial Manual;" "Divine Mercy;" &c., &c. London: Nisbet and Co., Ward and Co., and Partridge.

WE take it that this work is the production of a gentleman of piety and ability, but whose piety verges on fanaticism and whose ability is devoted to a somewhat questionable task. The Jews, in the time of our Lord, were on the tiptoe of expectation for a personal reign, and ever since the days of Origen there have been Christian writers who have laboured under the same delusion. Ever and anon they have been crying, "Lo here! and lo there!" forgetting very frequently that the kingdom of God is within us. The literal interpretation of texts that figuratively predict and describe the triumphs of the Gospel has led to enormous mistakes. The dates even when the Saviour should come in His glory, and ascend the throne of David, and begin His millennial reign upon the earth, have sometimes been confidently fixed, and

wonderful prognostications have been indulged in by these interpreters, preachers, and writers as to what scenes and events should accompany His appearing. But the touch of time has dissolved these fabrications of fancy, and the wheel of time has ground them to atoms. One wishes that men would learn that "secret things belong unto the Lord our God," and leave Him to reveal them in His own time and manner. If good people would give diligence to promote the faithful preaching of the plain truths of the Gospel, and the conversion of sinners to Christ, instead of rambling among the hills and valleys of morbid speculation, it would much more conduce to the advancement of the true triumphs of the Saviour, and the hastening of the period when "men shall be blessed in Him; and all nations shall call Him blessed." Faith, prayer and self-denying labour will bring a larger revenue of honour to Christ than all the loads of mystified speculations on the pre-millennial and post-millennial reign. There are some good things in this book, but on the whole we cannot recommend it to our readers, because we do not see that much good can result from its circulation. The author belongs to the class of writers who form what is called the pre-millennarian school.

8. *Hymns for Pastors and People.* By SAMUEL DUNN. London: Hamilton, Adams, and Co. 1862.

MANY persons will doubtless be surprised to meet Mr. Dunn in the new costume of a poet and hymnologist. We have been long acquainted with him as a Wesleyan Minister, and an author and editor of considerable ability; we have known him as a friend of Dr. A. Clarke, and other eminent men in the ranks of Methodism, and of nonconformity; we have also known him in connection with the Wesleyan Reform movement, as the colleague of Messrs. Everett and Griffith, and as one of the editors of the Wesleyan Banner; we have heard of him more recently as a congregational minister at Sheffield, and finally as the pastor of a Methodist Free Church, at Camborne, in Cornwall, but, we confess, we were taken by surprise when we found that he had at last become a poet. As a prose writer and especially as a controversialist, we seemed to be at home with him, but as a poet, the author of a new hymn book, we at first felt as if he were strange to us. But here he is notwithstanding. And unless we much mistake, he will be admired in his new capacity quite as much by the generation of God's people, as in any of his former ones. Many of these hymns, if they had

not come too late, might have graced the pages of our own book; and assuredly they would compare to no small advantage with many that occupy high ground in the psalmody of the Christian Churches in England generally. Many of the hymns have been composed on texts on which the author had preached, and the fervour of the pulpit is condensed and conserved within them. A great variety of subject, including doctrine, experience, and practice, will here be met with; and the author has evidently been more solicitous to develop the sense than merely to give the sound and rhythm of poetry. His hymns are sound in doctrine, clear in expression, and, on the whole, symmetrical in construction. With great pleasure we commend them to the lovers of evangelical psalmody, both in our own Churches and in all others in the land.

9. *Two Lectures on the Wesleyan Hymn Book, with Tabulated Appendix of the Hymns and their respective Authors.* By the Rev. JOSEPH HEATON. Published by request. London: John Mason, 66, Paternoster Row. 1862. Price Sixpence.

WHAT a mass of instruction and interest does the above title indicate! Here within the compass of some sixty-four pages, we have biography, criticism, divinity, poetry, history, and archæology. Without pronouncing the author always correct, we may venture to assert that the information he has so liberally and eloquently supplied, is generally reliable, and the criticisms in which he has indulged, are for the most part judicious and sound. The lectures were delivered to Wesleyan congregations in Birmingham, and are very properly, at the request of those who heard them, given to the public through the press. Any one wishful to possess a fund of interesting intelligence regarding the Wesleyan collection of hymns, will do well to spend sixpence on these lectures.

10. *Family Prayers for Morning and Evening use, and for various special occasions; with others for children and young persons.* By the Rev. JOHN SWETE, D.D., Minister of the Orphan Asylum Chapel, Bristol. Twelfth edition. London: Aylott and Son, 8, Paternoster Row. 1862.

If any of our readers need "aids to devotion," this is the book for them. Scriptural, and sweet, are these prayers. They may be profitably read by those who would not like to use forms of prayer in prayer.

11. *The City of the Great King*. London: F. Algar, 11, Clement's Lane, City, 1862.

THIS is an anonymous work in blank verse. But there is the ring of the genuine coin in it. It reminds us of Pollok, though we may not say it equals him. But our readers may take our word for it the book will well repay perusal. Some heavy hits are bestowed on the Papal Church, and all establishments come in for a share. True Christianity, however, is the author's pride, and the Church of the living God the city to which he belongs, and whose praises he sings. We cordially recommend to all lovers of genuine Christian poetry the perusal of this book.

12. *Confessions of a convert from Baptism in water to Baptism with water*. Third Edition. London: John Snow, 35, Paternoster Row.

THIS convert is no mere neophyte. He is a disciple of some advancement. His book has won for itself a name and a place. The *third edition* is a good credential. The author is not unacquainted with the fact that Edwards, Ewing, Wardlaw, Thorn, Halley, and Godwin, have discussed the questions involved in the aqueous controversy: but he rightly judges that for the multitude something more portable is necessary. And this he has supplied. Perhaps he might not be aware of the existence of the volume of the Rev. T. Mills, of the Methodist New Connexion, nor of the pamphlet of the Rev. W. Garner in our own; but whether he was or not, he has done well in adding his own "Confessions" to the previous works on the subject. We suppose that some of our readers may still have occasion to ponder the question whether *Baptism in water* or *Baptism with water* be the more scriptural; and if so, we commend them to these clever and candid confessions. A few hours devoted to the study of this and kindred works, might save many a young person, and some old ones, a good deal of unnecessary mental disquietude. Let all who wish for light on the subject of Baptism, besides consulting the Scriptures for themselves—which is the best course to be adopted—betake themselves also to the depositions of this anonymous but able author.

13. *The A B C Church and Chapel Directory; and Visitor's guide book*: showing the places where, the times when, and the ministers by whom the Gospel is preached in London and its suburbs. London: W. Kent. Twopence.

A HAPPY idea, pretty well developed. We could wish that the next edition should

be carefully revised, and some items of intelligence, required by the title, more correctly given. On the whole, this little work supplies a felt want, and must be highly acceptable to many persons.

14. *Our Habits, Influence, and Responsibilities*. A Lecture delivered before the Young Men's Christian Association, in the Town Hall, Oxford. By W. BATEMAN. Price Threepence. Liverpool: J. Looney, South John Street, and the Author, 33, Bold Street; London: R. Davies, Primitive Methodist Book Room.

THE author of this interesting and instructive lecture is the son of Mr. Thomas Bateman, so well known in the Primitive Methodist Connexion, and himself, we believe, a useful local preacher in the Liverpool Circuit. The lecture was delivered originally, as stated on the title page, in the Oxford Town Hall, when the author was a resident in that ancient city. It has subsequently been prepared for the press at the solicitation of friends, and should any profits accrue, they will be devoted to the aid of certain chapels in the neighbourhood of Liverpool. We give the lecture our hearty recommendation, and hope the talented author will have the pleasure of learning that it has an extensive sale and does great good. To all young men we especially commend it.

15. *The American War*. By NEWMAN HALL. A Lecture to Working Men, delivered in London, October 20th, 1862. London: James Nisbet and Co., Berners Street; John Snow, Paternoster Row. Price Threepence.

NEWMAN HALL is so well known as a preacher and a writer, that anything from his pen is sure to command attention. The present lecture relates to a subject in which the civilized world is now deeply interested; and we rejoice to find Mr. Hall's views are so Christian and philanthropic. Certain English journalists and other parties have lately excited our astonishment and indignation by the sympathy they have shewn with the slaveholding interest in America, and we feel refreshed to meet with such an expression of enlightened sentiment in relation to this absorbing question, and the state of affairs among our American cousins, as this excellent lecture contains. Let all who wish to see the naked truth, and to ascertain what the best minds among Englishmen think on the subject of the American war, and that black root from which it springs, read Mr. Hall's timely and able lecture.

16. *Old Jonathan*, Nos. 77 and 79. London: Collingridge. One Penny each.

"OLD JONATHAN" holds on "the even tenor of his way;" and with a cheerful face, that contrasts strongly, just now, with that of "Brother Jonathan," he has always a kind word for us. The engravings are good, and the paper and letter press worthy of Mr. Collingridge's City Press. To our young friends of both sexes, "Old Jonathan" must be heartily welcome. To those who do not enjoy the friendship of "Jonathan," it may suffice to say he belongs to the same class as the "British Workman" and the "Band of Hope Review." The more of such publications for the old and young among the industrious workers of good old England the better.

17. *Modern Atheism and the Bible*. Report of the Discussion between the Rev. W. Barker, Minister of Church Street Chapel, Blackfriars, and "Iconoclast," Editor of the "National Reformer;" held at Cowper Street School Room, City Road, London, in the month of September, 1862. London: Ward and Co., 27, Paternoster Row. Price One Shilling and Threepence.

"**ICONOCLAST**," *alias* "The Image Breaker," *alias* Charles Bradlaugh, has here met with an antagonist worthy of his blade. Mr. Barker is a talented Baptist minister, formerly of Blackburn and of Halifax, now of London. He felt himself called upon to do what it scarcely becomes any ordinary mortal to do, to enter the arena of controversy with this vaunting secularist or atheist. Mr. Brewin Grant has always seemed to us to be the best man to deal with these secularists, and we rather regret that he has recently given them up to the hardness of their hearts and the softness of their heads. But Mr. Barker has acquitted himself in this case second to no one, except Mr. Grant. All who wish to know how a talented man can deal with these rampant atheists, may read this discussion to advantage.

18. *The Liberator: June to October, 1862*. London: Houlston and Wright. Price Twopence each monthly number.

As usual, full of pointed and powerful papers on the evils growing out of the establishment of the Episcopal Church. Read, mark, learn, and inwardly digest.

## HOME RELIGIOUS INTELLIGENCE.

### WORK OF GOD.

1. CHIPPING NORTON BRANCH, WITNEY CIRCUIT.—Recently we have been favoured with a gracious outpouring of the Holy Spirit in some parts of this branch.

A village, called Swarford, where many unsuccessful efforts have been made by our people to arouse, enlighten, and elevate its inhabitants; has now become a place of importance among us. Many of the people have been brought under the influence of Divine truth, and to drink of the pure river of Divine grace.

Within the last three months a church of sixteen members has been established, and the work is gloriously advancing, and there appears to be every prospect of its continuance.

Little Fen, a village where our society has been in a feeble and

declining state for many years, God has also graciously visited by a rich baptism of the Holy Ghost; consequently the members have been aroused to their duty, and the mighty engine of all prayer set at work, so that at a camp-meeting, held June 8th, the Word of God, like a "hammer" broke, like a "fire" burned, and like a "ploughshare" turned up the fallow ground of the hearts of sinners, and a cry for pardoning mercy was heard, both from young and old; and before the meeting terminated many were enabled to rejoice in God's salvation, and to testify to the fact that "Christ has power on earth to forgive sins." Here we have joined nearly twenty to the Society, and the converting work is auspiciously progressing.

Wigginton, where our people

have for years tried, (but without success,) to form a society, has just felt "the dropping of a shower from above." Thank God, the spring of spiritual life and glory has burst forth among the people, and rich grapes from the land of promise have fallen, for here we have succeeded in establishing a society of sixteen members. Also at South Newington and Barton camp-meetings several obtained mercy, and returned home rejoicing in God.

EDWARD ALFORD.

2. **BIRKENHEAD CIRCUIT, CAMPERDOWN STREET.**—Sermons for the school were preached here by the writer, on July 20th, when upwards of six guineas were collected, being in advance of any previous year.

*South Tranmere*; after preaching here on July 27, three souls were converted to God; this has long been a station for Primitive Methodism, and under the superintendency of Brother T. Jobling a chapel was erected in 1846, at a cost of £358, towards which £158 were raised at the time. Not a bad start this, but from various causes there has been no reduction since. Recently there have been vigorous efforts made to establish an annual field tea-meeting for the above desirable object, and on July 28th the second was held in a field at Bebbington, belonging to Mr. J. Thomas, a local preacher and trustee with us. To insure success, bills, announcing the meeting had been freely circulated, hopes expressed and prayers offered for a fine day; in this we were favoured, and at the appointed time help from various quarters began to arrive, among which we had a goodly import from Liverpool. About 600 took tea, the total number on the ground, after tea, must have been about 3,000.

A goodly company then engaged in camp meeting style holding a religious service, at which plain and pointed exhortations were given by J. Matheson, Esq., of Poulton, Rev. — Stainton of Huddersfield, Brothers Crompton and Bateman, of Liverpool Circuit, and the writer; our best thanks are due to Mr. Isherwood, our Liverpool friends, and all who contributed to make the evening one of profitable entertainment, the pecuniary profits of which are £12 2s.

*Seacombe*; a good work has been going on here for some time, and many have given themselves to Christ.

HOPEFULL.

3. **WYEMOUTH MISSION.**—We have recently held some excellent camp-meetings in this station.

At *Portland*, July 27th, 1862, the Rev. J. Rackham preached in the chapel at half-past six o'clock in the morning. At nine o'clock we met for prayer, and after having spent about half-an-hour in invoking the blessing of God on the efforts we were going to put forth, we processioned through the streets, in different parts of which prayers were offered to God, and addresses delivered to the people. Six sermons were preached on the camp-ground during the day. At half-past five o'clock in the evening, a sermon was preached in the open air near the chapel, by T. Lane. Subsequently we retired to the chapel, and held a lovefeast and a prayer meeting. The congregations on the camp ground were large; the influence which attended the word was mighty, the lovefeast was a powerful one, and one soul cried for mercy, and several were deeply impressed, and felt they were sinners.

At *Dorchester*, August 3rd, we commenced by prayer; afterwards we sang the praises of God through the streets, informed the people

that we were going to heaven, and invited them to come with us, assuring them that Christ is a willing and an able Saviour, and that if they would come to Him, He would make them happy. Eight sermons were preached during the day; the congregations were very good, the blessing of God was imparted, and at the prayer-meeting, which was held at night, subsequently to the lovefeast, four cried for mercy, three of whom were made happy through believing in Jesus. At this place we have opposition to encounter, but our trust is in the Lord. He has blessed us with six increase of members for the quarter.

At *Weymouth*, August 10th, we met in the chapel at eight o'clock, A.M., and held a prayer meeting till nine. And then we sang through the town, in our usual manner. Several addresses were delivered at various parts, prayers were also offered up to the God of all grace, for an outpouring of His Holy Spirit; five sermons were preached on the camp field. At six o'clock we held a lovefeast, after the lovefeast we held a very powerful prayer meeting. One poor sinner bowed before that Saviour who is rich in mercy, and she has since identified herself with us.

At *Piddletown*, August 24th. Here we walked through the village, singing, "Hark the Gospel news is sounding," &c. In course of processioning two or three engaged in prayer. The writer gave two addresses to the people. Six sermons were delivered at the camp ground, and a very gracious influence was felt during the day, especially at the lovefeast in the evening, which was held in the open air. T. LANE.

4. LUTON CIRCUIT.—Dear Editor, Having been repeatedly and urgently solicited by the officials and

friends to send you a few lines on my humble labours in this circuit during the last four years, I at length comply.

And I must at once acknowledge that the success which has crowned my ministrations, &c., is owing greatly to the kind co-operation of the local brethren, the circuit officials, the Sunday-school teachers, the generosity of the Christian public, and the smile and blessing of Almighty God.

In chapel matters our first undertaking was at Sharpenhoe, where a new chapel was built at a cost of £140, of which the friends raised £50. We then enlarged Toddington chapel, which cost £90, and we raised £85. Trowley Bottom was considerably improved at an outlay of £19, all paid; we then built a small chapel at Bendish, which cost £80, toward which was raised £30. Stanbridge chapel was rebuilt for the sum of £170, and about £70 was realized. At Luton spacious galleries were erected, at a cost of £404, the whole of which was paid; and last year large jubilee school-rooms were erected, capable of accommodating more than six hundred children; the cost was about £465, and the friends raised £165; since then we have held a bazaar which came off last April, and brought a clear balance of £110 to the trust fund. On the 18th of April last, the foundation stone was laid for a beautiful little chapel at Houghton Regis, which will cost about £400, the friends are doing nobly for this undertaking. The Dunstable friends have also been up and doing, and during the past year have raised more than £120 for chapel purposes; and at the time I was leaving the station they were busily making preparations for the laying of a foundation stone of a magnificent edifice to cost some eight or nine hundred pounds. May God prosper their



arduous but glorious toils. Last but not least about 260 souls were added to our society during the four years. And on Sunday, July

6th, I preached my farewell sermon to more than a thousand hearers. Farewell.

J. PHILLIPS.

### MISSIONARY SERVICES.

1. EDINBURGH MISSION.—Dear Editor,—We have just celebrated our missionary anniversary. The Rev. James Fleetwood, of Glasgow, preached two powerful sermons to large and attentive congregations, on Sunday, August 31st; and on the following day a missionary meeting was held in Richmond-place Congregational chapel, kindly lent for the occasion. The Rev. Thomas Guthrie, D.D., Moderator of the Free Church Assembly, took the chair, and delivered an interesting speech. The meeting was also addressed by Rev. W. Pusford (Independent); Rev. J. Watson (Baptist); Rev. T. Cochrane (Free Church); Rev. J. Fleetwood (deputation); and the writer. We are unable to give your readers an account of the exact amount realized, as several subscriptions are not yet got in, but the amount already obtained is £14 13s. 1d., being nearly double the sum realized last year. This is considered by our people to have been the best missionary anni-

versary ever held in this city. We give God the glory. J. VAUGHAN.

2. LISKEARD MISSION.—Dear Editor,—On Sunday, October 5th, 1862, missionary sermons were preached at Liskeard, by the Rev. G. Doe, of Taunton; at Henwood and Cheesewring railway, by Mr. M. Gay, and the writer; at Tremar, by Mr. R. Olver; and at Roseland-vale, by Mr. H. Hawkey. On the five following days, missionary meetings were held at the above-named places. The congregations were large, respectable, and attentive; the speeches were full of energy and power, and the people were pleased and profited. At Liskeard, A. Hingston, the mayor, presided; at Henwood, an influential gentleman connected with the Wesleyan Methodists. The proceeds of this very interesting course of missionary meetings amounted to £7 3s. 10d., being nearly double the amount raised last year.

J. STARR.

### SCHOOL SERVICES.

1. LEAMINGTON.—On Sunday, July 20th, 1862, commenced one of the most interesting anniversaries ever held in connection with our cause in this town; two sermons were preached by Mr. G. Jackson; one at eleven A.M., and the other at half-past six P.M. In the afternoon at three o'clock an address was given by J. Green, Esq., to parents and teachers. On Monday the 21st, a tea meeting took place, at the close of which a public meeting was held, when addresses were delivered by Messrs. Garner

and E. Young; the chair being occupied by J. Hitchman, Esq. Suitable pieces and dialogues were recited by the children. The amount raised at the services was £4 10s.

G. WALLIS.

2. WEST LUTTON, DRIFFIELD CIRCUIT.—Some few months ago our society at West Lutton commenced a Sabbath school; the school has prospered, and the number of scholars continues to increase. A short time ago a public tea for the benefit of the school was provided

and served, and after tea a public meeting of an enthusiastic character was held. Great excitement was created in favour of a work-day school. The distance of the village from such an institution, and the great number of children needing instruction, show the necessity of a work-day school being originated here. The thought was realized, and now it is likely very soon to become a solid fact. Here we have among us a hearty son of Vulcan, a man not very large in stature, but one who has both head and heart; and one whose wife is no hindrance but a helpmeet indeed for him. He has turned his attention to the subject. Not allowing the excitement to subside which was created at the Sabbath-school anniversary, but acting on the motto of his craft, and striking while the iron is hot, he is influencing the public mind favourably, and has realized already the sum of £40 4s. 1½d. July 21st a great public tea was served in Mr. Bell's show room, and after tea a public meeting was held in his yard, in the open air, because a room large enough to hold the audience could not be obtained. Mr. Robson, of Hull, presided. The speakers were the Revs. J. Bootland, of Malton; and T. Greenbury and J. Wood, of Scarborough. They did good execution, wielding most effectually the weapons of logic and oratory. That the friends at West Lutton may prosper in their undertaking, and that the time may soon come when every Primitive Methodist Society may have the necessary appendage of a Sabbath and a work-day school is the prayer of

E. TYAS.

3. LAMBLEY, NOTTINGHAM SECOND CIRCUIT.—On Lord's-day, July 20th, 1862, two services in behalf of the above school were conducted by the Rev. J. Dicken-

son, of the Nottingham Second Circuit; in the afternoon at half-past two, and in the evening at six o'clock. The chapel, on former occasions being too small, a large tent kindly lent for the occasion, was set up, and we are glad to say that nearly 400 were under its covering at the evening service. The pieces and dialogues recited by the children at each service, interspersed with hymns suitable for the occasion gave great satisfaction. Collections were made amounting to £5 16s. 10d. —£2 12s. 3½d. in advance of last year. On Monday, July 21st, the children, with the teachers and friends, processioned in the village, singing at suitable places, and at five o'clock a public tea was provided in the tent for the friends of the institution, when about 120 availed themselves of the opportunity of attending. The children were addressed by Rev. J. Dickenson, Mr. Blatch (Independent), and Mr. Stathom; and thus closed one of the best anniversaries ever witnessed in Lambley.

W. ANCOTT.

4. LINSLADE, LEIGHTON BUZZARD STATION.—Dear Brother Antliff—About twelve months since we sent an account to the magazine of the opening services of our new chapel at this place; we now supply you with a short account of the first anniversary of our Sabbath school. On Sunday, July 20th, three sermons were preached by the Rev. W. Birks, the newly appointed minister to this the Leighton Buzzard Station. The congregations were large and the influence of the Holy Spirit was felt. On the following day at two o'clock the children and teachers processioned through the place, singing at different points some of their pieces, headed by a beautiful new banner. At three o'clock the children took tea with their teachers, and after-

wards retired to a field provided for them. At four o'clock about 130 adults took tea. At six o'clock the friends assembled to witness the examination of the children of the day-school, which gave great satisfaction to all present. At seven we opened the public meeting; J. Wilson took the chair, and addresses

were delivered by Messrs. Birks, Butler, Bradley, and Denchfield. The school numbers fifty-two girls and sixty-four boys. The proceeds of the anniversary are £6; and considering the school is in its infancy, having been established but nine months, we thank God and take courage. J. WILSON.

## LAYING FOUNDATION STONES.

1. BARNINGHAM, THETFORD CIRCUI.—At this village our people opened a mission, twelve or thirteen years since, and although the good seed sown at that time did not immediately spring up and produce visible fruit on any very extensive scale, it seemed, nevertheless, to have taken root, and we are now constrained to say, "What hath God wrought!" For several years past the society and congregations have been exceedingly inconvenienced from the want of a suitable place to worship in; and, although repeated attempts have been made to obtain a piece of land for building purposes, all such efforts have, until of late, been fruitless. For the last two or three years, during the spring and summer months, the society has been accustomed to worship in two different barns, kindly lent by a gentleman of whose generosity and kindness we wish to speak in the highest terms, while during the winter we have been compelled to conduct the services in a cottage, and by these means our congregations have from time to time decreased more than fifty per cent. The recurrence of such disadvantageous circumstances in the future we were determined to prevent, if possible. At length an application being made to a lady who lived at a distance for a site of land, she wrote to say she "was not inclined to sell a small piece, but would dispose of a whole field containing four acres," and, in order to "force

the blockade," the writer, on his own responsibility, accepted it at the price at which it was offered. Now we found ourselves on safe ground, and felt disposed as soon as possible to build. After preaching one evening, the writer stopped the whole congregation and told them (the thing having till now been kept almost entirely a secret) that if they felt themselves able to carry out the measure they might have a chapel as large as the "Metropolitan Tabernacle." This news fell on their ear like a thunder-clap, producing very pleasurable sensations, and soon nearly thirty pounds were promised towards carrying out the enterprise. On Monday, July 28th, the foundation of the temple was laid, when the Rev. Morgan Lloyd (Independent) preached an excellent sermon from the words, "And I, if I be lifted up, will draw all men unto me."

After the sermon, a number of friends laid a brick in the building, accompanied with donations varying from a sovereign to a sixpence, the total of which amounted to £7 10s. Od. After this a public tea was partaken of by 140 persons, who felt themselves highly delighted with what was going on. A public meeting was afterwards held, addressed by brothers T. Goodwin (chairman), Frost, Addison, and Alderton, Rev. M. Lloyd, J. Kemish, and the writer. The amount raised as profits of tea and collections amounted to £16, which

we think exceedingly good. Many thanks are due to the friends who provided trays gratis, for the tea, who gave liberal donations, and who are trying in other ways to bring this much desired object to a happy issue. May they all share at last in the eternal blessedness awaiting them above the skies, is the prayer of JOHN ALLISON.

2. WESTBROMWICH SQUARE, WESTBROMWICH CIRCUIT. — For many years our preaching services were conducted in a house, and latterly in a rented chapel, which was much too small, and the cry was, give us room that we may dwell. Earnest prayer was made that a more suitable place might be secured, on which to erect a house for God. At length the opening appeared, and ground was secured for £60; and on Monday, July 21st, the foundation stone was laid by John Lees, Esq., of Hill-Top. The day was fine and everything favourable. At one o'clock the sabbath school children, teachers, and friends, met to form a procession. All the children carried flags and banners, and on moving they commenced singing,—

"Praise ye the Lord, 'tis good to raise," &c. We proceeded through Hill-Top and Gold's Green, returning with a very large number of gentlemen and friends to the site on which the chapel was to be erected. The following gentlemen very kindly took part in the ceremony: Thomas Davis, J. Grise, C. Bloomer, J. J. Bowater, W. Hodgkins, S. Lees, Esqs.; Revs. J. Morton, R. Jukes, M. Nicholas, S. Sanders, R. Jones, and E. Burton; and at least a thousand people were present, full of interest, and greatly profited. Mr. Lees gave a most excellent address, in which he remarked that he hoped when the chapel was finished it would at once be paid for; and went on to show how it may be

done. A collection was made amounting to the noble sum of £50, £26 of which were given by Mr. Lees. Excellent addresses were delivered by the other gentlemen named. The Doxology, and prayer by Rev. R. Jones, closed this service. Before dismissing the children a supply of buns, given by Mr. Lees, was distributed by Miss Lees to the children of the school. The company now moved away to the Wesleyan school-room, Hill-Top, (very kindly lent for the occasion), where about 500 sat down to tea, after which the chair was taken by John Lees, Esq., and addresses were given by Revs. J. Morton, R. Jukes, R. Jones, M. Nicholas, S. Sanders, S. Lees, J. Grice and Thos. Davis, Esqs. The latter gentleman very kindly gave an additional £5 towards the chapel. I may add that the sympathy and help of our Wesleyan friends has surpassed all I ever saw. May God ever bless them, and make the chapel, when built, the birth-place of thousands. Amen. MAURICE NICHOLAS.

3. DUNSTABLE.—We have been for some time past in want of increased accommodation for our congregation and Sunday school scholars at Dunstable. Efforts have been put forth to secure this, and on Sunday, July 13, 1862, sermons preparatory to stone-laying were preached by Rev. W. Harland to attentive and delighted audiences. Monday, 14th July, the day appointed to lay the stone, was one of great expectation and anxiety to our friends. A procession was formed by the friends, headed by the Revs. W. Harland, G. Lamb, J. Langham, and J. Fuller, followed up by local preachers, members, and the sabbath school scholars. The Rev. W. Harland, after singing and prayer, delivered an enlivening and thrilling address to the vast assembly; after which Mr. H. Twelveteen, of

London, laid the foundation stone ; and upon the stone he laid the very handsome donation of twenty guineas. Three other gentlemen, Messrs. G. Hunt, B. Bennett, and F. Davis laid corner stones and gave addresses, followed by brick-laying generally amongst the company. Tea was provided in the Temperance Hall, at which over 200 sat down. After tea a public meeting was held, which was well

sustained by very excellent speeches and singing. The proceeds of these services at the close of the week amounted to the noble sum of £100 9s. 3d. The building is of the Italian style, designed by Mr. G. Halton, architect, Luton ; the entire cost will be about £1,000 : may many souls be born for glory within its walls. Amen.

ANONYMOUS.

## CHAPEL OPENINGS.

1. BOW BRICKHILL, LEIGHTON BUZZARD CIRCUIT.—Dear Brother Antliff,—The opening of this chapel was resumed on Sunday, July 27th, 1862, when three sermons were preached, those in the morning and evening by Mr. J. Wilson, and that in the afternoon by Mr. Bradley, from Chesterfield ; and the day following a tea and public meeting was held, and well sustained. About 60 of our friends from Leighton in conveyances nobly coming up to the help of our cause and interest at Brickhill, about 150 sat down to tea in a meadow, and we had a very good meeting in the chapel in the evening, presided over by Mr. J. Hopkins, and soul stirring addresses were delivered by Messrs. Butler, Watkins, Denchfield, Marriott, Forth, Bradley, Birks, and Wilson ; the chapel is freehold, and it is 18ft. by 28, and 16ft. to the wall plate ; it is well lighted, has a boarded floor, and is furnished with rail back-seats, and a rostrum with book board, &c., and plenty of room for enlargement if required. The whole cost, including £25 for the freehold land, given by our kind friend, Mr. J. Palmer, (of London), is about £110. We leave £60 debt for the trustees, which can be met with seat rents, leaving anniversaries and special efforts to reduce the debt annually. The Lord be praised for the help

afforded to the present, and many thanks to those who have worked and subscribed towards the erection of this another sanctuary for God. May many souls be converted in it for His name's sake. J. WILSON.

2. BALDERTON, NEWARK CIRCUIT. — Dear Editor,—Doubtless you and a large circle of friends will rejoice to find we have so nobly succeeded in the erection of our neat and beautiful sanctuary at Balderton, a village which stood for a number of years as the head of a very extensive circuit, and in which you spent a part of your early and successful ministerial labours.

The following article is extracted from the "Newark Advertiser," of July 23rd, 1862 :—

The Primitive Methodists belonging to the Newark Circuit after preaching and having a society in this village for the last forty-five years, opened a neat sanctuary for divine worship on Sunday, 13th inst., when the Rev. J. Boulton preached in the afternoon at half-past two, and in the evening at six o'clock to densely crowded audiences, many being unable to gain admittance. On Monday the 14th, the friends to the number of 170, sat down to an excellent tea gratuitously provided in a barn belonging to Mr. Winter, near to the chapel. A public meeting commenced in the chapel at seven o'clock, presided over by the Rev. P. Daykin. The Revs. T. B. Attenborough, J. Boulton, J. Hardy, and B. Clayton (the second minister) delivered addresses. On Tuesday evening the Rev.

W. Antliff, (the Connexional Editor, who was on his way from Caunton to London), delivered a thrilling sermon to a large and attentive audience, and on Sunday last the Rev. B. Clayton closed the services by preaching in the afternoon and evening. The chapel stands on an elevated site of land, and very comfortably seats 130 persons. The plans and specifications were presented to the Trustees by the Superintendent of the Circuit, and the work has been executed by Messrs. Lunn and Briggs, of Balderton. The total cost will be £150, towards which £60 have already been contributed. The Trustees intend to add a vestry shortly, and commence a Sabbath-school.

I cannot do less than tender the grateful thanks of the trustees and circuit to you, Sir, and the numerous generous friends who have aided us. To G. Hodgkinson, Esq., M.P., for Newark, for £2. To Thomas Chilton, (17 years of age) who has raised by subscriptions £4, which he intends to make £5. To his sister and brother-in-law, Mrs. and Mr. Garner £2. To Mrs. Chilton, mother of the above, and family, for a large pulpit Bible, hymn book, cushion, &c, £2; to Mr. W. Sharp, Newark, £1; to Mr. W. Ingledew, Newark, £1; to Mr. Thomas Ridley, Newark, £1; to Mr. Spick, Farndon, £1; to Mr. Cooper, Upton, £1; to Mr. Hipkins, Sleaford, £1; to Mr. Woodcock, Balderton, £1; to Mr. Thomas Johnson, Balderton, £1; and to the last named person for carting all the materials free of charge to the spot. To a number of friends for ten shillings each and downwards, and to those kind friends at Newark, Balderton, and other places, who have given during the last six months all the provisions required for three large public tea-meetings.

The sittings are nearly all let, and God is graciously pouring out His Spirit on the people. Our number of members at this place, is nearly three times as many as it was twelve months ago.

This is the second chapel erected

and opened during the last ten months in this circuit; and although the two parishes in which they stand join each other, there has been raised by voluntary aid, (and nearly the whole by a poor, but willing, pious, and industrious people,) the sum of £115. Nor have they ceased in their "work and labour of love," contributions are still coming in.

Praying that the Great Head of the Church may more abundantly bless this circuit and the world,  
I beg to remain yours in the Lord,  
PAUL DAYKIN.

3. HATFIELD, HORNSEA CIRCUIT.—At this village we have had a feeble society for about forty years. Mr. W. Garner, when a young man, once spent a night in a cow-shed at this place, when friends and homes were few. Several attempts have been made, without success, to obtain land on which to build a chapel. About two years ago a camp-meeting was held here, when a young man, who had been in the habit of spending his Sabbaths in the fields, strolled on to the camp-ground, became impressed, and from that time has been one of our most regular hearers: and through his influence with an aged uncle, the owner of considerable property in the parish, a piece of land has been obtained. The foundation stone was laid by Miss Hornsey, of Hornsea Burton, May 22nd, 1862, who presented us with £1. The chapel was opened on July 20th and 27th. Mr. J. T. Robson, of Hull, preached on the former Sabbath, and T. Whittaker on the latter. The chapel is a neat comfortable structure, and will seat about ninety persons. The total cost, fixing a moderate estimate on the land, which was given by Mr. R. Jackson, and the leadings, which were done gratuitously by the farmers, will be a

little over £100. We have borrowed on note £55. We are yet a few poundsshort of the remainder, which we hope soon to realize. Several souls were converted at the opening services. That the chapel may be a blessing to the place and neighbourhood, is the earnest prayer of the writer.

THOMAS WHITTAKER.

4. TOFT, CAMBRIDGE CIRCUIT.—Dear Brother Antliff,—I have great pleasure in furnishing you with a report of the opening of our new chapel at Toft, in this Circuit. On Tuesday, July 29th, Divine service was commenced here at three o'clock in the afternoon, and the Rev. George Lamb, of London, preached a sermon, forcible in argument, lucid in style, and beautiful in language.

At five o'clock a public tea was provided in Mr. Tibbit's barn, which was very neatly decorated with green boughs and mottoes. The trays were the gifts of friends at Toft and Cambridge, the provision was rich and abundant, and much enjoyed by the large numbers present. After tea a public meeting was held in the barn which was then crowded to excess. Mr. Moses Mason, of Haslingfield, presided; and upon the platform were the Revs. G. Lamb, T. Swindill, and G. Bell; and Messrs. Glew, of Kingston, J. Barton, R. Brazier, J. Mott, and G. Dewberry, of Cambridge. On the Sabbath following, August 3rd, three sermons were preached in the chapel by the Rev. Edward Bishop, of Bedford. The whole of the services were well attended and realized the most sanguine expectations of the Toft friends; the two days' services together producing about £12 to the funds. Praise the Lord. Before concluding this report allow me to say, this place of worship occupies a central position in the village, is

a neat, plain, but substantial building, capable of accommodating 150 persons, well fitted up and erected at a cost of about £150; the ground being given by — Beldam, Esq., of Royston; and we are happy to say all the expense has been met, except about £50—for which we have great cause to be thankful. To God be all the glory.

SAMUEL SMITH.

5. GRASBY, MARKET RASEN CIRCUIT.—Dear Editor,—Twenty years ago our people built a chapel in this village, which was also enlarged about ten years since, but this having become too small, a few months ago we decided to build a much larger chapel. Mr. J. Barkworth, a very indefatigable leader and local preacher in the place, offered us an eligible site of land for £10, and kindly promised to return us the money. We obtained the sanction of the proper Connexional authorities, and forthwith commenced operations. Messrs. Bentons, of Grimsby, drew the plans and specifications, and being also the successful tenderers for the building, they set to work in earnest, and had it ready for opening in less than three months. The opening services commenced on Sabbath, July 27th, 1862, when two powerful sermons were preached by Mr. T. Barkworth, of Sheffield. On the following Monday we had a large camp meeting and tea meeting, when upwards of 500 persons sat down to the social repast; nearly all the provisions being given by the members and friends in the neighbourhood. We were very efficiently assisted in the religious services by Mr. T. Barkworth, the Revs. C. Kendall, H. Clark, Mr. Smethurst and Mr. Simonson, of Grimsby; and Messrs. Dunham, Wray, and Rowbottom, of Brigg, and Mr. Beels, of Scawby. Also, on Sabbath, August 3rd, 1862, two

good sermons were preached by the Rev. T. Kendall, of Doncaster, which closed the opening services. The chapel fits a neat edifice, will seat about 220 persons, and the entire work is very satisfactory to the trustees and friends, and reflects great credit on the builders. The sole cost of the undertaking is £209, towards which we have realized by donations, tea meeting, and collections, exclusive of all the leadings, the sum of £92 13s. 11d. To all the numerous friends who have in any way assisted us, we beg hereby to tender our sincere thanks, and to God we give the glory.

T. NEWSOME.

#### 6. FLIMBY, MARYPORT CIRCUIT.

—This is a large and improving village which has doubled its inhabitants in the last ten years. It is situated on the seacoast, about two miles from Maryport, and is visited in summer by strangers for the benefit of the sea-breeze and bathing. There is a large mining population in the village and neighbourhood, and it is likely to be a thriving locality for years to come. It was missioned by the preachers in Whitehaven Circuit several years ago, and for some time it was on the preachers' plan. The Wesleyans and they preached alternately in a rented room. Two or three members were united in society, but through some cause the work declined, and the place was given up. In the close of 1859 a few members and friends from other places having removed to this neighbourhood, a request was made for the Primitives to visit it; and accordingly it was re-missioned by the preachers in the Whitehaven Circuit. A month's revival services were held, conducted principally by Brother Joseph Jopling; several were converted, and soon a society of thirty members was raised. The room that had been

taken was found to be much too small for the congregation, and the cry went forth, "Lord, give us room that we may worship." As other chapels were being erected in the circuit (this being the sixth that has been opened within the last three years and a half), our friends had to wait their turn. In the meantime they kept looking out for a suitable site and doing a little towards raising funds. Application was made to the Earl of Lonsdale, who granted a very eligible leasehold site. Preparations were made forthwith. The building was contracted for, and the foundation-stone was laid by R. Wilson, Esq., April 7th, 1862. The chapel is built of brick, cemented on the outside. It is 34 feet 6 inches by 28 feet inside, and 16 feet from the ground floor to the ceiling, lighted by two pointed-topped windows on each side. It has a neat porch and palisading in front, and a back-door and yard. It will seat about 230 persons; ninety-four of the sittings are in rising pews, which were nearly all let the first night of letting. The body of the chapel is spacious, affording ample accommodation for prayer meetings, and a Sabbath-school which is to be opened shortly. The preaching stand is in the platform style, with a rail in front, sloping from each side of the book-board. As a whole it is one of the neatest and most elegant and commodious country chapels we have seen. On Sunday, August 10th, 1862, it was opened for Divine worship. The Rev. A. Dodds preached in the morning. In the afternoon the company being much too large for the place, the Rev. Mr. Scott, United Presbyterian minister, Manchester, being present, kindly consented to preach, and the Rev. J. Taylor, preached in the Wesleyan chapel, which was freely placed at our service. In the evening the



Rev. R. Cannan preached in the chapel, and Mr. J. Nicholson, in the Wesleyan chapel. On Monday, August 11th, a very excellent tea was gratuitously provided by several ladies, and was served in the Primitive and Wesleyan chapels, to 300 persons. After tea it was computed that near 400 people crowded into the chapel, and several were unable to gain admission. Ap-

propriate and impressive addresses were delivered by the Revs. A. Dodds, chairman; J. Taylor, and B. Cannan; Messrs. C. McMullen, J. Jopling, and T. Dobinson. The collections on Sunday and Monday night amounted to £4 4s. 7d.; proceeds of tea, £13 16s. 2d. The total cost of the chapel will be about £200, towards which £90 has been raised.

J. TAYLOR.

## OBITUARY.

1. **THOMAS HARLAND**, brother of the Rev. W. Harland, ex-editor, was born at Newton, in the Pickering Circuit, on the 29th May, 1796. In 1828 he was converted to God. In the same year he entered the service of T. M. Kendall, Esq., of this town, and remained with him for the thirty-four years of his life following. His master had ample opportunity of observing his "manner of life," and speaks in terms of the highest commendation of his character. Mr. and Mrs. K. visited him in his last affliction, and showed the greatest love for him. Our brother sustained the office of leader until 1861, when he became incapacitated (owing to his ailment) for attending long at once upon a religious service: and yet his death was unexpectedly sudden. He was confined to bed but a single week. His sufferings were severe, but they were borne with becoming and Christian firmness, patience, and resignation. To friends who visited him he spoke most confidently of his heavenly rest, of the reality of the religion he professed, and of the satisfaction of mind he felt as "life sank apace and death came in view." He breathed his last at Pickering, on June 8th, 1862, aged sixty-six years, and in the thirty-fourth of his membership with the Primitive Methodist Connexion. He was interred in a part of the churchyard selected by Mr. and Mrs. K., who, along with many of our society, accompanied his widow and friends to the grave.

T. DEARLOVE.

2. **ELIZABETH CARTER**, of Eastfield Side, in the Mansfield Circuit, was the subject of good impressions at a very early period of life. When sixteen years of age she was identified with the Wesleyan Society, but for some time after her

marriage she was not a member of any church; though during that time she did not run into sin as some do on their withdrawal from church-fellowship. She attended God's house, and read her bible; and nothing grieved her more than to hear any person attack its contents. The Primitive Methodists missioned the neighbourhood nineteen years ago; she immediately united with them, and remained a very consistent member till her removal to heaven. During the former part of her union with us she met with considerable opposition from a very near quarter, but she held on her way, darkness was made light and the rough place plain. She suffered for twelve years from an affection of the heart, but did not charge God foolishly, but bowed to his will. The Bible she loved, its sacred pages she devoutly perused, and she drew succour thence, and was able also to speak a word in season to him that was weary. She was frequently alone with God. Mr. Carter states that when he awoke in the night many times she was on her knees by the bedside. The night prior to her death she was at her class as usual, and when summoned to remove all was right; her anchor was cast into that within the veil, whither the forerunner had for her entered, even Jesus. To her daughter, who stood weeping, she said, "Don't weep for me, but for yourself; I am going home to glory." To a friend she said, "I am in the furnace now, but I shall come out purified." And to her son, she said, "Weep not for me but prepare to meet me in heaven." And thus she passed away into that rest she so ardently desired, April 1st, 1862, in the forty-eighth year of her age. May the sudden event be sanctified to the survivors, is the prayer of

T. ROBERTS.

## P O E T R Y.

## CHRISTMAS, 1862.

'Tis the time of merry Christmas,  
True genial Christmas-time;  
When the hoar-frost gems the branches,  
And the panes are starred with rhyme.

When the snow is lying whitely,  
And stern Winter's icy hand,  
Binding up the streams and rivers,  
Makes a silence in the land.

'Tis a time of recollection,  
When the loved and lost once more  
Walk with us, as we remember  
In the Christmases of yore.

When we twine the holly garlands  
With their berries gleaming clear,  
And a thought comes up before us  
Of the former ones now sere.

'Tis a time of happy greeting,  
Bringing heart to heart more near;  
Re-uniting the long severed;  
Making dear ones seem more dear.

'Tis a time of kindly feeling,  
Of more true and earnest heed

For the sorrows of the mourner,  
For the help of those who need.

'Tis a time of backward looking  
To those blessed wondrous days  
When the world's All-Great Creator  
Stood revealed before its gaze.

When He came, the gracious Master—  
Shedding peace and pardon wide,  
Broadcast, on His guilty creatures—  
Bringing happy Christmas-tide.

'Tis a time of onward looking  
To that second Advent nigh,  
When He comes, the self-same Saviour,  
'Midst the armies of the sky.

When the rocks are rent before Him,  
And the wicked shrink away,  
But His own look gladly upward—  
'Tis to them the dawn of day.

Then, beloved, merry Christmas!  
'Twill be so, if we are found  
Walking so we could look upwards,  
Should the Advent trumpets sound

E. L.

## MILTON'S HYMN ON THE NATIVITY.

No war, or battle's sound,  
Was heard the world around: [hung;  
The idle spear and shield were high up  
The hooked chariot stood  
Unstained with hostile blood; [throng;  
The trumpet spake not to the armed  
And kings sat still with awful eye,  
As if they surely knew their sovereign  
Lord was by.

The oracles are dumb,  
No voice or hideous hum [deceiving.  
Runs through the arched roof in words  
Apollo from his shrine  
Can no more divine, [leaving.  
With hollow shriek the steep of Delphos  
No nightly trance, or breathed spell,  
Inspires the pale-eyed priest from the  
prophetic cell.

But peaceful was the night  
Wherein the Prince of light  
His reign of peace upon the earth began:  
The winds with wonder whist  
Smoothly the waters kiss'd,  
Whispering new joys to the mild ocean,  
Who now hath quite forgot to rave,  
While birds of calm sit brooding on the  
charmed wave.

The stars with deep amaze  
Stand fixed in steadfast gaze, [ence,  
Bending one way their precious influ-  
And will not take their flight,  
For all the morning light, [thence;  
Or Lucifer, that often warned them  
But in their glimmering orbs did glow,  
Until their Lord Himself bespake, and bid  
them go.

The shepherds on the lawn,  
Or e'er the point of dawn,  
Sat simply chatting in a rustic row;  
Full little thought they then  
That the mighty Pan [below;  
Was kindly come to live with them  
Perhaps their loves, or else their sheep,  
Was all that did their silly thoughts so  
busy keep.

When such music sweet  
Their hearts and ears did greet,  
As never was by mortal finger struck,  
Divinely-warbled voice  
Answering the stringed noise, [took:  
As all their souls in blissful rapture  
The air, such pleasure loth to lose,  
With thousand echoes still prolongs each  
heavenly close.

Such music as ('tis said)  
Before was never made, [sung,  
But when of old the sons of morning  
While the Creator great  
His constellations set, [hung,  
And the well-balanced world on hinges  
And cast the dark foundations deep,  
And bid the weltering waves their oozy  
channel keep.

Ring out, ye crystal spheres,  
Once bless our human ears,  
(If ye have power to touch our senses so,)  
And let your silver chime  
Move in melodious time, [blow,  
And let the bass of heaven's deep organ  
And with your ninefold harmony  
Make up full consort to the angelic sym-  
phony.

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## PREFACE.

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"*Tempus Fugit*" is an old motto that often recurs to one's recollection in journeying through life. "Time flies," O how rapidly! Another year has passed away since we penned our preface to the Magazine of 1862. And what important events have crossed the field of our vision during the twelve months now gone! The year opened in the midst of one of the most appalling calamities that ever befel the operative population of a large district of our country, caused by one of the most fearful civil wars that ever desolated any of earth's regions. Intense were the sufferings endured as well on this side the Atlantic as on the other, during the winter of 1862—1863. But an unprecedented liberality was called forth by those sufferings, which has led to the conclusion in some minds that on the whole the humanity and piety of men have been stimulated to a higher tone and pitch by the things which were suffered. At all events, in the abundant generosity displayed in almost all civilized portions of the world, one cannot but recognise the providential hand of our heavenly Father, who makes the wrath of man praise Him, while the remainder of the wrath will He restrain. We rejoice in the anticipation that brighter days still will soon dawn upon our suffering fellow-countrymen, and that trade will again find its old grooves, and flood its former channels. May the beneficial lessons learnt in the school of suffering long be remembered! Among the favours which we ought also to acknowledge before our great Benefactor, is the bountiful harvest of the past summer. Provisions are now good, plentiful, and cheap. How fearful to think of what would have been the state of multitudes of our countrymen, but for the generosity of men in better circumstances, and the gracious providence of God which has sent us such abundant supplies! The trade of our nation has been unusually good on the whole, and the health of the population has been mercifully preserved.

The year has been distinguished by an outburst of loyalty, on the occasion of the marriage of the Prince of Wales, such as we suppose was never witnessed before, either in England or elsewhere. Our Queen must have been delighted to see how her people rejoiced in her joy as they had sorrowed in her sorrow.

Many of the great ones of the earth have been called away during the year from the stage of their exploits to the inexorable tribunal of the Judge who will do right. Death has taken, also, many of our friends and beloved relatives.

"Friend after friend departs,—  
Who hath not lost a friend?  
There is no union here of hearts,  
That knows not here an end.  
O were this world our only rest,  
Living or dying none were blest!"

But, thank God, we know this is not our rest; but we seek a nobler country, a brighter sky, a healthier clime, a better land! O may we who survive ever stand ready for our Lord's appearing. "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

America still struggles in the throes of an unparalleled convulsion; but slavery we cannot but hope is tottering to its fall. We think we see the sweeping whirlwind of revolution carrying the gigantic institution of slavery resolutely away before it, and pray, that however may terminate the present

convulsions, that at least, after the war, slavery may be found numbered among the things of the past. Let such be the prayer of all lovers of freedom and of man. Poor Poland is engaged in an apparently hopeless task ; but He who has the hearts of all men in His hand, can overrule the conduct of nations, so that good shall be educed from evil, and light may yet arise out of darkness. The state of things in New Zealand is at this moment very distressing. We tremble for our dear brethren and sisters there ; but we will not forget to pray that the pillar of a cloud may go before them by day, and a pillar of fire by night. May wars soon cease to the ends of the earth, and the kingdom of peace be established widely as the world, and permanently as time ! If the recent move of the French Emperor is not "a mockery and a snare," we may surely anticipate much good from it. Let us hope the kings and great men of the nations of Europe will listen to placid counsels and that broad and deep will the foundations of peace be soon laid in the earth.

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Well, let us yet "redeem the time, for the days are evil." "It is now high time to awake out of sleep." "Arise, shine, for thy light is come, and the glory of the Lord has risen upon thee !" O may the next year be one of great faith, great love, great peace, great generosity, great soul-saving success, and great general prosperity, both among ourselves and "all the churches of the saints." Amen.

W. ANTLIFF, EDITOR.

*London, December 1st, 1863.*

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*Yours Truly  
Robert Parks*

*Born, Feb 12, 1816.*

# THE Primitive Methodist Magazine.

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JANUARY, 1863.

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## A NEW YEAR'S ADDRESS.

“COME, let us anew our journey pursue,  
Roll round with the year,  
And never stand still till the Master appear:  
His adorable will let us gladly fulfil,  
And our talents improve,  
By the patience of hope and the labour of love.”

EIGHTEEN HUNDRED AND SIXTY-THREE! All hail! We rejoice to see thee as the messenger and medium of mercy. Since thy predecessor first looked in upon us as thou art doing, many things have remained much as they were from the beginning, but not all. The law of change remains as of old, the law of life; and among the most changeless things of earth, is the law that requires most earthly things to change. Since we welcomed the year of grace *eighteen sixty-two*, how many changes have we witnessed! Many of our friends who rejoiced to see its commencement have passed to their account ere its close. Hundreds, yea thousands of immortal spirits have crossed the line that separates time from eternity, between the first day of 1862 and this of 1863.

How many who read the first lines of this periodical for last year are now reading the wondrous lessons of an eternal world. Multitudes who appeared then as likely for life as we, are now where the wicked cease from troubling and where the weary are at rest. The short span of their probationary state is passed; the race with them is run; their die is cast, their doom is sealed. The place that did know them, will know them no more for ever. How many, alas! who were unprepared have been hurried to their long home, and how many have been gathered as a shock of corn into the garner! Others have had to wade through deep waters of affliction and sorrow; and many will, while life shall last, always remember the scenes of the past year. But what abundant and manifold mercies have others experienced! Blessings temporal and blessings spiritual have strewed their path. The hand of Providence has lavished on

their heads mercies more than they can count; and obligations to deeper consecration have been contracted from day to day. Such may sing—

“When all thy mercies, O my God,  
My rising soul surveys,—  
Transported with the view I'm lost,  
In wonder, love, and praise.”

And who that now welcomes the year 1863 has not felt during the lapse of its predecessor, that the time past ought to suffice to have lived in negligence of God and eternal things, and that he was resolved, by God's help, thenceforward to live a godly, righteous, and sober life, in order to a preparation for life everlasting! O may all who read these lines come to such a conclusion at the beginning of the New Year, and never forget it while the year is passing away! May we all be so taught to number our days that we may apply our hearts to wisdom!

Two or three subjects have occupied a large space in public attention during the past year. The terrible civil war in America, and the fearful commercial distress, as a consequence of that war, in which a great portion of our countrymen have been involved, being among the chief. And the new year opens upon us in the midst of gloomy forebodings. At the time we write, there appears no sign that a better state of things will soon be realised. The future of course is dark to us, but so far as we can “discern the signs of the times,” lamentation and woe are likely still to be witnessed at home, and carnage and destruction across the seas. Would that a brighter horizon may soon be seen, and that our starving countrymen may have work to do, food to eat, and raiment to put on, and our fellowmen in the “*land of liberty and slaves*,” find other employment than that of hacking each other to pieces on the banks of the grandest rivers, and in the midst of the finest fields in the world.

Of the American war, now raging, it is hardly our province to give an opinion, excepting in very general terms; but we cannot forbear saying that we regard slavery as the root of bitterness whence it has sprung, and the revolt of the Confederate States, would not, so far as we can see, have taken place, but for the existence of antagonistic views, feelings, and purposes among the States of the Union on this important question. Hence, we feel, that as England inoculated America with the virus of which the existing war is the result, we must regard ourselves as only experiencing the just reward of our National sins, in the distress that has now overtaken us. We had to pay twenty millions of money to procure the freedom of our West India slaves some years ago, and now we have to pay if not in cash, yet in suffering, our quota of the emancipation price of the American slaves. Let us hope that we shall read another lesson in this distress on that text which tells us “the way of transgressors is hard.” “I will visit the iniquity of the fathers upon the chil-

dren unto the third and fourth generation," seems to be sounding in our ears as if but just proclaimed from the top of the Mount. Truly, "the Lord our God is a jealous God." Let us then purge ourselves by every possible means, as a nation, from all complicity in the crying sin of slavery, and pray God to turn again our captivity, and cause His face to shine upon us once more. By no palliation of the horrors of slavery, by no maudlin sympathy with slave-dealers or slave-holders, let us ever compromise our philanthropy, our character as the friends of the slave, nay, our very Christianity; but, at whatever cost or sacrifice, let us be willing to aid, directly or indirectly, in the demolition of that abomination of desolations, which, alas, has long stood even in holy places. In the meantime, the question presses for consideration, at the opening of the New Year, what can be done by Englishmen generally, and by Primitive Methodists as well as others, to mitigate the sufferings which now press with fearful and unequal weight upon a portion of our countrymen? Forasmuch as the Government of England is implicated in the existence of the present blockade, (the American Government having proposed some years ago to this nation and others, to abandon the practice of blockade in times of war, and our Government having opposed the scheme,) some persons hold that the Government must make early provision for the relief of our distressed cotton operatives; but whether this be done or not, it does seem unquestionable that the Christian patriotism of the people of all denominations is providentially called to great exertion and incessant self-denial to aid those on whom this calamity presses with so crushing and augmenting a force. Most of the churches of the land, as well as the general public, have put forth noble efforts already in this behalf, and the Primitive Methodists have not been unmindful of their duty in regard thereto. But will our friends at this season of the year bear in mind that very much yet remains to be done, and that what is to be done should be done quickly?

"The quality of mercy is not strained;  
It droppeth like the gentle rain from heaven  
Upon the place beneath: it is twice bless'd,  
It blesseth him that gives, and him that takes."

While we rejoice in what our stations have done already, we venture to inquire if nothing further can be accomplished by us? Have any of us who are living outside the suffering districts shared the sufferings of our brethren? Have we denied ourselves any of the luxuries of life that they may have necessities? Have we relinquished superfluities that others may enjoy the commonest requisites? Some of our friends have proposed that such things as sugar, and other luxuries, should be sacrificed during "the present distress," and that weekly savings should be placed to the account of the sufferers, so long as the distress continues. At all events we beg to ask our readers, whether tobacco and strong

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THE  
PRIMITIVE METHODIST

Magazine,

FOR THE YEAR OF OUR LORD

1863.

VOL. I. OF THE NEW SERIES.  
VOL. XLIV. FROM THE COMMENCEMENT.

LONDON :  
PUBLISHED BY RICHARD DAVIES,  
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London



# THE Methodist Magazine.

JANUARY, 1863.

## THE EDITOR'S ADDRESS.

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W. ANTLIFF, EDITOR.

*London, December 1st, 1863.*

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drinks may not be safely relinquished in aid of the funds for relief? In the eye of heaven it will surely appear a fitting thing to make some personal and family sacrifice to meet the urgent claims which Christian charity now presents. If besides contributions of money, any of our readers are in a position to contribute clothing, for night or day, how gratefully will it be received by those who have been used to having the comforts of Christmas and the New Year, but are now literally starving for the merest necessities of existence. We are sure our friends will share with us in the anxiety we feel while we write, that our brothers and sisters in Lancashire, Cheshire, and elsewhere, may not starve to death in this Christian land, while many of their brethren have enough and to spare.

We have already apprised our readers whither their gifts of money or clothing, may be prudently sent, and we now urge upon them to show, as far as practicable, their willingness to co-operate with other churches, especially at this season, in relieving the sufferings they cannot entirely remove, and cheering the hearts of those who might otherwise faint in the day of adversity. Many of our hearers and members, it is said, are under strong temptation to forsake our sanctuaries and societies, and many of our Sabbath scholars our schools, in order to obtain the assistance they absolutely need, and which can only be elsewhere obtained on such condition. Shall we allow this temptation to gather strength, or endeavour to destroy its power? Assuredly we may do which we will. If each Sabbath scholar in our schools, and each member of our societies outside the distressed localities will give or raise *one penny* each per week, while the occasion exists, about ONE THOUSAND POUNDS A WEEK will be secured. Can our friends in the different stations do nothing like this? Let them try—and we shall see! And, oh, let us all hear the Master saying “Whoso hath this world’s good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” “Let us not love in word neither in tongue, but in deed and in truth.” And then shall we hear the King say, “I was an hungred and ye gave me meat: I was thirsty, and ye gave me drink, I was a stranger, and ye took me in; naked, and ye clothed me: Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” And let us remember if we who give were in the circumstances of those who have to receive, we should be much worse off than when we have done all that is asked of us; and let us try to believe “it is more blessed to give than to receive.” Let our New Year’s gifts flow this time in an unwonted channel, for special claims are now upon us, which we pray God may not exist at the beginning of another year.

And now for one word of encouragement to our suffering brethren. We beg them to remember that they may be going through this fiery trial to purge away the evils of slavery and to mitigate the future horrors

of war. May they not indulge a hope that however this rebellion may terminate—whether in the slave party gaining an independent government, or in the free soil men maintaining the union—at least, slavery is doomed? If this prove to be the case will there not be cause of devout thanksgiving to God, notwithstanding the terrible afflictions this nation has to endure, ere the consummation be reached? And in the widely spread sympathy for their sorrows, and abounding liberality displayed for their relief, will not our brethren see cause of encouragement under their trials? And, above all, while they know that thousands and tens of thousands of prayers are daily ascending to our heavenly Father in their behalf, and that those prayers cannot fail to be successful through the mediation of our Lord Jesus Christ, who Himself is touched with the feeling of the infirmities of His people, will they not repair in faith to the throne of grace, and rest on the arm of the Beloved while passing through the wilderness? O, dear brethren, lift up your heads, your redemption draweth nigh! Christ Jesus ever liveth to intercede, and He will give you grace according to your day. And now, let all our readers enter on the manifold duties of the New Year nerved with Divine strength, and resolved to spend all their energies in the promotion of the Divine glory and the good of our fellowmen. Let us consecrate time, talents, money, influence, body, soul, prayer, faith, labour, all we have and all we are to the highest ends of existence; and then, if spared, we shall have in the best sense of the words, *a happy new year*, and if removed hence, we shall prove that “to die is gain.”—EDITOR.

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## B I O G R A P H Y.

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### MEMOIR OF THE REV. JOHN COULSON.

THE REV. JOHN COULSON was born December 14th, 1777, at Calow, a small village near Chesterfield, Derbyshire. His parents were respectably connected, strictly moral, and religiously disposed. His maternal grandmother was the daughter of a West of England clergyman, and was a devout and godly woman. To her many prayers to God for him, when but a child, he believed himself indebted for most of the mercies and blessings that he received during his long and useful life. He never lost the remembrance of the earnest manner in which she conducted family devotion, or how in times of trouble she would gather her household around the family altar for prayer. The reproof which this godly woman administered to the vicar of the parish, made a lasting impression upon the mind of her little grandson. His uncles, who were fond of fishing, were at work one Sabbath afternoon, making bait to fish with, and the

vicar sat with them rendering them assistance. But as soon as the old lady saw them, she went to them, and addressing the vicar, said, "Oh, Mr. B——, are you a clergyman, and setting so wicked an example!" To this he replied, scoffingly, "Oh, you are a West of England woman, get away with you."

In that dark time, and yet darker neighbourhood, this ancestor of our departed brother was a "burning and shining light." Having her in his mind, he would often remark, "What a blessing it is to have at least one pious person in a family."

When only a child, Mr. Coulson had serious thoughts of God, heaven, and hell; and in boyhood, on his way from school, he would kneel down in the fields to pray. At the age of fifteen he left the parental roof for business, and was placed with a manufacturer in the iron-trade. His master was kind-hearted, but careless about religion, requiring from those under his charge, so far as religion was concerned, only the text of the sermon preached on the Sabbath morning, and the reading of a chapter in the Bible in the afternoon. The men on the works were irreligious, and their example and conversation had a bad influence upon the mind of the subject of our sketch. Finding himself sliding away from seriousness, he began to pray earnestly to God for guidance and help. Nor was he long left to himself, for about this time he had a remarkable dream which was never erased from his memory. While sleeping, he was made to see himself in dying circumstances, and quite unprepared for heaven; he saw there was nothing for him, but the "lake of everlasting fire." From that hour he began to seek the kingdom of God. At that time Chesterfield, where he resided, was a part of the Sheffield Wesleyan Circuit, and the chapel was not far from the house in which he dwelt. A revival of religion broke out under that eminently holy and useful servant of God, the Rev. William Bramwell; and one week-night the cries of sinners in distress, and the shouts of believers were so great, that the whole street was raised, and it was said the Methodists had gone mad. Our brother was just about going to bed, but he immediately dressed, and went out to see the cause of alarm. Following the crowd, he urged his way into the chapel, and, not knowing it was a visitation of the Holy Ghost, he felt a little ashamed at first, but he was soon convinced that he was in the very midst of the people of God. He there and then promised Mr. Burton, a class-leader, that he would attend his class the following Tuesday evening. The time having arrived he went to chapel, but such were his fears, he dared not enter at first; however, putting his ear to the keyhole to hear what was said, the door suddenly opened, and he was obliged to enter. When the leader came to him, he burst into tears, for his soul was overflowing with godly sorrow. He did not then, however, obtain the pardon of his sins; and the cause he afterwards thought was in the leader, who did not explain



to him the way of faith. Like many more, he had the notion, "he must first feel and then believe." In a few weeks afterwards, the Rev. W. Bramwell preached again, and while Miss Rhodes was praying, the power of God came down, and our dear brother stepped into glorious liberty, and shouted aloud the praises of God.

And now this great change having taken place in him, though but seventeen years of age, he became deeply concerned for the salvation of his father, mother, and sister, and he prayed to God for the conversion of the world. He joined his leader in visiting the surrounding places, praying with the people, and exhorting them "to flee from the wrath to come." One Sabbath morning, his father said to him, "John, I hear you pray without a book; you must now do so here." He did pray, and his father's heart was broken, and he soon found peace, and after being a Wesleyan class-leader thirty years, he died happy in the Lord. The next to find mercy was his mother, and she too died in the Lord. Then his sister rejoiced in Christ, and subsequently walked many miles with her brother in his excursions to preach the Gospel. It is only a few years since she finished her course with joy.

When the holy Bramwell was on his rounds in the Circuit, he held morning prayer-meetings as early as five o'clock, and those at Chesterfield Mr. Coulson always attended. His master, who was opposed to Methodism, resolved to prevent him from attending; and one night he locked the doors, and put the keys in his pocket on retiring to rest. But our brother was not to be kept away, for in the morning, on finding the door fast, he made a way for himself through the window; and on finding this out, his master said, "Well, let him go, for go he will." His master always found him attentive to business, and respectful to himself and family.

Soon after this he was advised to take regular appointments as a local preacher, but he pleaded his youth. Retiring to a field to pray to God for direction, he sat under a hedge, and opened his Testament on 1 Tim. iv. 11, 12, "These things command and teach, and let no man despise thy youth." Now he bowed to the will of God, and began his labours at Winsters, in Derbyshire, preaching from Acts iii. 19, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." From this time he walked many miles preaching the word of life, and saw many souls brought to God. He preached his trial sermon before the Rev. John Nelson, and from this excellent servant of God, and also from the Rev. Richard Reece, and the Rev. W. Bramwell, he received most fatherly counsel and assistance. For the Rev. Richard Reece he preached one Sabbath morning at eight o'clock, in the Norfolk Street Chapel, Sheffield; and for the Rev. William Bramwell he took a month's appointments in Derbyshire. It was the particular wish of

these good men that our brother should enter the regular ministry, but becoming engaged to a pious, intelligent, and respectably connected young person, who, although she was a Methodist, was averse to the itinerant life, he did not avail himself of the openings of Providence. This he afterwards deeply lamented, and he believed God showed His displeasure by permitting him to connect himself in business with a person through whom he lost a considerable part of his wife's fortune. Difficulties springing up on all hands, he was led to seek by earnest prayer for fresh openings, and God heard and answered him from His holy place.

At the beginning of the present century, Mr. Coulson removed to Sheffield, where he had the honour to entertain at his house that extraordinary minister of God, Lorenzo Dow, one of the originators of the American camp-meetings, and whose preaching, writings, remarkable hymns, and lively tunes, were of so much service to the Rev. Hugh Bourne at the beginning of Primitive Methodism. About the same time he heard Mr. Bramwell shout from the pulpit of Norfolk Street Chapel, "O ye Methodists, if you are not more in earnest, God will raise up a people who will more earnestly engage in His work." "Some years afterwards," says he, "I heard from a person passing through Sheffield, of a new religious sect—a people who had much of the Holy Ghost amongst them, and who were working wonders in the name of Jesus." As he thought these might be the people Bramwell prophesied of, he resolved to find them out. Being at Belper, in Derbyshire, on business, he saw a small chapel, with a stone over the door, upon which were inscribed the words, "Primitive Methodist Chapel." At this he stood in perfect amazement, having never heard of such a people. Calling upon a Methodist friend in the town, he asked, "Who are these Primitive Methodists?" "Oh," was the reply, "they are not Primitive Methodists, but Ranters, the offscouring of the town." Calling upon another Methodist, he made a similar inquiry, and the reply was, "They are good people, and I have been at their meetings, and find God is amongst them." Brother Coulson then got the chapel opened, that he might look in : a woman had the care of it, and on his remarking, "I see it is not under-drawn, and is yet unfinished;" she instantly said, "I hope we shall never have a grand chapel like the Methodists." He said, "I suppose you will as soon as you can get one."

Although living at Sheffield, twenty-eight miles from Belper, he resolved he would hear this people. On his way to Hull on business, he stopped at a public-house in Worksop, for refreshment; several persons were present, and in the corner of the room, a sweep sat turning over the pages of a dirty pamphlet. The landlady came in, and addressing the sweep, said, "Robert, you must sing that hymn, with the Hallelujahs at the end of it, for the children won't go to school till they hear it." Robert stood and sung—

"Come, O come, thou vilest sinner,  
Christ is ready to receive."

Robert had joined the Primitive Methodists, and living at a distance, was waiting there for his boy. This was the first hymn our brother heard from a Primitive Methodist. Reaching Retford, he called upon a Methodist friend, Mr. Gervase Watson, who said at once, "Friend Coulson, since you were here last, I have turned Ranter, and you must come with me this evening to a prayer meeting; but observe we have only new converts to pray." But pray the new converts did; blessing and praising God for opening their blind eyes. Mr. Watson gave our friend a note of introduction to Mr. and Mrs. Robinson, of Gainsborough, and said he would find there the travelling preacher, from whom he might obtain all possible information. Mrs. Robinson was a zealous local preacheress, and begged Mr. Coulson to stay Sunday over and preach, as the travelling preacher was lame, and could not come. He consented to remain, and preached from Matt. vi. 6, "When thou prayest, enter into thy closet." He had a blessed time the first time he preached from a Primitive Methodist pulpit. He then went to the inn to sleep, and while there the son of the landlord came in, and told his father the Ranters had been to their place, a village near Gainsborough, and completely spoiled their wakes; "and," he added, "they are going to hold a camp-meeting and pray all day." "I think," said the landlord, "such things are very unbecoming a religious people; they have no business to shout, and pray, and make so much confusion." Brother Coulson told him he would have said more against Peter and the disciples at the day of Pentecost, had he heard them shout, especially the three thousand who were pricked in the heart.

On reaching Hull, Mr. Coulson met with the Rev. W. Clowes, and from him he obtained a brief history of the Primitive Methodists. Mr. Clowes invited him to attend Nottingham Quarter-day, about to be held, and said there he would see and hear all he wished to know. When he named his purpose to do so to his wife, she really thought he must be taking leave of his senses, in going amongst such a people. But to Nottingham he went, and at the door of the chapel shouts of praise met his ears, for God was amongst them, and many souls were that night converted to God. Here he met for the first time with Mr. Hugh Bourne, who was a delegate from Tunstall. At this time there were only three circuits—Tunstall, Loughborough, and Nottingham. He there heard how God was blessing and owning the labours of this zealous people, and there and then he took a ticket, and united with them; he was, therefore, the first Primitive Methodist in Sheffield. And what did he live to see! At the Nottingham Quarter-day, he obtained a promise of a preacher to labour out of doors during the summer months; and just at the conclusion of the meeting, a young man who had been

rejected by the Wesleyan District Meeting, but who appeared to be full of faith and the Holy Ghost, offered himself to the Primitives. This was the late Mr. Jeremiah Gilbert, whose praise is in all the churches. He was at once appointed for Sheffield, and he began his mission on his way thither at Bolsover, where he was sent to prison for preaching the Gospel. He appeared before Sir William Bagshaw, the mayor of Chesterfield, and other magistrates, and, having a license, they were obliged to let him go. It is a melancholy fact, that the chief opponent of the Primitive Methodists, a magistrate, soon afterwards was thrown from his horse on his way from Chesterfield, and smothered in a ditch. Previously he had broken his collar-bone, and on Mr. Coulson calling upon him to say, that with his consent he would preach at Bolsover that day, he replied, "You may do as you like, I will have nothing more to do with your people." Brother Coulson now accompanied the missionary to most of the places in and about Sheffield, "the Lord working with them."

A small body of Christians who had seceded from another 'Connexion, and who worshipped at Watson's Walk, in this town, followed their leader, who had joined the Primitives, and here, while Brother Coulson was in the pulpit, Mr. James Bourn came into the room, and he rendered the society great and necessary help. While Mr. Coulson was a local preacher at Sheffield, he aided Brother Gilbert in opening Botherham, Doncaster, and many other places, now the heads of Circuits.

At the close of the year 1819, he felt it incumbent on him to consider the propriety of devoting himself to the work of a travelling preacher. His relatives were opposed to the Primitives, and said they were "a rope of sand." The salary was only 12s. per week, and no house, and little else, indeed, but toil and persecution. As to the salary, however, he thought he could manage, for his wife had an annuity, and this would support and educate his children, and she gave her full consent to his going out, although it would involve his absence from home for months at a time. Then as to labour, he was a strong, powerful man, and had walked fifty miles in one day while on his heavenly Master's work. Everything giving way, and the path becoming clear before him, he resorted to prayer, after which he opened the Bible for God's direction, and these words met his eyes, Job xi. 15, &c., "For there shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear; because thou shalt forget thy misery, and remember it as waters that pass away; and thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid; yet many shall make suit unto thee." Here he saw the hand of God, and now he dedicated his all to the blessed work of saving souls. From that moment he never doubted his call to the ministry, but for thirty-three years laboured hard therein.

to promote the glory of God and the welfare of souls. The Lord revived the work of religion in all the circuits in which he travelled, save one, and thousands were brought to God under his ministry. In Newcastle-upon-Tyne during the prevalence of contagion, as many as 700 were brought to God.

In May 1820 he went to the Malton Mission, and he then missioned Bridlington, in which field of labour he continued till May, 1821. Then he was stationed three years at Leeds, at Keighley one year, at Carlisle two years, at Brompton two years, at Winstan and Newcastle three years, at Hexham two years, at London one year, at Louth three years, at Pontefract two years, at Malton two years, at Retford three years, at Scotter two years, at Bridlington two years, and at Driffield three years—settling down as a supernumerary at Sheffield in July, 1852.

Mr. Thomas Ratcliffe writes, as follows:—

“I became acquainted with Mr. Coulson in the year 1835, when we were stationed together for London Mission of Hull Circuit. The station extended over the principal parts of the metropolis, Sheerness, Faversham, and several villages in Kent. But we met occasionally and had interchanges of personal friendship.

“In the year 1837 I found my old friend labouring where I am now stationed (at Alford) and under his superintendence many sinners were converted, and on this Circuit, then attached to Louth Circuit, not less than six or seven chapels were built.

“In 1849 we were stationed together at Driffield, and although our standing on the plan had been reversed (he being advanced in years, &c.) he told me it was all right and God would bless us; and a better colleague I could not desire. His labours here were duly appreciated, a mighty influence attended him, and great good was done. His whole soul was absorbed in the work of God. Individual consecration, entire sanctification, was the object of his pursuit. He was a very early riser. He spent hours wrestling with God in prayer before breakfast. At the means of grace of whatever kind, and however numerous, he was present. The Bible was his sketch, skeleton, and sermon book, in fact his everyday book. He read the lives of eminently good men, such as Wesley, Bramwell, Bourne, Clowes, John Smith, &c. John Coulson was a holy, happy, and useful minister of the Gospel, and is now reaping his reward in the paradise of God.”

Mr. R. Parks, of Lincoln, writes:—

“With the early life and public ministry of the late Rev. John Coulson, I am not much acquainted, as my knowledge of him commenced with my entrance on the Sheffield First Circuit in 1857, and he was then a supernumerary on that station. During my three years stay in that circuit, I was brought into frequent and profitable association with him, both publicly and privately, and as the result, I formed a very high esti-

mate of his character, and still cherish a deep veneration for his person. He was a thoroughly religious man. Taking him as a whole, I have never met with his superior, and but seldom his equal. His deep-wrought convictions of human depravity, and moral pollution, his broad and expanding views of the vicarious sacrifice, and atoning blood of the Divine Redeemer, associated with his confiding reliance on, and his appreciating faith in, all that God has done, and promised, for fallen and redeemed man, exerted a vital and sanctifying influence over his spiritual and entire being, and rendered him a holy and consistent man. He professedly lived in daily converse with God, and the rich enjoyment of purity of heart; and his actions, words, and tempers proved that he was truthful and sincere. I have often admired, and felt too, the clearness and power with which he spoke of his unwavering faith, and supreme delights. He was indeed a living epistle, read and known of all men.

“He was a lover of God’s house. In this all-important particular, he was an example to believers. His intimate acquaintance with God, and his lengthened experience in Divine subjects, had not placed him beyond the reach of instruction, or above the advantages of public worship; but, as is always the result in such cases, these had increased his appetite, and intensified his desire, for the provisions of God’s house, and the communion of saints. It mattered comparatively little to Brother Coulson, who was the occupant of the pulpit, his own deep earnestness and religious conviction led him to his seat in the sanctuary; not as a sermon-hearer, but as a devout worshipper, not as a misanthropic critic but as a hungry man, eager for the bread of life. The prayer-meetings, both regular and special, were rendered more blessed by his unremitting attendance and earnest pleadings. His exercises in these services were not eloquent speeches addressed to the Deity, and designed to charm his fellow worshippers, but they were heart-thoughts, earnestly expressed in simple words, and pointing as direct to the contemplated object as the needle to the pole. They were amongst the purest and most approved models of public prayer it has ever been my privilege and happiness to listen to. I must confess to feelings of personal humiliation, and self-abasement, as I have knelt and listened to the childlike simplicity, the holy familiarity, and the confiding faith with which the venerable saint has expressed the yearnings of his loving heart, when pleading at the mercy-seat. Oh! how exceedingly little and utterly contemptible did unmeaning words and complimentary phrases appear, as contrasted with these natural and life-like utterances? In the Weekly Band Meeting too, he stood as some tall pyramid, reminding us of the age of giants: when men of stalwart powers had performed herculean labours, won world-famed victories, and reared sublime, but imperishable monuments, for the admiration and instruction of coming ages. His remarkable experiences of the past and the present, will be long and pro-

fitably remembered, by those who regularly met him in those delightful meetings. Well would it be for the churches generally, and for our rising sons and daughters especially, if all the elders amongst us would imitate the example of this faithful servant of our Lord, by giving their attendance and influence to similar meetings. Nor were his class-meetings omitted, although increasing deafness prevented him from taking that active part in them, which would have been alike pleasurable to himself, and to those associated with him. Indeed, the sublime aspirations of his ripe old age, were like those of the warrior king, when he retired from the head of his invincible troops: "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

"He was ardently attached to the Connexion of his choice. He felt for it a more than patriotic love, and watched it with a father's jealous care. As an aged man, he had his peculiarities and his crotchets in this department, but his strong attachments and deep concern, were singularly pure and disinterested; and while he strove not for mastery, and rendered not himself unpleasant to his toiling brethren, he was ever at his post in the official meetings, rendering efficient aid by his judicious counsels, or well-timed remonstrances. He was deeply solicitous for the efficiency of the ministry; and ever manifested intense anxiety that the Connexion should retain its original simplicity. Justice compels me to say, that I sometimes thought his rebukes, in reference to external developments, a little too severe, as he seemed to labour under the idea peculiar to aged persons, that a thing could not possibly be done rightly, unless it was done in precisely the same way as it was done fifty years ago; but he was a good man, and full credit was always given him for pure and honourable intention.

"He conscientiously abstained from evil and its appearances. He walked in wisdom towards those who were without, and was an example of purity unto those who were within the church. For many years he had been a conscientious abstainer from intoxicating drinks, and a zealous advocate of abstinence principles; and there can be little doubt, that his unusual length of days, and his remarkably healthful old age were partly attributable to his abandonment of the fascinating and destroying cup, in comparatively early life. The advantages of his abstinence were felt by the community as well as by himself, for when he laboured on a part of this, the Lincoln station, twenty-four years ago, he held a temperance meeting at Potter Hanworth, and drunken John Blow, of Norton, attended and signed the pledge. Subsequently John gave his heart to God, and joined the Connexion. He has now been one of our local preachers, and a temperance advocate for a number of years.

"I pray that our young men, with their many and great advantages,

may enjoy the piety and exercise the powers of our fathers, who one by one are passing from our midst."

Mr. Hirst, of Sheffield, says:—

"I had frequent intercourse with the Rev. J. Coulson, during the last twelve months of his life. He met in class at the house of Mrs. Sivill, to which class Mrs. Hirst was appointed leader, and I often attended there, and we had many hours of refreshing from the presence of the Lord. He was accustomed to pray at class, that God would bless the heralds of his grace, sanctify the churches, revive religion, and convert the world. Holiness was the theme of his soul, and the business of his life. He was a burning and a shining light. His light was not transient, and occasional, like the comet's glare, the meteor's flight, or the lightning's flash, but his path was that of the just, which, as the shining light, shineth more and more unto the perfect day. As a preacher he employed no classic eloquence, nor studied oratory, but he had what was far more excellent, much manly sense and Divine influence. He preached the simple unadorned truth under which men often wept and were led to pray. As a private Christian, his praise is in all the churches.

"For some months previous to his decease, it was evident that his body was fast ripening for the grave, and his soul for glory. Thus his life gradually wasted away, till the powers of nature were worn out, and at last the feeble taper that had glimmered for some time in suspense, became extinct. But he is, we believe, where he will spend a day without a cloud to darken it, and without a night to end it. Happy soul!

—"Called from exile home,  
And led to nature's great metropolis;  
And re-admitted through the guardian hand  
Of elder brother to thy Father's throne."

"Blessed are the dead who die in the Lord." Yea, 'precious in the sight of the Lord is the death of His saints.'

"On the day before that on which he died, Brothers Cutts and Gilbert visited him, and when conversing and praying with him, he waved his hand in token of victory. He died on the 30th June, 1862, aged eighty-four years. His end was peace. In his last moments he gave evidence to his friends that for him death had no sting, the grave had no dread, and the future had no terror. Indeed it was clear as noonday that to him death was the pathway to eternal blessedness. Previous to the removal of his remains from the house, a hymn was sung, and another over the grave, when Mr. Cutts delivered an appropriate and impressive address.

"The circuit ministers and a number of local preachers and friends composed the funeral procession, and paid the last tribute of respect to departed worth. The good man on his bright ascent has left relations and friends who will long regret his decease. "The memory of the just is blessed."



"Blest be the memory of the dead !  
 They rest in Christ, their living Head ;  
 Then let the tear be mixed with joy,  
 That o'er their hallow'd dust shall flow,  
 While faith beholds their spirits nigh,  
 The throne of Him they lov'd below ;  
 Sweet be the sleep that rests their head !  
 Blest be the memory of the dead."

A MEMBER OF THE FAMILY.

MEMOIR OF JOHN NORTH, ESQ.

MR. JOHN NORTH was born at Huddersfield at the close of the last century, and died at the same place on Sabbath morning, July 6th, 1862, in the sixty-fourth year of his age. His parents were employed in the woollen manufacture, but were not religious. Indeed, his father was much given to intemperance for many years, which entailed upon the family much suffering. At a proper age he was sent to learn the business of cloth-finishiug. On Sabbath days he was taught the principles of the Christian religion at the parish church, in the Sabbath-school connected with which place he was first a scholar, and afterwards a paid teacher.

When a boy he was fond of giddy society, but not so much so as to prevent him from yielding to the promptings of his tender nature by doing all he could to aid his mother in her struggles to maintain her family. After the expiration of his apprenticeship he began to attend the services of the Independents in the Highfield Chapel, but he remained a stranger to experimental religion, seeking his pleasures, whenever time permitted, in the gaieties of the world.

Happily for him the earnest pioneers of Primitive Methodism visited his native place at this time, and took their stand in the most eligible parts of the town, where in an earnest manner, and in impassioned tones, they held forth that gospel which first arrests and then transforms the human heart. Amongst those early missionaries were the late Jeremiah Gilbert, William Taylor, and Thomas Holliday. Under the preaching of the last named brother, our departed friend was brought to see his sinfulness, which led him to cry mightily to God for salvation. Soon his fearful heart was pervaded with the calm of gospel peace ; and having received with meekness the engrafted word, he began to develop the fruits of righteousness and good living, to the praise and glory of God.

The tendency of his early religious training was naturally calculated to foster a partiality for the more regular and quiet mode of worship characteristic of Church-of-Englandism ; but to his mind the rugged style of preaching adopted by a Holliday and others, as well as the unformal and hearty mode of worship practised by the early Primitives, and which still continues to be a leading characteristic of the entire body, was more

agreeable. Hence he at once became a member of that church which was at that time and for many years afterwards accounted the offscouring of all things.

It will not be deemed out of place here to add that while rude and uninformed minds continue to grow up around us, to reach and arrest which such a preaching and such a worship as those before named seem to be the best adapted, may Primitive Methodism never, as a rule, especially in open-air services, be distinguished for any other!

The change which had been effected in our friend North was so striking that it had a powerful effect on the minds of many of his sinful associates, some of whom began to attend the same religious services, and were ultimately converted to God.

The year before his conversion, being then twenty-two years of age, he was united in matrimony to Miss Johnson, of Huddersfield, whose father was a respectable tradesman, and with whom he had served his time. Some time afterwards his father-in-law found him implements of trade, and gave up to him some of his own workmen, and thus started him in business as a cloth-dresser, to which he afterwards added that of merchant, and subsequently that of a manufacturer.

Possessed of a sound and discriminating judgment, of a patient and persevering temperament, and of steady and orderly business habits, he soon began to secure a respectable business, which in a few years placed him, not only in a state of competency, but of affluence. As his wealth increased, and his position in society became more elevated—ranking as he long did with the thriving merchants of the town—he did not desert as some do, the church which had been the near or remote means of all his blessings; but he clung to it with an unwavering grasp through all its vicissitudes and trials, and loved it to the last.

From shortly after his conversion he was an efficient class-leader. His business habits of punctuality and order were brought to bear on the discharge of the duties of this important office. Except when absence from home, or personal affliction, prevented, he was at his post, and that, too, at the proper time. This in addition to his spiritual qualifications, rendered him highly serviceable to the cause of Christ.

For many years, the cause of Primitive Methodism in Huddersfield was burdened with a heavy chapel debt, which it required strenuous efforts, and many monetary givings to sustain. Of these things Mr. North took his share, giving at one time, in 1846, when it was my pleasure to labour for the first time in concert with him, the sum of £80; and when in 1847 the old chapel became the property of the London and North Western Railway Company, his influence and energy did not a little towards effecting a happy transfer, and securing the more ample and costly premises in which our institutions in Huddersfield are now sustained. To the erection and support of the other chapels in the station, brother North

contributed of his substance. It is the duty of all Christians to contribute, according to their means, to the various branches of God's cause, of which the relief of the indigent and the support of the afflicted form a not unimportant part. To what extent Mr. North engaged in these Christian acts I know not, neither can it be known in this world. But the unanimous testimony of those who best knew him is to the effect that he gave largely, but that in giving he did not "let his left hand know what his right hand did."

For many years, while his children were young, he had unmingled pleasure in their society. Sabbath after Sabbath they might have been seen with him in the family pew in the chapel, giving promise of a future devoted to Christian principles and practices. For several years indeed his eldest daughter was a decided follower of her Saviour, which gave him joy; but in the midst of bright hopes and joys her reason tottered, and at last fell. This was the first dark cloud which came over the domestic horizon of our friend, and it ever after dimmed all his joys. After this, death removed some of his younger children to the house appointed for all living. These afflictions, together with those arising from losses in business, some of them under circumstances of peculiar trial, and others which shall not be here named, greatly distressed his mind, but he still clung to the Saviour, and to the church of his early choice. More sorrows awaited him.

In 1859 his eldest son, the partner and chief stay in his business, was suddenly struck down by death; and only a few short months afterwards, Edward, his youngest son, a promising young man, was followed to the tomb. This weight of sorrow was almost more than our poor friend could sustain; he began to stoop and falter, and it was evident that ere long the head of the family would have to join his departed ones. So it was.

On Thursday, June 26, he had become so ill that he left his warehouse, and went home. The crisis of an insidious and long existent disease, unseen, unfelt, was now reached. The best medical skill which wealth, prompted by affection could secure, was called to his aid. But the united experience of four eminent doctors failed to arrest or even to identify his disease. A postmortem examination, yielded to for the public good, brought it to light. For years our friend's days had been numbered. An excrescence had grown around one of the larger bowels, which gradually tightening, ultimately closed up the member, thus ending his life.

The Rev. J. Snowden, late superintendent of the station, says:—

"In reply to my inquiries respecting the state of his mind, he said, 'I have solid and abiding peace.' I prayed, he heartily responding, and praising the God of his salvation.

"On Friday the 3rd of July, I found him very ill. He said, Christ is

all in all to me.' I again visited him on Saturday afternoon. It was then thought by his family that his disease was abating, and that he might recover. But ah! how soon were these hopes to be blighted. The same evening about eleven o'clock, I was sent for; he was then very restless. Wishing to know if he was conscious I asked if I might pray with him: he said 'Yes.' I talked much, but 'yes' was all I could understand him to say. Soon he sank into a state of unconsciousness, and then gradually breathed away his life."

Mr. Zachariah Drake, of Paddock, near Huddersfield, one of his early companions in the Lord, says:—

"Mr. North was kind, frank, and peaceable, and given to hospitality. His private charities but few persons knew, beyond those who received them. Several parties now in respectable life, myself among the number, owe their commercial origin to the counsel and aid afforded them by Mr. North."

Mr. Ingham, of New Mills, formerly of Huddersfield Circuit, says:—

"For more than forty years I have been an intimate acquaintance of the late John North, Esq. In religion he made no great show. Boasting with him was out of the question. His walk was steady, his steps were firm. He was the same man at all times, and in all companies. Attaching himself to our cause at a time when it was regarded with suspicion and treated with reproach, he had the happiness of living to see himself in it honoured and beloved. His elegant abode was for years a comfortable home for both travelling and local preachers. He was at all times willing to meet cases of distress, and many a widow has had cause to rejoice through his Christian benevolence. The last time I was in his company I informed him that we were making an effort to remove the debt from off our New Mills Chapel. He gave me £5."

Mr. Ingham concludes with this appropriate wish:—

"Would that one of his sons would step into his place in the church, thus filling up the gap his removal has occasioned."

The Rev. W. Antliff, writes as follows:—

"I entertained for Mr. North a very high regard. He was, in my opinion, a deeply pious man. A man of high integrity of character, and of a noble disposition. He was a friend to me when I was in the Huddersfield circuit, from 1841 to 1844, and I have registered him on the list of my best friends ever since. He was very modest and retiring, and therefore could not take the position in society to which he would otherwise have attained. But those who knew him best, I am persuaded, loved him most. I have no doubt his absence will be much felt at the family altar, in his class, and at the business meetings of Huddersfield circuit. He was very devout and very anxious for the salvation of his family, and men in general. For many years he rendered great service to the Primitive Methodist cause. He was very useful as the general

treasurer of our connexional chapel fund, and I was sorry he could not longer consent to retain the office, though a very excellent successor has been found in the person of Mr. Alderman Meek, of York. Little did I expect so soon to hear of Mr. North's death, when he was relieved of the duties of the above named office. But I hope we shall meet our dear friend in a better clime."

The Rev. T. Newell, says :—

"I knew the late Mr. North for about ten years, and during three of those years I had frequent opportunities for acquiring a knowledge of his spirit and character. I soon learnt to feel for him very great esteem; and that feeling grew as our years increased, and our acquaintance extended. He was one of the most humble and unpretending men I have ever known. Willing to serve the Church of his early choice, he never, so far as I either saw or heard, sought honour or office, or, when these things were given him, manifested any elation of mind. He was a lover of good men, kind, obliging, ever respectful. He sought to promote peace by both example and teaching. As class-leader, steward, trustee, and member of most of the official business meetings of the circuit, I found him judicious in counsel, and prompt and diligent in action. Plodding industry was one of his most striking characteristics. As a worker who sought the shade, and desired not the applause of men, he was all the more valuable as a fellow helper, and I am persuaded that the station he so long served will for many years to come remember him gratefully, and deeply feel and mourn over his loss."

To these honourable expressions of opinion respecting the departed one, I have but little to add. During the four years that I was officially connected with our esteemed friend, I had frequent opportunities of ascertaining his character and judging of his piety; and I can honestly say that I have found no man in his station in life more humble, more approachable, more hospitable, or so devotional. Affluence did not puff him up, or as in many cases make him testy and overbearing. He had more love for devotional than for official meetings; hence while latterly he seldom attended such meetings, he was nearly always to be found taking an earnest part in after preaching prayer-meetings. When he used to take his place in the official courts of the circuit, his great aim was to secure and promote peace. Although he had frequent provocations to desert the people with whom he was religiously connected, I am not aware that he ever seriously entertained even the thought of so doing. I deeply regret his removal hence, but rejoice in the sweet assurance that he is with Christ, which is far better. Our Huddersfield chapel was crowded, when his death was improved by the writer from 1 Thes. iv. 13, 14.

JOHN SIMPSON.

## MEMOIR OF JOHN MILLS.

JOHN MILLS was born at Yardley, near Birmingham, in the year 1819. His mother died when he was only nine years of age. After his mother's death he removed from Yardley to Darlaston, where he attended the Wesleyan Methodist Sabbath School, and where he became a member of their society. After living at two or three places, and continuing in the Wesleyan society, he fell away through intemperance. He lived in a backsliding state for six or seven years. He then cast in his lot with us at Princes End, and also became a member of the temperance society, in which he laboured with untiring zeal.

The Circuit Quarterly Meeting put his name on the preachers' plan as a local preacher, which office he sustained for more than eighteen months with acceptability and success. The last time he was at his class, which was the Sabbath previous to his death, he expressed himself in the following language, "I feel that this is the house of God, and the gate of heaven." It was evident to all present that he had had a stormy voyage in the week that was past. He said, "I feel that I am on the Rock, which is Christ Jesus; and I am glad that it is not God and man that will judge me at the last, but God only. And I know in whom I have believed; and know and feel that I have an interest in the blood of Christ." He then repeated with an unusual ecstasy of joy—

"There I shall face  
And never, never sin,  
There from the rivers of his grace,  
Drink endless pleasures in."

At the close, his soul was melted into tenderness; and with tears in his eyes he gave expression to his happy feelings, by saying

"O may I bear some humble part,  
In that immortal song,  
Wonder and joy shall tune my heart,  
And love command my tongue."

He met with his lamentable and untimely death, on Wednesday, the 14th of May, 1862, between seven and eight o'clock in the morning. He had got upon a wagon as it was started from a marl pit, to ascend an incline, and on getting within about ten yards of the top of the incline, where the wagons have to pass under an archway, instead of alighting, he continued on the wagon, and his body coming in contact with the archway, he was severely crushed between the wall and the wagon. Assistance was promptly rendered, and he was removed to his home, where he died in a few minutes. The last words he was heard to say, were "Bless the Lamb!" Thus did our dear brother finish his course. He has left a sorrowing widow, but she sorrows not as those without hope. It is the prayer of the writer, that she and all her friends may be brought to that world where "sickness, sorrow, pain, and death, are felt and feared no more."

THOMAS MORRALL

## MEMOIR OF JOSEPH CROWTHER.

JOSEPH CROWTHER, of Westgate Circuit, was born Oct. 3rd, 1803. He heard the first Primitive Methodist missionaries who preached in this dale, and by their instrumentality, in 1824, he was brought to know God and Jesus Christ whom he hath sent. The love of God and man, shed abroad in his heart, led him to exercise the talents entrusted to his care for the spiritual good of the young and old who lived around him. Immediately after his conversion he became a Sunday-school teacher, was soon engaged as an assistant class-leader, and in 1845 he was appointed the principal leader of the class with which he had been associated during the previous twenty-one years. He continued to teach in the school, and to lead his class with great regularity and usefulness, until the commencement of his painful and protracted affliction, which he bore with patient submission to the will of his Heavenly Father. He departed this life on the 24th of June, 1862, leaving his family and friends consoled with the assurance of his safe arrival in the land of the blest.

Our esteemed friend was a sincere Christian, warmly attached to the church of which he was a consistent member; and zealously and faithfully he discharged the duties he undertook to perform. It is no slight indication of the consistency of his religious life, and it was no small consolation to him that his wife and children were found in the way of righteousness, and united with the Church he had so long loved and served.

HENRY PHILLIPS.

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 D I V I N I T Y.
 

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## THE CHRISTIAN'S NEED, AND THE PROMISED SUPPLY.

A SERMON BY THE REV. JOHN PETTY.

"But my God shall supply all your need, according to His riches in glory by Christ Jesus."—Phil. iv. 19.

THE Christian church at Philippi had a strong and ardent affection for the Apostle Paul. From the sixteenth chapter of the Acts of the Apostles, we learn that he was the chief founder of that church, and that he endured much suffering and imprisonment while endeavouring to establish Christianity in that city; which naturally contributed to increase the affection of the infant church for him. The strength of their affection was displayed in the liberal manner in which they ministered to the relief of his temporal necessities. Not only did Lydia exercise great hospitality towards him during the short time he laboured with them at the first, but after his removal from them, and while engaged in evangelistic labours elsewhere, the church more than once sent to supply his wants. In this they excelled all other churches which he established.

"Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." (Verses 15, 16.)

And now that he was a prisoner at Rome, they again interested themselves in his welfare, and sent Epaphroditus, one of their devoted and esteemed ministers, with a plentiful supply of all things necessary to his comfort. This fresh token of their affection filled the suffering apostle with exceeding joy. "I rejoiced in the Lord greatly, that now at the last, your care of me hath flourished again." (Verse 10.) "I have all," or, as it is rendered in the margin, "I have received all," "and abound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." (Verse 18.)

His heart glowed with gratitude for this additional instance of their kindness, and as he was unable himself to return them a suitable recompense, he derived satisfaction from the assurance expressed in the text that the all bountiful Being, whose he was, and whom he served, would amply reward them by the supply of all their necessities, "But my God shall supply all your need, according to his riches in glory by Christ Jesus."

These comprehensive and encouraging words are as applicable to all genuine believers in Christ as they were to the believers at Philippi; to those believers at least, who are like the Philippians in Christian excellency and cheerful liberality. Let us then consider the Christian's need and the promised supply, to which the text directs our attention.

#### I. THE CHRISTIAN'S NEED.—"All our need."

Man is a needy creature. His wants are numerous and pressing :

1. *There are the needs of the body.* We need food and raiment for the maintenance of life, and the preservation of health. We need houses to dwell in, that we may be sheltered from the inclemency of the weather, and beds to repose upon, that we may recruit our strength, and refresh exhausted nature by requisite rest from labour and toil. Our real bodily wants, however, are but few. Fancy may create a multitude. Through the refinement and habits of civilised life we may imagine numerous necessities. We may fancy we need not only plain and wholesome food, but also luxuries; not only comfortable clothing, but costly and superb garments; not merely suitable dwellings, but splendid mansions. But neither luxuries, costly and fine clothing, nor splendid habitations, are among the necessities of life; and should not be eagerly coveted. "Having food and raiment, let us be therewith content." These are essential; but luxuries and abundance are not, and often prove ruinous to peace of mind and prosperity of soul. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful



lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. vi. 9, 10.) The *real* wants of the body are few and simple, and are readily supplied.

2. *There are the needs of the soul.* These are far more numerous, and incomparably more important, than the needs of the body. In our natural state, we need knowledge to enlighten us, mercy to pardon us, and grace to renew our hearts. And after conversion, our necessities are neither few nor small. In particular, we need—

(1.) *Wisdom to guide us.* We are often placed in circumstances of a perplexing character, when it is difficult to determine what measures we should adopt or what course we should pursue. At other times our duty may be clear enough, but the best way of performing it so as to bring most glory to God and do most good to man, may not be easy to decide. Shortsighted, and ever liable to err even in the most important affairs of life, we have constant need of heavenly wisdom, that we may be guided aright in all things.

(2.) *We need power to enable us properly to discharge our respective duties, to surmount the numerous difficulties which obstruct our path, and to overcome the foes which oppose our progress.* We have duties to perform towards our Maker, our neighbours, and ourselves; and these duties we cannot properly discharge without Divine assistance. "We know not," even "what we should pray for as we ought" without the teaching and help of the Divine Spirit. "The Spirit helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered." (Rom. viii. 26.) We have difficulties to surmount in our Christian course, which we should be utterly unable to overcome without Divine aid. We have enemies to contend against which are both numerous and powerful, and well skilled in the arts of deception and strategy. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. vi. 12.) How are we to contend alone against enemies so numerous, strong, and skilful! Left to ourselves in the combat we should be utterly undone, and even instantly fall before our conquering foes. We have need to be daily upheld by an Almighty arm, and to be constantly "strengthened by the Spirit's might in the inner man." Every believer may truly say,

"Weaker than a bruised reed,  
Help I every moment need."

(3.) *We need consolation to sustain us under the numerous sorrows, and bereavements which befall us.* Sorrow and grief make a portion of our lot in this world. They happen to all; to the rich, as well as to the poor, to the worldly as well as to the pious. Who has not sometimes to

complain of the unkindness of friends, or the provocation of enemies? Who has not to sustain the loss of beloved relatives, near and dear to them almost as their own souls? Revered parents, affectionate brothers and sisters, lovely and promising children, are removed from our domestic circles, by fatal maladies, or calamitous occurrences, and we "go to the grave to weep there" over the bitter losses which their removal has caused us. Or, "the desire of our eyes is taken away with a stroke," and we are suddenly brought to feel a desolation of spirit and an agony of soul which no language is sufficiently forcible and expressive to describe. What can afford us adequate support and consolation under bereavements so distressing, and events so overwhelming? No earthly friend, however kind and sympathetic; no worldly good, however varied and abundant. Divine support, religious consolation, alone is equal to our necessities. All other support is poor, insufficient, and uncertain; this alone is requisite comfort and strength.

But we cannot enumerate all our necessities. We are full of wants. A proper view of them is well-nigh overwhelming. But while the view of them should humble, it needs not discourage us. We are indeed "poor and needy," and no created being can fully supply our necessities; yet we need not despond, there is a source whence our necessities can be met. We have glanced at our need; let us now consider—

## II. THE PROMISED SUPPLY.

"But my God shall supply all your need according to his riches in glory by Christ Jesus."

Here we have the source of our supply, "God;" the medium through which it is communicated, "Christ Jesus"; and the proportion in which it is bestowed, "according to his riches in glory."

1. *The source of the Christian's supply*—"God." The source is not human, nor angelic, but Divine. No human being, however pious and devout, can supply the spiritual necessities of others; every believer is, as we have seen, dependent upon God for the supply of his wants. No glorified saint on high can supply our need. No angelic being, however dignified and lofty, is equal to the task. Those pure and exalted intelligences above who have "kept their first estate," and have never sinned, are, as well as we, dependent beings, dependent on him for constant blessedness, by whom they were brought into existence, and through whom they have hitherto been preserved. The source of our supply is Divine—it is God, the Creator and Upholder of all things. Earthly friends may minister to our temporal necessities, as the pious Philippians did to those of the apostle, and they may be the *means* of communicating spiritual blessings to others, as the apostle was to the Philippians; but the efficient and original source of supply is God himself. He is—

(1.) *The God of Providence.* It is his rain that descends to water the earth, his sun that shines to render it fruitful, his eye that watches over

all his creatures, his hand that supplies their daily wants. "He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." (Ps. civ. 13-15.) Hence both man and beast, and every living thing are graphically represented by the inspired writer as looking to God for the daily supply of their necessities. "These all wait upon thee, that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good." (Ps. civ. 27, 28.) From God's providential goodness to the inferior creatures, our blessed Lord derives an argument for trust in Divine Providence by his people. "Behold the fowls of the air, for they sow not neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. vi. 26.) And after cautioning his disciples against anxious care respecting temporal things, he assures them that if they trust in God, he will provide for their temporal necessities. "Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (Verses 31, 33.) God is therefore the source whence our temporal wants are supplied.

(2.) *He is the God of grace.* It is he who enlightens sinners, and pardons penitents. It is he who gives wisdom to the ignorant, power to the weak, and consolation to the sorrowful. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." (James i. 5.) The weakest believer may become strong in the Lord, and in the power of his might." (Eph. vi. 10.) And through "the exceeding greatness of his power," may surmount the most formidable difficulties, and overcome the mightiest foes. "I can do all things," says the apostle, "through Christ which strengtheneth me." (Verse 13.) And the sorrowful may find in him the richest consolation and support. He is "the God of all comfort," and "comforteth them that are cast down," usually in proportion to the measure of their sorrow and distress. Such, at least, was the measure of consolation he communicated to the apostles: "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." (2 Cor. i. 5.) And so, doubtless, will he impart what is needful to us, if we, like the apostles, look to him by faith for support and consolation in all our sorrows and distresses. Do you feel yourselves unworthy of such favours, wholly undeserving of such rich and invaluable blessings? So you are indeed; and yet you need not despair of being thus favoured, for consider:—

2. *The medium of communication.* "By Christ Jesus."

Man is a sinner, a rebel against the government of God, and therefore needs a mediator ; for the Divine Being could not pardon and save a rebel, in harmony with his immaculate purity and perfect justice, without a mediator. But in his boundless mercy to fallen man he has provided an all-sufficient Mediator in the person of his own Son. "There is one God, and one mediator between God and men, the man Christ Jesus ; who gave himself a ransom for all, to be testified in due time." (1 Tim. ii. 5. 6.)

(1.) *It is through the mediation of Christ that temporal blessings are bestowed upon our guilty race.* Health and strength, food and raiment, and all social comforts and enjoyments, are among the fruits of his mediatorial work. All these blessings were forfeited through the sin of the first Adam, and are restored to us through the obedience and death of Christ the second Adam.

(2.) *It is through his mediation that spiritual blessings are communicated to man.* There is no other way of access to God but through his merits. "I am the way, the truth, and the life : no man cometh unto the Father but by me." (John xiv. 6.) "Neither is there salvation in any other : for there is none other name under heaven given among men whereby we must be saved." (Acts iv. 12.) But he is an all-sufficient Mediator. Through the boundless merits of his death, and the infinite prevalence of his intercession, the guiltiest of our apostate race may draw near to God with a penitent and believing heart, and meet with a gracious reception. The claims of divine justice and holiness are met, and the honour of the divine government is maintained, through the obedience and death of Christ, "whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; to declare, *I say*, at this time his righteousness ; that he might be just, and the justifier of him which believeth in Jesus." (Rom. iii. 25, 26.) Such is the perfect and all-sufficient medium through which God communicates his blessings to fallen man, and such the encouragement afforded to solicit all needful blessings at his hands.

3. Lastly, consider *the proportion according to which the supply is afforded.* "According to his riches in glory ;" or, according to his glorious riches treasured up in Christ. There is a glorious plenitude of grace provided through Christ for believing souls ; "unsearchable riches," an unlimited fulness. "He is before all things, and by him all things consist : and he is the head of the body, the church : who is the beginning, the first-born from the dead ; that in all things he might have the pre-eminence ; for it pleased the Father that in him should all fulness dwell." (Col. i. 17, 18.)

And according to this glorious fulness of grace God bestows his bles-

sings upon believers; he gives in harmony with the plenitude of his resources. Among men we expect persons to give according to their rank and dignity. We look for a nobleman to give a noble contribution, and a prince to bestow a princely donation, for a benevolent or praiseworthy object. And this principle obtains in reference to the divine Being. He gives *like a God*! He communicates an abundant measure of his grace according to his boundless and inexhaustible resources.

Hence the rich supply promised in the text, "My God shall supply *all* your need." Not a portion of your need, nor the greater part of it merely, but *all* your need. Men may contribute to the necessities of their poor and afflicted fellow creatures to the best of their ability, and yet the contribution be not equal to the necessities of the persons concerned, because men's resources are in most cases very limited; but as the resources of the divine Being are boundless, he is as able as he is willing to supply *all* our need.

(1.) *He will supply all our temporal need.* We may not all expect to become rich, or to enjoy abundance of the comforts and conveniences of life, for the salvation of many of us would be endangered thereby. "How hardly shall they that have riches enter into the kingdom of God!" (Mark x. 23.) Comparatively few are proof against the temptations arising from affluence. When Jeshurun "waxed fat," he became unmindful of the Author of all his mercies; "he forsook God which made him, and lightly esteemed the rock of his salvation." (Deut. xxxii. 15.) A few of the pious we admit are favoured with riches, and make a good use thereof. They retain their spirituality of mind and holy deadness to the world, and employ their wealth for the glory of God, the extension of his kingdom, and the benefit of man. But riches are not necessities, and all believers may not therefore expect them. But they may expect that their *need* shall be supplied. Their bread shall be given them, and their water shall be sure.

(2.) *God will supply all their spiritual need.* He will grant wisdom direct them, grace to strengthen and sustain them, and consolation to cheer them under all their sorrows and bereavements. If he does not see good to remove at once their afflictions and sufferings, he will give them grace to support and comfort them. "My grace is sufficient for thee." (2 Cor. xii. 9.) According to their days their strength shall be. All they need to enable them to discharge their duties aright, to overcome every difficulty in their Christian course, to conquer every spiritual foe, and to save their souls, shall be graciously bestowed upon all faithful believers. Let them cultivate the spirit and follow the example of the pious Philippians, to whom the words of the text were originally addressed, and the comprehensive promise here given shall be fulfilled in their experience.

Christian brethren, are you *full of wants*? An inexhaustible source

of supply is open to you. Are you poor in spiritual things? Your God and Father is infinitely rich; giving does not impoverish him, nor withholding enrich his hands. Are you ignorant? He can give you all needful wisdom. Are you feeble? He can strengthen you with all might. *All*, *ALL* you need is in him. He is an all-sufficient and never-failing source of goodness and mercy, and is "able to do exceeding abundantly above all that we ask or think." (Eph. iii. 20.) What a fulness of gospel blessings may we therefore look for! What a plenitude of grace may we expect! Let us not content ourselves with small measures of grace, when such a plenitude is within our reach. Let us seek to enjoy all which Christ has purchased, and which God has promised to bestow. "Being rooted and grounded in love, may we be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that we may be filled with all the fulness of God." (Eph. iii. 17, 19.)

But what shall we say to those who totally overlook and neglect this beneficent Source of all our mercies? Alas! brethren, how great your ingratitude! How aggravated your sin! What mercies have been showered around your path all your lives long until this day! and what blessings are still daily bestowed upon you by your all-bountiful Creator and Preserver! What rich spiritual benefits are also offered for your acceptance! Yet you overlook all these tokens of the Divine regard, sin against this boundless goodness, and neglect to apply for the spiritual benefits provided for you. How base your ingratitude! How deplorable your folly! Oh! let me now prevail upon you to rebel against infinite goodness no longer, but to come at once to God through Jesus Christ. The Source of infinite supply is accessible to-day: it may not be to-morrow. "Behold, now is the accepted time; behold, now is the day of salvation." "To-day, if ye will hear" the gracious voice of God, "harden not your hearts," but haste to the mercy-seat, and find salvation there.

## WORKS OF CREATION.

### FASCINATING POWER OF THE SERPENT.

I WAS riding one day along the skirts of the Barabool Hills, in Australia, trying to shoot some of the birds called "mountain ducks" by the colonists, the plumage of which is remarkably beautiful. Like the turkey, this bird is more easily approached on horseback than on foot. All at once my attention was attracted by a small bird which was fluttering at a height of from fifteen to twenty feet from the ground, and uttering sounds of the greatest distress. I pulled up my horse and watched it, but could not at first distinguish what was the cause of its perturbation. It seemed endeavouring to soar, but to be incapable of doing so. Slowly, but gradually, the poor thing came nearer and nearer to the earth, its wings all the time moving rapidly, but apparently too feebly to remove it from

the locality, until in a minute or two it sank down to within a few feet of the ground, its plaintive note becoming fainter and fainter. As my eye followed it down to the spot it was approaching, I all at once became aware of the cause of its terror. Projecting upwards from a tuft of grass, was the head and half of the body of a black snake. Its mouth was open, and its forked tongue played and glittered, as, with eyes fixed with baleful power on its victim, it awaited its descent. I had approached within three or four yards, but the reptile was apparently too much absorbed in its task to notice my presence. I quickly levelled my gun and shot the snake, and at the same moment the bird fell to the ground within a foot or two of its dead enemy. I picked it up and found it uninjured by the discharge, but nearly lifeless. After an interval, however, it rallied, and presently flew away.

I afterwards regretted having fired so soon, as I was uncertain whether the final collapse of the bird was due to the shock of the report, or to the power of the snake. The nest and eggs were close to the latter.

On another occasion, a friend who was riding briskly along, came upon a serpent extended at length on the ground. Surprised that the noise of his approach had not disturbed it, he dismounted, and, with a stick, disabled it with a blow. Another blow or two killed it; and then, for the first time, he became aware of the fact that a small bird was fluttering on the grass a short distance from where the reptile's head had been. After several unsuccessful attempts, this bird also succeeded in flying away, but it was evidently much enfeebled.

Many naturalists affirm that the serpent does undoubtedly possess the power of disabling its victim, by the exercise of its volition—by the exertion of a kind of mesmeric force, by which it quells the inferior volition of the bird, and renders it a prey. Others deny this altogether, and assert that simple terror is the only disabling agent in the matter. I am myself inclined to the former opinion, and that chiefly from the evident and entire absorption of the reptile in the process, whatever be its nature, in both the above cases. That they were engaged in some operation which required a concentration of all their faculties upon one object, is plainly shown by their not heeding interruptions, which, under ordinary circumstances, would have quickly startled them away. Moreover, it seems almost incredible that terror should act in a manner so different in birds, from what it does in other animals. When fear does not all at once paralyse, we know that its effect is to accelerate and intensify the motive powers; and in the case of the bird in the air, vainly struggling to fly, it seems hard to accept this explanation, or to account for its terror not urging it to quicker flight. Its powers of resistance seemed to me to become gradually exhausted. I met with two instances of a temporary loss of power in the human subject, from the sudden and unexpected sight of this reptile—both being women. For these cases, mere terror is, perhaps, sufficient to account; but it is singular that in both, the eyes of the serpent were fixed upon the individual overpowered, as it stood erect and threatening; and one of them, in describing her sensations, said, "she felt as if in a dream, unable to move or cry out." In the other, after a pause of rigid fear, the individual fascinated actually advanced a step, as if irresistibly impelled towards the venomous beast by some controlling power she could not resist. But this strange impulse to approach its cause is a

phenomenon often observed in cases of extreme terror. Sudden external interruption broke the charm in both instances.

To the power of music on serpents travellers in the East have often referred ; and the operations of the snake charmers, who profess to entice them from their retreats by this means, have been often described. Nevertheless, this affirmed susceptibility to sweet sounds has been repeatedly denied by others, who insist that the reptiles thus apparently caught were serpents previously captured and tamed, and taught to follow the sounds, and then turned loose in the house to be operated upon. The reader need not be referred to the many writers of travels who have touched upon this subject. That the belief in the power of the snake charmers is universal in the eastern populations is certain ; and the following fact will show that there is some foundation for the credence ; although imposture might justly, perhaps, have been suspected in many of the instances given by travellers. Some kinds of serpent also may possess this susceptibility, and others not.

A friend of the writer, resident on a farm near Bathurst, had received from England a set of musical glasses, and one afternoon he arranged them on a table and proceeded to play upon them. The door of the room opened upon the back-yard, in which, at a distance of ten or twelve yards, was a wheat-stack. With both arms reached across the table, he had played some time, when he became annoyed by receiving repeated blows on the leg, which he for a time disregarded, thinking they proceeded from his dog. For awhile he played on, occasionally thrusting at the supposed animal with his knees, to make him move further off, when it gave him a harder blow than usual, until at length, surprised at the animal's persistence, and at the rapidity and number of the strokes he received, he paused and looked over his shoulder, and there witnessed a most extraordinary sight. Erect on a coil of its tail, spinning round and round, and swaying its head and body to and fro, and evidently in a state of the most ecstatic delight, was a huge snake. The blows had proceeded from the folds of its body, as it danced hither and thither close to the chair of the unconscious musician. It did not stop its motions immediately on the cessation of the sounds, and, seizing a stick, which luckily stood handy in a corner, a few blows terminated at once its dance and its life. It had probably inhabited the wheat-stack, and been attracted thence by the sounds.

Many travellers and writers have spoken of a constitutional susceptibility to the presence of snakes, the result of a sensitive condition of the nervous system, by which certain substances, animate or inanimate, make their presence known to and felt by some individuals, when all others are unconscious. A remarkable instance came under the observation of the brother of the writer, Mr. George B., a squatter of Moreton Bay.

One day he was walking on his cattle-run, accompanied by two men, with whom he was arranging the price to be paid for enclosing an additional portion of ground for a paddock for the head station. Their route led them through some thickly-timbered ground, and while busily engaged in discussing the matter in hand, one of the men suddenly stopped, and motioned for his companions to do so likewise.

"What is the matter?" they asked.

"There is a snake somewhere hereabouts," he replied.

Alarmed, they looked round, but could see nothing ; there was no



fallen timber or other material in their immediate neighbourhood which could conceal one.

"What makes you think there is a snake near?" asked Mr. B., after he had looked round in vain for one.

"Because I *know* there is; I can *feel* him," answered the man, stepping a few paces first in one direction, then in another. His face was turned upward somewhat, and his head and body projected forward; and, noticing this, Mr. B., who had somewhere read of a power said to be possessed by some of the negroes in certain of the West Indian islands, of smelling the presence of a serpent, asked him if it was through that sense that he acquired his knowledge.

"No," replied the man; who, after moving in various directions, now selected a path and moved on before them slowly and cautiously, "I can't tell you how it is; I only know that when I am near one I somehow feel it. He is in this direction, I am certain. I was never mistaken," he continued; and, finally, after winding amongst the trees for about a dozen yards, he again stopped.

"He is close to that tree in front. I shall be sick if I go any further; I feel quite faint now;" and indeed the man looked pale and ill. With sticks in their hands, Mr. B. and the other man advanced to the tree pointed out, and on going round the trunk they found some sheets of bark which had been stripped and left there to dry.

"They are under the bark," cried the man, who had shifted his position so as to command a view of it; "either it is a very large one, or else there are two or three;" a prediction which was verified the moment the bark was raised. There were two whip-snakes lying coiled up beneath, which were killed.

Very much struck by this incident, Mr. B. endeavoured to obtain a more satisfactory explanation of the *modus operandi* of this singular gift or faculty, but the man could give no other than that which he had already given. It was not by means of his external senses, most certainly, he said, not by smelling that he became aware of their presence. When in the vicinity of one of these reptiles, he felt an indescribable sensation "all over him," as he expressed it, which increased or diminished as he approached nearer or went further from it.

It must be to the existence of some such inexplicable condition of nerve, that we must refer those extraordinary and well-authenticated cases we read of, of people gifted with the faculty of discovering springs of water and veins of metal, by certain bodily sensations. The feeling of antipathy or repulsion induced by the presence of certain animal or vegetable substances on some constitutions, must be also due to some similar peculiarity. Cases of this kind are sufficiently numerous; as, for instance, that of the gentleman who, though a brave officer, would turn pale and perspire if a cat approached him; or that of a person who would faint outright if a basket of raspberries were suddenly presented close to his face. These feelings, varying from simple dislike to profound horror, are often unjustly looked upon as mere affectation, which might be overcome by a strong effort of the will on the part of those exhibiting them. I know two gentlemen, brothers, who cannot sit down to a table where there is mutton, without experiencing feelings of great misery and disgust. How disguised soever it may be by cookery, they instantly detect it, and they have repeatedly made efforts to overcome this peculiarity, but without success. Another individual of my

acquaintance has a similar repugnance to walnuts. If, by a strong effort of his will he overcomes this (as he did one evening in my presence) so far as to force himself to swallow a minute portion of one, a violent eruption spreading over the face and hands, attended by great heat of the whole body, quickly follows. He is confident that a larger quantity would prove poisonous.

Some analogous susceptibility, existing as a normal condition in the lower animals, has been supposed to account for phenomena which, common as they are, have often excited the wonder of the sportsman and the naturalist. The manner in which dogs so unerringly trace out their lost masters, and cats and horses find their roads back to some former place of residence, across districts they have never before traversed, is due to some faculty never yet satisfactorily explained. It is perfectly certain that neither the senses nor the memory can be concerned in the common case of a cat shut up in a basket, and carried to a great distance from the house where it had spent the whole of its life, yet returning by the shortest route straight home again; or in that of the mule, which, born and brought up in one part of Spain, was taken to the coast and embarked for Gibraltar. The vessel was wrecked on the opposite side of the peninsula to that where it had been taken on board, and reaching the shore safely through the surf, the animal made its way over mountains and torrents for two hundred miles in a straight line home, which it reached in an incredibly short time. The fact of its ears being pierced, showing it to have belonged to the public executioner, preserved it from being appropriated by any of the superstitious peasantry of Galicia, through which it passed, as they have a horror of such animals. In the case lately recorded, of the dog which, embarking with his master at an English port for a summer's shooting in the western wilds of America, there lost him, and returned to New York alone, and thence, selecting an English steamer, came on to London—the memory doubtless played a prominent part; but, even allowing this to be so, it will not explain the fact. To say the faculty is *instinctive*, is simply to confess our ignorance of its nature.

## FOR PREACHERS AND CLASS-LEADERS.

COPY OF A LETTER WRITTEN BY MR. CLOWES, in 1835.

*Newcastle.*

MR. EDITOR,—The following letter I have copied from the original, which was written by the venerable William Clowes, to the Rev. E. Cornwall, who was then residing in Scotland, and just entering on the Christian ministry. He had heard of Mr. Clowes' success as a servant of Christ, and made free to write to him to be instructed in the way of faith, and in the blessed work of turning men to God. The letter was much blessed to Mr. Cornwall's soul; and after reading and shewing it often to his friends, it has been often copied and read in private circles, in the higher classes of society, (to my own knowledge) as well as sent to clergymen in the Establishment. J. Lamb, Esq., kindly allowed me to copy it from one which his sainted wife had obtained a short while before she passed away to the skies. I have no doubt you will give it a place in our magazine.

JOHN CHARLTON.

Hull, Sept. 19, 1835.

DEAR BROTHER IN THE LORD,—You will think it strange that I have been so long before I have answered your letter, but as your letter came just before our conference, and our quarter day at Hull came the week after, then our camp-meeting at Hull followed upon that, the fatigues of these made me unwell. Then came different calls for me to several places to open chapels, and hold missionary meetings, together with press of business that comes upon our circuit, and my backwardness to writing letters,—these have been the causes of my delay, and not an unwillingness to condole with you in your distress, neither has it been a neglect to pray for you, for this has been done with all the fervour and faith, I, and a friend or two more, possessed; insomuch that we were persued the Lord both heard and answered our cry in your behalf; and we rejoiced together under a weight of glory and Divine power. And if you are not delivered it must be because you did not grasp that with your hand of faith, that was within your reach. For we know that the salvation of God went out from the throne of grace. Not that we suppose that you were saved by our faith, without a concurrence of your own,—that cannot be. You say in your last to me, that in answer to our prayers, you felt a rich breathing of spiritual influence suddenly pass over your mind, and a deep sense of nearness to God was realized. But, alas! the Lord was to us as a way-faring man who taketh up his abode only for a night. But, my dear sir, should you not have believed at that time that your salvation was come? (though our faith then had not taken so fast hold upon God in your behalf as it did the last time;) was it not an excitement to believe, did it not say, "Here am I, what is it that I should do unto you? Be it unto thee even as thou wilt; be it done unto thee according to thy faith." Perhaps you will say you did believe while you felt; yes, and it is our duty to believe as well as our privilege, when we do not feel. Permit me to say that faith has two evidences, whereby it is regulated, one is fluctuating, the other is fixed. What are they? why, the one is that rich spiritual breathing, or influence, you talk of, which you felt in answer to prayer; this ebbs and flows in the best and holiest of men; the other is the immutability of God our Saviour, who has said, I will never leave thee nor forsake thee. This stands fast, unalterable. And when I have not the one in all its strength (which fluctuates) to live upon, I always have the other, upon which I can stand unshaken, fixed, and firm, at all times and seasons. And therefore I must believe with all my heart, this is a work I must do myself. But I think, dear sir, we sometimes miss our way in looking for God to do that for us which he looks for us to do for ourselves, namely, *believing*. The principal fault (mark that) the Lord found with his disciples in the days of his flesh was, not believing: "O fools and slow of heart to believe." Jesus said unto Martha, "If thou wouldest believe thou shouldest see the glory of God." He could not do many mighty works, because of their unbelief. "Believe ye," said he, to the blind men, "that I am able to do this for you?" "Fear not, only believe," said he to Jairus, respecting his daughter, "and she shall be made whole;" though Jairus, no doubt, might have had his daughter healed before that time, had he not laid his faith to take our Lord home to his house to heal his daughter. The centurion respecting his servant who was sick of the palsy, made a shorter work of it, who said to our Lord, "I am not worthy that thou shouldest come under my roof, only speak the word, and my servant shall be healed!" The

one laid his faith for a present salvation, the other for a long or delayed salvation, the latter is too much imitated with us, or otherwise there would be more good done than there is. Are not all things possible to God? and are they not possible to somebody else—namely, to them that believe? You solicited our prayers for more than a hundred persons, you say, that met you the other day in your chapel, that had a concern for their souls; but at the same time you call in a doubt whether it be a real work; for you say, “If this is really a commencement of a work of God, it is only in blossom.” But, my dear sir, is it the best way to doubt of it, if we see nothing to the contrary? Does not this doubting hinder us from glorifying God in their behalf? Does it not weaken the strength of our energies to spend upon them? Would it not be a better way to pray and believe down from heaven the power of God upon them, till not only blossoms appear, but also the fruit? Are not all the promises of heaven suspended upon our faith? Does he not say, “Go, and lo I am with you!” and what for but to turn the world upside down? Does he not say “Compel them to come in that my house may be filled?” But why do I say this to you, my dear friend? Why, because I fear not only you, but all of us, as ministers of the Gospel, are in danger of not preaching in faith, we do not lay sufficient stress upon that part of our ministry. If we are ordained to preach, we are ordained to believe for the end of preaching, which is the salvation of sinners; and he that does not preach in faith for that end, does not preach at all, as God would have him preach. Whatever time we take up in studying and arranging our sermons for the pulpit, we should take time to go to God in faith and prayer, to get our souls clothed with the power of God, that when we go to deliver them, we may go in confidence of success; for the end of the Gospel shall be answered in them that believe. Were this the study of the day, the productions of our labours as ministers of Christ, would appear in all the glory and grandeur of heaven-born souls, and would increase the kingdom of God upon earth. Excuse, sir, my plain, strong way in writing to you; for my eye is single to God, and to you also. And if any good be the result thereof, I pray that he may have all the glory.

I am yours, in the Lord,

WILLIAM CLOWES.

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### EXTRACTS.

**A GENUINE PREACHER.**—A preacher of the Gospel should be a man of the soundest sense, the most cultivated mind, the most extensive experience, one who is deeply taught of God, and who has deeply studied man; one who has prayed much, read much, and studied much; one who takes up his work as from God, does it as before God, and refers all to the glory of God; one who abides under the inspiration of the Almighty, and who has hidden the word of God in his heart, that he might not sin against him. No minister formed by man can ever be such as is required here. (2 Tim iii. 17.) The school of Christ, and that alone can ever form such a preacher.—*Dr. Adam Clarke.*

**WISDOM NEEDED IN REVIVALS.**—How often is a work of God marred and discredited by the folly of men! for nature will always, and Satan too, mingle themselves as far as they can in the genuine work of the Spirit, in order to discredit and destroy it. Nevertheless, in great revivals of religion it is almost impossible to prevent wild-fire from getting in amongst the true fire; but it is the duty of the ministers of God, to watch against and prudently check this, but if themselves encourage it, then there will be confusion and every evil work.—*Dr. A. Clarke.*

**PRIVILEGE AND DUTY.**—Have you heard the blessed sound of the Gospel? Then you are bound to repeat it. Have you received it as your salvation? Then by the very act of receiving it you are bound to bestow it. Has it brought life and peace to your own heart and home? Then you must labour to convey it as life and joy to others. The rule has no exception. Lay agency is as extensive as lay piety.—*Reed's Advancement of Religion, the Claim of the Times.*

## FOR THE FAMILY.

### THE SILENT POWER OF WOMAN.

OF WOMEN IN GENERAL: OF SISTERS IN PARTICULAR.

A WOMAN'S true power seems to lie in the fact that she does not even know that she possesses it. Her influence, if, while she exercises it she will but consent to be blind to it, is the most tremendous of all the motive powers that are busy at work in the world of men. It is the woman after all that moulds the character of the man. She is doing it daily, hourly, every moment of her life; doing it the better and more truly just because generally she knows it not. Ladies are closely watched; not a deed, not a word, not even a look is lost. We men cannot turn our eyes away—no, do what we will we cannot—and even as they say that the child unconsciously assumes and retains the expression of its nurse's face, so are we, whether we will or not, influenced directly or indirectly by every action of woman's life. In spite of our ourselves, if we live in their company, we must grow in their image. It may be called an awkward predicament, that one half of the human family should live under the spell of a charm so subtle as this; but then it is a law of our being, and what can we do? We may do whatever we like, but the fact remains with us, and much of the responsibility rests with them.

After all too, I often think that it is a very good thing for us that we are not by any means, at all times, alive to this truth. It would be very uncomfortable, to say the least of it, if we were; but a woman's power is unconscious on both sides. I repeat that a woman's power is the greatest even when she knows it the least. No true man, from his very heart, loves a "strong-minded female," in the popular sense of that term. And why? Just because she is so fearfully demonstrative, and demonstrativeness is not a female's forte. To brag, and to bully, and to bluster, and to force their fellows to do what they do not wish; this seems to be the especial and delightful prerogative of "The Lords of Creation," falsely and stupidly so-called. Hence to them is allotted the task of mixing in the tumults of the world, where a thousand differing interests clash in conflict. Not such is the sphere of a woman's power. She may bite her lips with her pretty teeth, and beat the ground with her little foot; she may preach persistently to her obstinate husband, even till doomsday, and she may read him all kinds of lectures, till she grow weary herself, and yet she may not move him an inch. Why is all this, do you ask me? I shall answer that question by adopting the good old fashion of asking another. Why is it that you may pound away at yon giant rock with a battery of Armstrong guns, and yet leave it unbroken, while these gentle waters that are playing around have furrowed it deeply, written wrinkles on its brow, and may finally eat it away? Why is it that all the mightiest powers of nature work unheard and unseen? The morning light breaks in on the world while it is asleep, and the world slumbers on, so noiseless is its tread, so gentle its coming; but the thunder comes roaring, and pealing, and crashing through the skies with the din of a thousand torrents. Yet the absence of light were death, while it seems to us to be a matter of the merest indifference whether it thunder or not. The little streamlet scarcely free from its fountain, leaps and tumbles along its way with noise and tumult, while the giant river, whose powerful

currents a thousand bulwarks could not stem, pours its floods into the ocean as if it poured them not.

There is a voice in woman's heart that says I am right. She cannot lecture a man into thinking as she thinks, or force him to do whatever she would have him—no, no more than we can split yon rock even with a sixty-pounder—nevertheless she can soften his nature, change him, subdue him, bring him round after all. She cannot drive him, but she can draw him, and that is better by far; she can draw him by the cords of love, and lead him by the force of sympathy whithersoever she would. In a single word, let woman honestly live out her life before man, and she must prevail. I have seen the stoutest heart bend like a reed before the holy life of a loving mother. I have known of a heart of stone that broke to become Beauteous in a sister's presence. The Judgment alone will reveal how much of good a woman's love has wrought in this weary sinful world of ours.

Sisters beware! You who have brothers have an awful power in your hands. Perhaps hitherto you have thought little or nothing about the matter; at any rate there can be no ill in thinking about it now. Unconsciously it may be, yet not the less surely hour after hour, for good or for evil, for weal or for woe, you are working mightily on your brother's heart, and he does not know it; by every act that you perform before him, you do something to give form, and meaning, and mould to his character, and that very character he is destined to bear throughout the endless ages of his endless life. Is all this idle dreaming, or it is sober reality? I shall leave your heart to say. How deep, and how real, and how strong is the power that a sister has over a brother's life is not easily told. The household that has not sisters in its fold is but half a household; my innermost heart weeps for the sisterless boy. Oh, he sees but the one side of life after all; he sees enough and to spare of boisterous mirth, and buoyant spirits, but alas for all that is tender, and beautiful, and true! Oh, how my heart has yearned for a sister's love; to be lost in her love, to live in her life; but it was fated otherwise, and now I have toiled alone on my journey far enough to feel that, day after day, I am growing more cold, and more dead, and more heartless to all that is tender and truest in life—and this because I found not the love I had eagerly sought. And yet I too had a sister once—it is many long years ago—a beauteous bud that was crushed ere the summer came, and I know that she blooms in a better clime. Wearly years have rolled heavily on since she drooped and died, yet she is not forgotten; and even now as I sit and ponder amid the ruins of my fondest hopes, and mourn over a bereavement more bitter still that has well nigh laid me low, I shed a tear betimes when I think of the winning ways and the silver laugh of the little one whose love was my own in the early time. And I love even now to cast a flower over the head of the lowly sleeper. If then the deadening rust of time has not yet prevailed to eat away that tender image from its hold on my heart, if too that image still lives as a power within me, think, oh think, I pray you, what a tremendous influence you must exercise over a brother's life—a life that is lived in the very atmosphere you breathe. For, just as truly as the seal leaves its shape on the tender wax to which it is applied, so shall you, whether you will it or not, engrave your image on your brother's heart, and that image shall "grow with his growth, and strengthen with his strength." Eternity itself cannot root it out. Nothing that *any one* does, it is true, is ever altogether lost—it cannot be wholly forgotten; yet somehow there is that about a *sister's* life that works with a double charm.

And, oh, you must not allow yourself to think for a moment, because a brother may seem careless and indifferent to you and your love, that he is so at heart. I know a young man who has a very ugly practice of vexing his sisters in all kinds of trifles, and I don't like him the better for that; but I know that he would work for these sisters, fight for them, live for them, die for them. Now, would you question the truth of my statement, if I were to tell you that such a man is by no means an exception to

the ordinary run of man? Not he; somehow or other it does not seem to be in the power of man to prove the strength of his affection by little offices of kindness. This is the woman's part, whereby she charms the thorniest way into a path of roses, and turns the weariest desert into a paradise of bliss.

"Then gently scan your brother man," and forgive him for failing to do what he cannot. Whatever that brother may say, whatever he may appear, he is no more dead to you than he is to himself; to be so were to lie against the nature that God has given him. He may not know it; you may not know it, as I have said before; but what of that? There are a thousand subtle bonds that bind you together, and you cannot move to the right hand or to the left hand, without drawing him with you; his nature lies open to your tender influences at a thousand points, and day by day the gentle spell is doing its work in his youthful soul. His life, evermore, shall abundantly tell how deeply it has wrought.

And now, at this very moment, I fancy that I hear the voice of some tender sister upbraiding me—some gentle heart that wishes to do well by a brother whom she loves. "If, then, our greatest influence be wholly beyond our willing," that sister says, "why do you grieve us by telling us of the ill we may do, yet cannot avert?" I shall answer that question best by advising you to read a sermon of Horace Bushnell's, which he calls "Unconscious influence;" to which if you read it, you will readily see that I am much indebted. You will find it in "The New Life," a volume of discourses which, next to my Bible, I value the most. The moral of that sermon seems to be something like this:—We cannot destroy our power; we cannot cease, by any effort of our will, to influence our fellows while we live amongst them; but we can render our influence a good one in the main, by being good ourselves. If the fountains be clear the stream must be pure. But, alas! for us whose hearts are so cold, and so wicked, and so dead! If, then, we could only find a religion, if it be a religion that we need, that shall enter our hearts and purify our natures, and make them wholly clean—that shall render us just, and generous, and true in all our desires, so that the powers of our life shall be wholly good, and shall lighten our darkened souls, so that, even when we know it not, the light of a holy life shall shed forth its rays to the world around, in our every act. Oh, if we could only find such a boon as this! Behold, it is nigh at hand. "Ask, and ye shall receive; seek, and ye shall find; knock and it shall be opened to you. For he that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened."

I begin my last paragraph, then, in some such way as I began my first;—A woman's power, and it is a tremendous one, is for the most part an unconscious one. The adage holds good with all, that example is better than precept; but with the ladies especially. A man *may* convert by preaching, and roaring, and reading long and terrible lectures; a woman never. One tear of pity glistening in a sister's eye and fresh from the wells of a loving heart, may do, has often done, what a thousand sermons could not accomplish. Does it seem, then, to any "gentle reader," that the tendency of this paper is to exclude the softer sex from participating in all active labour for the good of our sorrow-stricken world? I abhor the thought. That were to dash the "Missing Link" to the ground just when the world had seemed to find it; and well do I know, and readily will I grant, that that link is sorely needed. It is woman alone that can deal with sorrow aright; and many a bleeding and broken heart has been led to thank our Father in heaven for solace sent through a sister's hand, when a brother's help had availed it nothing. All this is true, and very much more; still it is within the circle of the family after all where the power of the woman is truly felt. Let, then, the self-called lords of creation bluster away to their hearts' content; let them flatter their lordly spirits with the pleasing thought that their active exertions are the springs of a world's motion; but, removed afar from the din, and the toil, and the tumult, amid which they seem to revel with delight, be it yours to be living

out your lives peaceably and quietly, therefore the more truly in the eyes of those who watch your every movement with an intensity you dream not of. And—

“This above all : To thine ownself be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man.”

FRANK.

WHATEVER you think proper to grant a child, let it be granted at the first word, without entreaty or prayer; and, above all, without making any conditions. Grant with pleasure, refuse with reluctance, but let your refusal be irrevocable; let not importunity shake your resolution; let the particle “no,” when once pronounced, be a wall of brass, which a child, after he has tried his strength against it half a dozen times, shall never more endeavour to shake.  
—*British Workman.*

## POETRY.

### SYRIA.

WHAT memories cluster round thee, glorious land,  
Thrice hallowed realm of prophecy and song !  
Mountain and dell, and slope, and pealing strand,  
Dark olive grove, bright founts thy hills among,  
Deep woods and waters—each hath thrilling tongue  
Of strange wild mystery, and records hoar  
As the pale snow-wreaths on crowned Lebanon,  
Or echoing murmurs on thy sounding shore.

Upon thy purple hills the light is streaming,  
There trod the patriarchs in their stainless might ;  
Where Hermon's dew in golden light is gleaming,  
There held they converse with the Infinite !  
Beneath the splendour of thy star-gemm'd night,  
Breathed out the shepherd-bard his songs of flame,  
And swept his lyre to strains of living light,  
Till earth resounded with one glorious Name !

“Pearl of the East !” Damascus ! at thy shrines  
What myriad hearts their offerings have laid !  
Rare gifts and fragrant incense, wealth of mines,  
Gems, treasures countless ; monarchs proud have paid  
Their homage at thine altars, 'neath the shade  
Of gorgeous mosque and temple, whilst on high,  
From choir and nave, and echoing colonnade,  
Uprose the song triumphal to the sky.

Land of proud cities ! how hath Sidon stood ?  
And queenly Tyre, fair empress of the sea ?  
Phœnicia's glory, basking in the flood,  
Of golden sunlight's radiant witchery !  
Yon crested billows, glad and proudly free,  
Ere bore the wealth of nations to her side ;  
There Cross and Crescent strove for victory—  
There steel clad warriors for their altars died.

Yet deeper memories are thine, O land  
Thrice hallowed by Incarnate Deity !  
Judea's hills in solemn grandeur stand,  
Their pines are vocal with love's mystery !  
Yes, He, who loved thy wandering sons and thee.  
Who trod thy vales and sanctified thy fanes,  
There wrestled sore in mortal agony—  
There spurned triumphantly the spoiler's chains.



O loved Jerusalem! O Zion fair!  
 Immortal visions of the past are thine!  
 Unutterable glory and despair  
 Thy wild waste places echo from each shrine  
 Of desolation! Memories divine  
 Around thee gather of thy suffering Lord,  
 His cross and passion—tears for thee and thine,  
 His quenchless sympathy, his love adored.

\* \* \* \* \*

Forsaken land! how gaze we on thee now?  
 Alas! the blood of thousands steeped thy sod!  
 City and hamlet, vale and mountain brow,  
 Alike have quailed 'neath persecution's rod;  
 Carnage and rapine cry aloud to God!  
 Shall he not visit with avenging fire?  
 Doth Islam reign where kings and prophets trod;  
 Where angel's hands have swept an angel's lyre?

Amid the cedar groves of Lebanon  
 Thy slaughtered thousands rest in gory sleep,  
 'Neath ruined piles touched by the setting sun,  
 Ten thousands writhe in agony and weep!  
 Yon snow clad ridges, gorges wild and deep,  
 Have heard the wail of anguish and of death:  
 Through fragrant vales, where gushing waters leap,  
 Flows the red life blood, blasts the spoiler's breath.

When shalt thou wake, and from the earth arise,  
 And clad in beauteous garments own thy king?  
 'Neath the rich glory of thy sapphire skies  
 Arouse thee from the dust, rejoice and sing?  
 Oh haste the day when Judah's hills shall ring  
 With glad hosannas to the Prince of Peace!  
 When Druse and Moslem shall their offerings bring,  
 And streams of love refresh the wilderness.

ADELINE.

## THE SABBATH SCHOOL.

### THE HISTORY AND INFLUENCE OF SUNDAY SCHOOLS IN ENGLAND.

*A Paper read by Mr. Watson, at the General Sunday School Convention, September 1st, 1862.*

THE history of Sunday-schools in England is now well known, and the only difficulty which will arise on that subject will be to condense it within the limits by which this address must be bounded. The influence of Sunday-schools in England is not so easily dealt with. In order to ascertain what influence they have had, it may be desirable to cast a glance backward to the condition of England, intellectually, morally, and religiously, prior to the establishment of Sunday-schools. A great change will be found in all these respects, a change which will be universally admitted to be for the better; and it will then remain for consideration whether that change may be attributed, in any and what degree, to the establishment and progress of that Sunday-school system, the origination of which we cannot but attribute to that good man, Robert Raikes.

The history of England, for some years prior to that event, presents a very painful picture as it respects the intellectual cultivation of the people. The two universities of Oxford and Cambridge were then the places where those who were to be the governors and instructors of the people completed their education, and it will be readily perceived that the discipline exercised there would influence all their previous studies. But, says Dr. Swift, "I

have heard more than one or two persons of high rank declare they could learn nothing more at Oxford and Cambridge than to drink ale and smoke tobacco ; wherein I firmly believed them, and could have added some hundred examples from my own observations in one of these universities"—meaning that of Oxford. Gibbon, the historian, who was a member of Magdalen College there, says he was never once summoned to attend even the ceremony of a lecture, and in the course of one winter might make, unproved, in the midst of term, a tour to Bath, a visit into Buckinghamshire, and a few excursions to London. Dr. Johnson gives the following account of his outset at Pembroke College :—"The first day after I came, I waited on my tutor, Mr. Jordan, and then stayed away four. On the sixth, Mr. Jordan asked me why I had not attended ; I answered I had been sliding in Christ Church meadow." This apology appears to have been given without the least compunction, and received without the least reproof. While such laxity existed in the oversight of the students, it became a matter of necessity that the examination for degrees should be correspondingly easy, and such was the case. Lord Eldon gives the following account of his examination in 1770 :—"An examination for a degree at Oxford was, in my time, a farce. I was examined in Hebrew and in history. 'What is the Hebrew for the place of a skull ?' I replied, 'Golgotha.' 'Who founded University College ?' I stated (though, by the way, the point is sometimes doubted) that King Alfred founded it. 'Very well, sir,' said the examiner, 'you are competent for your degree !'" In 1780, Dr. Vicesimus Knox says, "The greatest dunce usually gets his TESTIMONIUM signed with as much ease and credit as the finest genius. . . . The statutes require that he should translate familiar English phrases into Latin, and now is the time when the masters show their wit and jocularly. I have known the questions on this occasion to consist of an inquiry into the pedigree of a race-horse." It could not be expected that the examination would be very strict, as the examiners were chosen by the candidate himself from among his friends, and he was expected to provide a dinner for them after the examination was over. Lord Chesterfield, in his Essays, speaking in the character of a country gentleman, satirically observes, "When I took away my son from school, I resolved to send him directly abroad, having been at Oxford myself."

These facts will give some idea of the training to which the upper classes of society were subjected, and will show how little, intellectually, could be expected from it. With respect to the middle and lower classes of society, the educational institutions founded in prior ages had become the subject of great abuse, and had been, in a great degree, diverted from the objects for which they were designed, while the parochial charity-schools afforded but a modicum of instruction to a very small portion of the population.

It will not be thought surprising that the moral condition of the people was not more satisfactory than their intellectual. It would, perhaps, be unfair to rely on the pictorial representations of Hogarth, or on the fictitious narratives of Smollett and Fielding, because it may be apprehended that their desire to produce effect may have led them into exaggeration, if not into caricature. Still, the probability is that these works would not have attained their celebrity had they not given something like a fair representation of the existing manners of the people. Had their pictures of the grossness and vice which characterized the period now under review, been destitute of truth, surely the feelings of the nation would have revolted against such an exhibition, the only justification for which was to be found in its general truthfulness. But without depending too much on this evidence, there are, in addition, facts on record which show too conclusively that ignorance and vice were too closely associated. To refer again to Oxford. Lord Eldon stated that he had seen there a Doctor of Divinity so far the worse for a convivial entertainment that he was unable to walk home without leaning for support with his hand upon the walls, but having, by some accident, staggered to the Rotunda of the Radcliffe Library, which was not then protected by a railing, he continued to go round and round, wondering at the unmeasured length of the street, but still revolving and supposing he went

straight, until some friend—perhaps the future chancellor himself—relieved him from his embarrassment and set him on his way. Even where there might be no such excess as this, the best company of the day would devote a long time to the circulation of the bottle. With such examples before them, it is not surprising that drunkenness should be found to prevail amongst the lower classes. In the year 1736 there were in London 207 inns, 447 taverns, 551 coffee-houses, 5,975 ale-houses, and 8,659 brandy-shops, making a total of 15,839. The population at that time was about 630,000. In a century afterwards, 1835, the population had advanced to 1,776,500, but the number of houses where intoxicating liquors were sold had greatly diminished—not then exceeding 5,000; so that, in proportion to the population, there were at the former period nine times as many such places open as at the latter.

Another feature of the period of English history shortly previous to the establishment of Sunday-schools, was the prevalence of gaming. It was discountenanced by both the second and third Georges, but flourished notwithstanding. There is one case recorded of a lady who lost 3,000 guineas at one sitting, at loo. Among the men, Brooke's Club and White's are mentioned as more especially the seats of high play. Mr. Wilberforce coming up to London as a young man of fortune, says:—"The very first time I went to Boodle's, I won twenty-five guineas of the Duke of Norfolk." Many in that age were the ancestral forests felled and the goodly lands disposed of to gratify this passion. The discovery of a new game in the last years of the American war, tended greatly to diffuse the spirit of gaming from the higher to the lower classes. This was the E. O. table, which was thought to be beyond the reach of law, because not distinctly specified in any statute. In 1782, a bill was brought in providing severe penalties against this or any other new game of chance. The bill passed the Commons, but the session closed before it had got through the House of Lords. In the debates upon this subject, Mr. Byng, the member for Middlesex, stated that in two parishes only of Westminster there were 296 E. O. tables. Another member stated that E. O. tables might be found at almost every country town. Servants and apprentices, it seems, were drawn in to take part in these games, cards of direction to them being often thrown down the areas of the houses, and the comers in were allowed to play on Sundays as freely as on other days. Sheridan, who, from his own private life, could not be expected to view the new bill with any great favour, said against it with some truth, that "it would be in vain to prohibit E. O. tables, while a more pernicious mode of gaming was countenanced by law—he meant the gaming in the lottery." Private lotteries were indeed prohibited, but State lotteries had long been ranked amongst the ordinary sources of revenue. This "lottery madness," as it has been truly termed, was, it seems, indulged in by night as well as by day. A traveller to London in 1775 observes that he could not help looking with displeasure at the number of paper lanterns that dangled before the doors of lottery offices, considering them as so many false lights hung out to draw fools to their destruction.

If we inquire further into the moral habits of that age, the result will be such as might be expected from the prevalence of such ill practices as drinking and gaming. We may guess the customary nature of the talk and songs after dinner, when we find that in great houses the chaplain was expected to retire with the ladies. But in many cases we find this want of moral refinement extended even to them. Sir Walter Scott records that his grand-aunt applied to him in his young years to obtain for her perusal the novels of Mrs. Afra Behn, some of the most licentious in the language. Scott, though not without some qualms, complied with the request. The volumes were, however, speedily returned. "Take back your bonny Mrs. Behn," said Mrs. Keith, "and if you will follow my advice, put her in the fire." "But is it not a strange thing," she added, "that I, a woman of eighty, sitting alone, feel myself ashamed to look through a book which, sixty years ago, I have heard read aloud for the amusement of large circles of the best company in London?"

In those days, also, the high roads leading into London were infested by

robbers on horseback, who bore the name of highwaymen. Private carriages and public conveyances were alike the objects of attack. Thus, in 1775, Mr. Nuthall, the solicitor and friend of Lord Chatham, returning from Bath in his carriage with his wife and child, was stopped and fired at near Hounslow, and died of the fright. In the same year, the guard of the Norwich stage was killed in Epping Forest, after he had himself shot dead three highwaymen out of seven that had assailed him. Nor were such examples few and far between; they might, from the records of that time, be numbered by the score, although, in most cases, the loss was rather of property than of life. Horace Walpole, writing from Strawberry Hill, complains that, having lived there in quiet for thirty years, he cannot now stir a mile from his own house after sunset without one or two servants armed with blunderbusses. But what is most important to us, as illustrating the general state of morals, is the astonishing fact that some of the best writers of the last century treat these acts of outrage as subjects of jest and almost of praise. It was the tone in certain circles to depict the highwaymen as daring and generous spirits, who "took to the road," as it was termed, under the pressure of some momentary difficulties—the gentlefolk, as it were, of the profession, and far above the common run of thieves.

But it may be asked, Were there not some controlling religious influences at work to counteract these results of ignorance and immorality? Doubtless there were, but to a lamentably small extent. John Newton, who laboured at St. Mary Woolnoth's, Lombard Street, declared that when he came to that church, he was nearly, if not quite, the only clergyman in the City of London who preached the gospel. This may have been like the despairing language of Elijah, "I, even I only, am left;" and yet it could not have been used if the religious character of the clergy had not fallen very low. There is other evidence to this lamentable fact. Dr. Thomas Newton, Bishop of Bristol, thus complains of the neglect of duty on the part of the cathedral clergy:—"Never was church more shamefully neglected. The Bishop has several times been there four months together without seeing the face of dean or prebendary, or anything better than a minor canon." And as, in some cases, there were undisguised neglects of duty, so in others we may trace its jocular evasion. On one of the prebendaries of Rochester Cathedral dining with Bishop Pearce, the Bishop asked him, "Pray Dr. S., what is your time of residence at Rochester?" "My lord," said he, "I reside there the better part of the year." But the doctor's meaning, and also the real fact was, that he resided at Rochester only during the week of the audit. Among the laity, as might have been expected, a corresponding neglect of church ordinances was too often found. Bishop Newton cites it as a most signal and unusual instance of religious duty, that Mr. George Grenville "regularly attended the service of the church every Sunday morning, even while he was in the highest offices." Not only was Sunday the common day for cabinet councils and cabinet dinners, but the very hours of its morning service were frequently appointed for political interviews and conferences. Nor was the state of religion more satisfactory amongst those who did not conform to the Established Church. The successors of the Puritans had sadly fallen away from the fervour and soundness of religious principle of their ancestors, and from many of their pulpits the doctrines of Socinianism were preached, while the minutes of the Methodist Conference in May, 1765, contain the following entry:—"Do not our people in general talk too much and read too little! They do."

(To be continued.)

## MISCELLANIES.

### AT THE EXHIBITION.—THINGS NOT TO BE FORGOTTEN.

EIGHTEEN SIXTY-TWO, like Eighteen Fifty-one, will be long remembered as the Exhibition Year. The glass hive of human industry, which, eleven

years ago, attracted so many visitors to Hyde Park, has disappeared from its old position, but still, in a measure, survives in the Crystal Palace at Sydenham. The International Exhibition at Kensington will ostensibly have closed when this paper is in the hands of the reader, but the building, more permanent than its fairy-like predecessor, will long remain, in part at all events, to remind us of the gathering of the nations. A great event like this, continues to occupy a conspicuous place in the annals of progress, and is one of those events which posterity may regard with admiration, even while other events of the same year of grace are remembered only with pity or indignation.

England has been invaded; armies of foreigners have landed, unmolested, on our shores, have marched upon the capital, penetrated to our arsenals and dockyards, and not a shot has been fired, not a blow struck. To be sure, all the country has been raised; every county has contributed to increase our forces, without a hint at conscription; Lowlands and Highlands of Scotland have sent their levies—Wales has poured forth the very flower of the Principality—and the Sister Isle, “the jewel set in the silver sea,” has despatched its troops to our aid. But there has been no fighting—no battle, triumph or defeat—no charge of squadrons—no deadly struggle—no miles of slain—no wreck of surging agony; all the world has met in peace—the oldest empire of earth and the newest colony fairly shaking hands with one another, and giving each other God speed in the work of peace and progress.

In how many homesteads, far and near, will the story of the Exhibition be told, over and over again, during the coming winter—in how many strange tongues; in Russia, where family groups shall be entrenched against the boisterous bleak wind, by flues and stoves; in Italy, where winter is scarcely known, and a dish of charcoal at any time takes off its sharpest edge; around the blazing logs of an English farm-house fire; or by the peat fires of Scotia, and Wales and Erin; or by coal fires, ruby glowing everywhere, shall it not be told what we saw, what we did at that sight of sights—the International Exhibition of Eighteen Sixty-two.

Talking to a man the other day on this very subject, he said to me, “I have tried to see all I could, I have not stopped to think about it, I left that for another time; but I have grown so accustomed to the place—the nave, the transepts, the courts—that I can shut my eyes and see it at any moment.” And so it will be with very many: many who have not stopped to think much about the objects presented to their gaze, while they were looking at them, will recall those objects in the future, and think about them *then*. Think about them, and talk about them, and compare notes, and grow wiser and better, unconsciously almost, from being brought into contact with things of beauty and worth.

How shall we forget the first overwhelming scene of grandeur and glory that flashed upon us, and flooded over us, when we stood, for the first time, beneath the Eastern dome, and looked up the thronged nave, dazzling, beautiful, bewildering—all tints of colour, all kinds of form—the sound of music sweeping through the sunlit air—odorous, melodious—not to be described by tongue or pen? An awful scene of grandeur and vastness; for we looked, in a certain sense, upon all the kingdoms of the world in a moment. People of all climes brought together, bent on one object, meeting in one place as one day we shall see them—yonder—sitting with Abraham, Isaac, and Jacob, in the kingdom of God.

Who can forget the first walk up the main avenue of the Exhibition, when everything was new and strange, before the eye had grown familiar with the place? There was the gilt pyramid which represented, by its bulk, the quantity of gold received from Australia since Eighteen Fifty-One—more than eight hundred tons’ weight, and worth upwards of £100,000,000. How many people gathered about this obelisk, ignorant of its purpose, and speculating on what it was intended for; others simply admiring its representative grandeur, and rolling the words, “a hundred millions,” from their tongue with a truly metallic unction. Some people who did not know anything about it, were of opinion that it was designed as a cover to some

gigantic jewel case : others, that it was the receptacle for all the money taken in the Exhibition : some were of opinion that it was solid gold, and would joke about liking to have it all to themselves ; they little thought that the glittering object was but gilt canvass stretched on laths ! Mistakes of this kind are not uncommon in every-day life. How much gilt canvass is taken for pure bullion ; how much true metal passed over as common worthless ore ! To myself, this gold trophy possessed a somewhat melancholy interest ; and I saw a woman in mourning looking at it with a pensive face, thinking probably, as I thought, of some dear friend who had gone over the blue sea to search for yellow gold, and had found a grave—who had stumbled and fallen in the race for riches, the greed of gain.

Who can forget the small arms trophy—a thing of dreadful meaning—pistols, swords, rifles, revolvers, daggers, side-arms, guns, a fringe of bayonets, a back-ground of ramrods, everything deadly, everything murderous—a trophy that sent the mind wandering back to a time when there were but two brothers in the whole wide world, and one slew the other. Those black muzzles—those suspicious looking tubes, in which gunpowder and ball lurked covertly—those keen-edged weapons, ready to drive out the trembling soul from its house of clay—those swords and pistols, beautifully adorned with gilding, ivory, mother-o'-pearl—murder elegantly mounted—were enough to haunt the mind for many a day. They suggested pictures of slaughter, which were painted up-stairs on acres of glowing canvass—the human butcher-work which men have agreed to call glory, and which has dyed crimson so many pages of history. And this is the last appeal of nations, as intelligent and civilized an appeal as the “good custom” of Dahomey. Money is said to be the sinews of war, and one naturally turns from the stand of arms to the gold trophy. If that trophy were of solid gold many times told, it would not cover the cost of our national battle-field triumphs or defeats in the old Georgian period. Costly ! Money is not the most serious cost of war—human hope, human life, human progress—here are all these things sacrificed on the blood-stained altar of martial glory. It is pleasant, after looking at these grim-death engines, to recall the old promise of a better time to come, when men shall learn war no more.

Who can forget the food trophy ! Its singularity of form, and the miscellaneous nature of the objects exhibited ; the familiarity of almost all, and the apparent incongruity of arrangement ; all these will be remembered ; but it was worthy of notice, and of more attention than it often obtained—pickled onions and apple jelly—Glenfield starch and patent corn flour—wedding cake and food for cattle, are all very common and familiar, but they are characteristic signs of the progress of civilization—they are among its curiosities. What shall I eat ? what shall I drink ? are physiologically, important questions. The cook and the kitchen are more agreeable than the doctor and the dispensary ; and the former may often preserve us from the latter. The choice and measure of what we take daily by pounds, is surely of as much importance as what we take seldom, and only by grains and spoonfuls. Cookery, indeed, is one of the greatest essentials of health ; and what triumphs are there which it cannot achieve over the strangest elements, and turn them to palatable food ! There is a story told of a shoemaker in Scotland, whose wife had been a cook in a family, and who, upon being asked by a friend, how he was pleased with his spouse, replied, “Eh, man, she's a prime ane ! I believe she could make a stew out o' bend leather, and a hashie out o' insoles !”

Leather—there's nothing like leather ! Who can forget the famous leather trophy in the Nave, with the heads of animals ranged round it, and a stag on the summit ! It was not remarkable for elegance, but it was full of interest to all who care for the progress of our manufactures. Then there was the fur trophy, the most of which we remember is a sagacious ferret walking off with a rabbit, while his less sagacious brothers are struggling for its possession in mortal strife with one another ; an epigram in a glass show case ! Trophies—all up the Nave. When first the Exhibition opened they were as plentiful as flags in a Lord Mayor's show ; good taste reduced their

size and number, else had the finest sight in the Exhibition, the view from end to end, been hopelessly destroyed.

Who can forget the jewels? Jewels are the stars of the mine, shining with an unborrowed lustre, owing little to the skill of man, but in all ages and all countries maintaining a fast hold on public estimation. There was the famous koh-i-noor, and its rival the star of the south. This diamond, set in the midst of a magnificent star of brilliants, each of which, though large and valuable, sank into insignificance before the glory of the central stone. Its estimated worth is a million sterling. The koh-i-noor, "Mountain of light," has been recut since its appearance in 1851, and the alteration is all for the better. It is worth about two millions sterling. Then there was—who can forget it?—the emerald which once adorned the turban of the Lion of the Punjaub, and a pearl pendant, large as a plover's egg, and brilliant diamond stars, and rubies, and amethysts, and sapphires of entrancing beauty and enormous worth; jewels of all colours, and all sizes, and all shapes, bright red, dark green, clear blue, rich purple, yellow, pink, orange; light sea green beryl, that is often seen on Oriental stilletos; blue sapphires from the sands of Ceylon rivers; brooches, rings, necklaces, chains, bracelets, earrings, tiaras—every imaginable form of beauty, every variety of tint; pearls that might have served Cleopatra, or contented Augustus. It would be strange if so much costly jewellery should be forgotten; there is a singular fascination in looking at what is worth so much. Yonder diamond, that has flashed its lustre in the eyes of myriads—that has been the occasion of intrigue and violence as it passed from hand to hand—what would it not produce? How many destitute families in the North would it not relieve; how much depression and anxiety would it not dispel; banish want, and baffle sickness, and defeat death; there it remains, cold, bright, beautiful, the representative of so much value, so much money, so much money's worth; a koh-i-noor of bread and blankets in the winter time would be a sight to see!

Who can forget the metal and minerals in the Eastern Annexe? White, cold, silvery aluminum, new to the kingdom of metals since 1851, that is to say, new as an article of commerce. Glittering golden ores from Devonshire and Wales. Iron from Weardale, Cleveland, Lincolnshire, Somerset, Devon, Cornwall. Coal from all the large collieries, not in immense lumps, like that which figured in the first Exhibition, but sample blocks of eighteen cubic inches. And in connection with the coal who can forget the frog which caused an animated controversy as to his age, and finally died, either from the weight of years or confinement in a bottle; a preadamite frog, it was by some asserted, who had lived in the heart of a coal for thousands and thousands of years; and whose presumed age made some people laugh, and others serious, and all argumentative, leaving out one little point of consequence, namely, that the frog was obviously a modern frog, and had no more connection with extinct animals than man himself. The chemical substances comprised a collection unequalled of its kind; the rich crimson, obtained from coal tar, but fugitive as a blush, attracts notice not only from the brilliancy of its colour, but from the material from which it is drawn—*coal tar*; from this same substance, dirty and offensive as we know it to be, aniline is obtained, and mauve and magenta dyes in consequence. Then the crystals, gorgeous yellow, brilliant red, made from old skins, and bones, and woollen rags; and then oxalic acid, made from sawdust; and innocent looking phosphorus, made from burnt bones, ready to blaze into mischief at the first opportunity. Then the medicines, colchicum, and colocynth, and aconite; belladonna, and hemlock, and henbane, and jalap, and rhubarb, and camomile; all waiting patiently in their cases for an opportunity to be used either for the killing or the curing of the sick. All these things are to be remembered as seen in the Exhibition, along with pigments of the brightest hues, and sperm oil, and wax candles, and statuettes in soap.

Who can forget the articles of food exhibited, and their adulteration? A sight of these adulterations fills us with suspicion of everything. What are we eating and drinking? are things what they seem? Is tea of Chinese

growth, or is it sloe leaves? is coffee the aromatic plant of India, or burnt beans and chicory? Is bread made up of wholesome wheat, or is it a strange compound of foreign substances in which ground bones and potatoes are items? And then, who can forget the agricultural and horticultural machines,—ploughs, scarifiers, pulverizers, grubbers, dibblers, and drillers; hay-making and reaping machines, horse hoes and mowing machines, winnowers, root cutters, pulpers, crushers, grinders; churns, and cow cribs, and apple mills, and cider presses, and everything suggestive of quiet country life. There rose before us as we walked amongst them a vision of an old homestead,—a thatched house, an old barn and granary, a gate partially covered with moss, leading out upon a paddock, a bright sunny landscape, green meadows, yellow uplands, with cattle resting in the shade, and reapers at their work; an old market cart comes trundling along a shady lane, and there is an old familiar face in it, and a pleasant voice calls, as it will never call more; it is a picture of a pleasant memory, and if the memory be pleasing, why should not the “dead past” sometimes yield its dead?

And then, who can forget visits to the English and Foreign courts? The stained windows, glowing with Bible pictures; the chandeliers, and girandoles, and candelabra of the glass court; the pottery and porcelain, from common earthenware to daintiest China, from clay pipes to parian statuettes; then the precious metals and jewellery; and furs, and feathers, and leather, and hardware—not forgetting locks and keys; then the furniture, such as we have in our modern drawing-rooms, and such as our great grandfathers had in their state parlours; then gilt chairs, studded with ecclesiastical devices, and carved oak prayer-desks, and spread eagle reading-desks, and other church furniture of the mediæval pattern. Who can forget the sculptures of the Roman court, where Gibson's tinted Venus has excited so much criticism, the golden apple which she holds, the very apple of discord; and then the French department with its textile fabrics and beautiful porcelain; then the Zollverein with its crystal and leather work; and Austria rich in raw materials; then Russia, also with its furs and cereals, its seal skin carpet, and Siberian trophy of black lead; then Turkey, gorgeous with all the glory of silk and velvet, gold embroidery, and cashmere; and Egypt, making the Egypt of to day stand side by side with Egypt of the past, ere Memnon ceased to sound, or Nile heard strange voices; then China and Japan, alike curious and interesting! Visits to all these courts will be long remembered, and form the topic of many a cheerful and instructive conversation.

Who can forget the pictures speaking the universal language, and telling of quiet homes or noisy markets, of village festivals and state processions, of battle, murder, and sudden death; and of pastoral delights, and green fields, and standing corn, and angling under the shadow of leafy trees. And who can forget the machinery; the iron bodies living and moving with the breath of steam, and with a strength and force that mocks at the puny might of man; labouring obedient to his will,—the passive bond-servant of a potent master!

Who can forget the music? for Jubal's children had their place as well as those of Tubal Cain. There were organs and pianos, and all sorts of music to make the air vibrate to the waves of sound, and gratify the ear with all imaginable changes of the diatonic scale. In looking at one of the grand organs in the Exhibition, or in listening to its solemn voice, we think of the organs which are named in the Old Testament and the Psalms; but these references must by no means be confounded with the modern instrument. Gamut, who is not only musical, but learned in musical lore, informs me that this word organ is taken from the Septuagint, and that no instrument like our organ was known to the Greeks; what they meant by an organ, was a “work,” or “instrument;” that it referred to all sorts of musical instruments, and other instruments of human labour. But though the first organ was not like what we call by that name, it is probable that it formed the rudimentary idea. It was a pipe made of a reed or stalk; this would subsequently lead to the union of seven or eight pipes of different lengths, forming a kind of mouth organ; Pan, the great Sylvan god, is represented with one



of these instruments. To abridge human labour, and extend the power of these pipes, was the work of successive generations. There was a box added, the pipes being inserted at the top; another pipe communicating with the wind box was blown into with the mouth, which of course made all the other pipes speak at once; this was obviated by silencing those not required, by the fingers, a troublesome and laborious process; to accomplish this by a mechanical arrangement was the next step, and so the work proceeded. The monks of the middle ages contributed to the improvement of the organ; it was called by them the king of instruments, and Theophilus, a holy brother, wrote a treatise on its manufacture in the eleventh century. Gamut is great on the subject of organs, and enthusiastic in their praise; he told me so much about wind chests, and sound boards, tables, sliders, upper boards, bearers, pipe racks, grooves, stops, claviars, couplers, and sporzando pedals; ran over the names of the stops as rapidly as his fingers run over the keys of a pianoforte, that I became dazed—blinking as an owl with too much light, and I was not sorry when he came to a full stop. But the subject of the organ is really interesting, and Gamut promises to favour me with very much more about it at an early opportunity.

Organs were not the only musical instruments in the Exhibition; who can forget the pianos that all day long were being tried by amateurs, skilled, or unskilled? An imposing looking young man marches up to one of the most beautiful instruments, and strikes a few chords,—half a dozen people stop to ascertain what he is going to do; a dozen more stop to ascertain what the half dozen are stopping for; a couple of dozen more stop for nothing particular; the young man dashes off the prelude, raises expectation, and disappoints it by playing "In my Cottage," about as ably as little Miss Minim, who has taken her first quarter at a Peckham boarding school. That young man played that same prelude on several pianos on other occasions, but he judiciously left out the air.

In the musical department there was something very interesting in observing the gradual improvement in pianoforte manufacture. There were the old virginals of the time of Queen Elizabeth; the spinet, the harpsichord, the grand piano, and so on to the latest improvement of the modern maker. The harmoniums also were conspicuous; one, the wind for which was supplied by clock work; and most attractive of all, a self-acting organ, which imitated the melody of a full orchestra, and was called the orchestrian.

Who can forget more than all the sights, the sightseers; the moving mass that every day and all day long thronged avenue, and court, and gallery,—people of all conditions, from all parts of the world, that were making the most of a shilling's worth, that were lounging out three guineas' worth, that were interested in everything, that were enthusiastic about nothing, that were wearied with labour, that were worn out with leisure, that were enjoying the roughest fare, that were complaining of the daintiest,—who can forget those crowds! The flutter, the colour, the subdued murmur—the unutterable sense of grandeur of the world's wealth, of the immense capabilities of humanity—who can forget it, even though the sight was seen but once?

Everything has a result. Nothing is isolated in this world; all things all events act and react on each other. One of the results of this Exhibition will be the improvement of art and manufactures. Comparison is the only way by which advancement can be ascertained. Here is the weaver, whose days have been passed among the whirl of wheels and shuttles; his mind is contracted in a factory, but expanded as he gazes on the production of foreign looms. Here is the poor village stone-cutter, whose highest employment has been to carve "Hic jacet" on a tombstone; he gazes on the forms of beauty—and a high hope, a noble ambition is kindled within him. Man sees man's work; nations observe the strength and activity, and intelligence of other nations, and a laudable emulation is excited. "Glimmes are half red embers laid together, get into the brightest white glow."

Another result is the fresh impetus given to education. The Exhibition teaches how much there is to learn; how many lessons yet untouched there

are that human intelligence must conquer ; how much there is to gratify and enrich the toiling learner ; how much to elevate him above the sordid, or the sensual ; how much to quicken the desire to improve, and how the acquisition of to day but impels to fresh conquests to-morrow.

Another result is the recognition of the advantages of peace. Wars and rumours of wars have occupied this year a large share of attention ; the daily papers have detailed the progress of the peaceful rivalry at Kensington, and the hostile rivalry on the other side of the Atlantic ; how different the pictures : look on the one, look on the other ; what need of comment ? And, as the most important result of all, we look for increased energy and zeal in sending forth God's truth. All truth is God's truth ; but there is a sense in which we apply that term to truth higher than all other truths—the truth of Christianity ; the Gospel ; the story of the Cross. That, looking at the energy and enterprise displayed in this Exhibition of human labour, Christians should bestir themselves more actively in the divine work, is what may reasonably be expected ; it would be strange indeed if they forgot their responsibility, and neglected to persevere in the Master's cause ; earnestly, faithfully, by life and by labour, by precept and example ; by cheerfulness, consistency, hopefulness, and confidence ; a brave work,—bravest of all the brave things done under the sun—to make the earth yield back the echo of the angels' song, of glory to God, peace and good-will among men.

CHRISTIAN KEN.

## CONNEXIONAL INTELLIGENCE.

### HOME DEPARTMENT.

**NEWPORT, LINCOLN CIRCUIT.**—On the 6th and 7th of April, 1862, we held our anniversary services. On Sunday two excellent sermons were preached to crowded congregations by Mrs. Johnson, of Lincoln. On Monday we held our tea meeting, most of the provisions were given by our kind ladies, whose labours were duly appreciated. In the evening a very interesting service was held. The amount cleared by the anniversary was £8 11s. 0½d., being £5 18s. 2d. more than was cleared the year before, for which we feel thankful to our kind friends, and ascribe the praise to God.

JOHN CHENEY.

**CAGEBROOK CHAPEL, CWM CIRCUIT.**—Our chapel at this place was opened for Divine worship, May 4th and 5th, 1861 ; and we held our first anniversary May 18th and 19th, 1862. No account having been sent to the Magazine at its opening, allow me to say that the land was given by Mr. G. Jones, of Preston Mill ; and through the diligence of the collectors and society generally, upwards of £100 were cleared towards its erection, leaving a debt of about £40 at the close of the opening services ; and on Sunday, May 18, three sermons were preached ; those in the morning and evening by Mr. J. Davies, of Hereford ; and that in the afternoon by the Rev. R. Brown, of Ringstone. The services were well supported, and the collec-

tions moderate. On Monday, May 19th, tea was provided, when upwards of three hundred sat down, after which a public meeting was held, presided over by W. Gibbert, Esq., of Madley. Addresses were delivered by Messrs. J. Quarmby, H. Hassock, J. Gwillim, J. Davies, and R. Brown. We judge that the proceeds of the tea, collecting-books, donations, &c., will amount to near £30. Thus this neat little house erected to the honour of God's name, will be nearly free from debt.

JOHN QUARMBY.

**CARLISLE.**—The anniversary sermons connected with the Primitive Methodist chapel, Carlisle, were preached on Sunday, May 25th, 1862, in the morning and evening by the Rev. Joseph Spoor, of Durham ; and in the afternoon, by the Rev. W. R. Percival. On all three occasions the congregations were very large, and the collections in proportion. Both in the chapel and in the school-room below, considerable improvements have been lately made, and the entire building has undergone a salutary internal renovation. The schoolroom has been drained, a partition wall has been erected, and deal boards have been substituted for flags on the floor, thus materially increasing its comfort and convenience. In the chapel, the downstairs wings have been set with handsome seats, in place of what were previously loose forms : and the whole

has been tastefully painted in oak,—so that the chapel has now an exceedingly neat appearance. The cost of the work is estimated at about £90. While it was progressing, the Sunday services were held for three weeks in the school-room below, which had been completed before the other was commenced. The annual tea party was held in the school-room the following night, when a pretty large company partook of the exhilarating infusion. After tea, W. Browne, Esq., presided, supported by the Rev. W. R. Percival, the Rev. H. Hirst, the Rev. W. A. Wrigley, the Rev. T. Southron (minister of the congregation), the Rev. W. Baitey (junior minister), the Rev. Joseph Spoor and the Rev. J. A. Bastow. The Rev. T. Southron said that, at their last anniversary, the chairman at that time suggested that they should try, in the next twelve months, to reduce the debt then existing on the chapel; but he (Mr. Southron) thought they ought first to put the place into something like a comfortable condition. This they resolved to do—the result of which they saw. He read a long list of donations which kind friends had subscribed, amongst whom were Sir Wilfrid Lawson, £3; the Earl of Lonsdale, 2 guineas; Edmund Potter, Esq. M.P., £5. T. SOUTHRON.

LONGWORTH, FARINGDON CIRCUIT.—On Sunday and Tuesday, June the 8th and 10th, 1862, we celebrated the first anniversary of our chapel at Longworth. On the Sunday three powerful sermons were preached to crowded congregations by the Rev. T. Kench, of Hindon. On Tuesday afternoon Brother Kench preached another sermon to a large number of people in the open air, after which upwards of 200 persons sat down in Mr. Prince's barn to an excellent repast. After tea a public meeting was held and addressed by the Rev. J. Wright, the writer, and the Rev. T. Kench. The meeting was good and a blessed and holy influence rested upon the audience, and we trust that good was done. The proceeds of the services amounted to £5, for which we give thanks to the great Giver of all good.

In the beginning of the year 1861 an old cottage with the land on which it stood, were purchased for the sum of £40. The cottage was taken down, and a beautiful chapel was erected on the site at a cost (including £40 for the land and cottage), of £158 16s. 7½d.; towards this we have raised £55, and have other subscriptions to come in, which will bring the debt on the chapel down to £100. The chapel is built of stone, with brick quoins, and is 23 feet by 17; and 14 feet to the wall-plate; it has four windows

8 feet by 3 feet, with gothic heads; it is also well ventilated and covered with blue slate. It stands in a pleasant part of the village, and is admired by all who see it. We are also happy to state that since we opened it the Lord has graciously made known his power to save in it, a blessed revival has been going on during the last nine months, and a number of sinners, mostly young men, have been converted to God, and the society has risen from fourteen to above fifty members. One young man who was saved and joined us has since died, saying, "I am going to heaven, because Christ has pardoned my sins. The angels are in my room to carry me to glory. Hallelujah." JOHN TUCK.

PETERBOROUGH CIRCUIT.—*Werrington.*—We held our second anniversary of this chapel on the 29th and 30th of June, on which occasion we were favoured with the valuable services of the Rev. R. Church, from Wisbeach. The proceeds of this anniversary amounted to the pleasing sum of £10 10s., and a blessed influence rested upon all the services.

J. ASHWORTH.

*Glington.*—We held our first anniversary of Glington chapel on the 6th and 7th of July. The sermons were preached by our going-off preacher the Rev. T. Wilkinson, who has laboured on this station with great credit and acceptance during the past year. The congregations were crowded, God was graciously present in the midst of the people, the collections, &c., amounted to £10 8s., which sum was considered very satisfactory. We rejoice to say that both these chapels are very well attended, and we trust they will be the birth-place of many souls. J. ASHWORTH.

LOUTH.—The first of a series of services in connection with the anniversary of the Primitive Methodist Chapel at Louth, was held on Thursday, July the 3rd, on the beautiful grounds of W. Byron, Esq., Stewton House. Mr. Byron, we believe is one of the oldest members of the Connexion, and a deed poll member of the conference. His name has long been known throughout the entire community as one of the most liberal supporters of its institutions. At an early hour in the morning many persons were seen wending their way to the place of meeting, who came in waggons, carts, gigs, and vehicles of almost every description. Two large banners were suspended at an immense height, indicating the place where the services were to be held. It was a day calculated to inspire deep reflection, and no doubt many a fervent prayer ascended from the hearts of several on the

load, for the presence and outpouring of the Holy Ghost.

The services commenced a little after eleven o'clock, by the Rev. R. Cheesman announcing a hymn, and engaging in prayer. Sermons were preached during the day by the Revs. J. Burroughs, of Alford; C. Kendall, and H. Clark, of Grimsby; J. W. Howell, of Ashby-de-la-Zouch, and—Sharrah, sailor's missionary. The various sermons were characterized by great ability, zeal, and energy, and listened to with deep and lively interest. Tea was provided at two o'clock, in a large marquee, thirty yards long and ten wide, which was decorated by evergreens and flowers of various hues and forms, being so disposed as to give a truly floral aspect to the interior. At four o'clock the marquee was literally crowded with persons, who did ample justice to the good things provided. The sight was truly grand, and calculated to inspire the deepest feeling and most ecstatic joy. By the kindness of Mr. Byron, the visitors were allowed, at pleasure, to rove about the walks and pleasure grounds, and appeared highly delighted with the privilege. Such, indeed, appeared to be the satisfaction of the company, that we doubt not, if a similar meeting be held next year, (as is proposed), the number of visitors will be much larger than this year.

At seven o'clock in the evening a public meeting was held in the chapel, which was crowded in every part. Henry Hodge, Esq., of Hull, took the chair, and expressed himself highly delighted in visiting his old friends at Louth, a town where he had spent eight of the happiest years of his life. He expressed his obligations to the community, and the noble men who, under God, had founded it. He thought he could never do enough for it in return, and was sure that whatever he had done had been returned to him with a large amount of interest. To have the same return he urged the meeting to a like willing consecration of their wealth upon this occasion, assuring them that although he might be said to have contributed largely to various chapels and other objects, yet so far from regretting what he had done he was determined to do more than ever he had done. After stating that he never looked upon himself as a speaker, he said he should have much pleasure in giving them a speech, worth at least five pounds, when the collection was made, and sat down amidst great applause. The meeting was subsequently addressed by the ministers who had preached on the grounds, and J. T. Robson, Esq., Mr. Hodge's son-in-law, who delighted the audience with a humorous and stirring address. The whole

of the speeches were received with the highest enthusiasm, and many of the sentiments were greeted with marked and vehement applause. The thanks of the meeting having been given to Wm. Byron, Esq., for the loan of the grounds, the ladies for presiding at the trays, and to H. Hodge, Esq., for his able conduct in the chair, the meeting separated, highly delighted and encouraged by the day's services.

On Lord's day, July 6th, sermons were preached in the morning and evening by the Rev. J. W. Howell, and in the afternoon by the Rev. R. Cheeseman. The services were well attended, and in the evening there was a rush for seats, and many had to occupy the school-room adjoining the chapel. The series of services was brought to a close on Monday evening, by a public meeting held in the chapel, presided over by W. Byron, Esq., who opened the meeting with some very appropriate observations. The Rev. R. Cheeseman followed, and gave a brief history of the chapel, and the state of its finances, which showed that it was in a very prosperous condition. He also announced various sums that had been promised to the anniversary. One of the trustees (Mr. Allison) had promised ten pounds provided any two persons could be found to give twenty pounds each, which offer had not only been met, but exceeded by two persons promising twenty-five pounds each. Another friend, who on Thursday night had promised to give a thank-offering of five pounds, had promised to double it, so that the present anniversary was likely very far to exceed any former one. Mr. Cheeseman stated he had no doubt the present effort would enable the trustees to reduce the debt on the trust premises, to the amount of one hundred and fifty pounds. The Rev. J. W. Howell followed with an eloquent lecture, the subject of which was "Young men—what society demands of them." Mr. Allison, and J. Maltby, Esq., followed with some very seasonable and pertinent remarks. A vote of thanks was proposed to the lecturer and chairman, and the meeting was brought to a close by the Rev. R. Cheeseman engaging in prayer. We understand the proceeds of the tea meeting amounted to about thirty-five pounds, the collections to fifteen pounds, and the donations to seventy-five pounds. As other donations have yet to come, we cannot state the total amount of the anniversary.—*Louth Advertiser*.

HAWKESBURY UPTON, MALMESBURY CIRCUIT. — Primitive Methodism was introduced into this large village about nineteen years since, and sinners were converted to God. An old barn was then

taken and fitted up for a place of worship. In this place the people worshipped for some years, and then they began to think they ought to have a chapel; accordingly some cottages with gardens attached to them were purchased, and the friends set about the work in earnest, and a beautiful chapel has been built which is second to none in the neighbourhood; it is an ornament to the village and a credit to Primitive Methodism. It was opened for public worship about twelve months since, and has already been the birth-place of many souls; it will seat comfortably about 180 persons, and we very frequently have it filled. We have the largest congregation in the place; there are two other chapels and a church, but our congregations are larger than any of the others. Primitive Methodism takes the lead of other denominations at Hawkesbury Upton. The first anniversary services connected with this house of prayer were held on Sunday and Monday, July 6th and 7th, 1862. On the Sabbath the Rev. G. Beal, of Highworth, preached morning and evening, and the Rev. J. Waters, (Independent) in the afternoon; the chapel was filled to overflowing in the evening. On Monday afternoon the Rev. H. Jones (Independent) preached a sermon in the Independent Chapel at 3 o'clock to a good assembly of persons, after which we adjourned to our chapel, where a tea had been gratuitously provided by the friends, and about 80 persons gathered round the social board and partook of the cheering repast. After the tables were cleared the public meeting commenced, which was presided over by Mr. J. Knapp, and interesting and instructive addresses were delivered by Messrs. H. Heys, J. Waters, H. Jones, — Rossiter, and G. Beale. The chapel was well filled, and peace and enjoyment prevailed throughout the meeting. The collections, donations, profits of tea, &c., amounted to nearly £18, including £5 which was sent by a gentleman of the Church of England to one of our friends for the anniversary. The proceeds of this anniversary we think are noble, when we take into consideration the position of the friends, most of whom are agricultural labourers, and the numerous appeals that have been made to them since the commencement of the chapel. N. WATTS.

EDINBURGH MISSION.—I beg to say the Lord is blessing our efforts on this station; the hall in which we worship is nearly always filled at the Sunday afternoon service, and on Sunday evenings it is often packed. The Sabbath before last, in the prayer meeting after the evening service, six persons were found weeping for

mercy, and two of them professed to find salvation before they left the hall. On Sabbath evening last the hall was again crammed, and at the close of the service two more gave their hearts to God. Our income at the September quarter-day was found to be £2 more than double the sum realised the September quarter-day previous; and by the blessing of God upon our efforts we hope to prosper yet abundantly. Many have been added to our ranks during the past nine months.

JOHN VAUGHAN.

HOPTON BANK, LUDLOW CIRCUIT.—Our chapel at this place was erected in the year 1837, and was enlarged in the year 1841; its total cost was about £160, and it is capable of seating about 150 persons. During the last fourteen years we have reduced the debt £65, and in the year 1860 we bought a plot of land, about 100 square yards, of the value of £20, and had a new set of trustees appointed. The expenses in connection therewith were £12 13s., all of which has been paid. We have since had the chapel closed for repairs, and on Sunday, April 6th, 1862, it was re-opened, when three sermons were preached—those in the morning and evening by Mr. Theophilus Edwards, of Malvern, and that in the afternoon by Mr. F. R. Andrews, our circuit preacher. £5 6s. was collected, which is as much as we expected. On Easter Sunday we held our chapel anniversary, when our superintendent preached two sermons. On Easter Monday we held our annual tea-meeting and upwards of one hundred sat down to tea, after which a public meeting was held, and addresses were delivered by Mr. T. Edwards and Mr. C. Smallman, and some pieces were recited by the school children.

WILLIAM FREECE.

STOKE, NEWCASTLE-UNDER-LYME CIRCUIT.—On Good Friday, April 18th, 1862, we held our annual tea meeting for the benefit of our chapel in this town, at which which upwards of 350 persons attended. After tea a public meeting was held in the chapel, when the chair was taken by the writer, and addresses were delivered by Messrs. Mayer, Weaver, Jarvis, and Lewis. The profits amounted to £13, most of the trays being given. This was one of the largest and most interesting tea-meetings we have held in this town. We are happy to say we are doing well in this circuit, we have had above one hundred souls converted the last year. Glory to God.

JOSEPH HUTCHINGS.

BARTON-ON-HUMBER.—We have been making an effort for the reduction of the

debt on the Barton chapel. On Sunday, June 8th, we held a camp meeting at which about 2,000 persons were present. Interesting and useful sermons were preached by the Revs. T. Whitehead, of Scotter, J. T. Shepherd, of Winterton, and Mr. Stanwell, of Hull. On Monday, June the 9th, it was very wet, so we were obliged to leave the open air stand for the Temperance-hall, where the Rev. W. Sanderson, of Kirton, preached a very appropriate sermon. About 200 persons sat down to tea, after which a public meeting was held of a very exciting and profitable character. The hall was crowded; J. Nowell, Esq., solicitor, presided, and addresses were given by the Revs. W. Sanderson, T. Whitehead, J. T. Shepherd, G. Shaw, the circuit ministers, and J. Winship, Esq.; who gave £5 to the collection. In addition to the money raised on this occasion, we have received the sum of £4 13s. from the ladies of the Sewing Society, so that after paying expenses we shall pay £30 off the debt on the chapel. D. INGHAM.

ALSAGER, in Tunstall Circuit, is situated about midway between Tunstall and Crewe. It contains upwards of 300 inhabitants. We have preached in this place about three years: the requirements of the congregation demanding a larger place than we occupied, it was resolved to build a chapel; land was accordingly pur-

chased, plans and specifications prepared, and the building let. The style is Italian, the entire length within the walls is 44 feet, and the width 27 feet. The chapel will comfortably seat about 200 persons. There are two entrances from the front through porches about seven feet square. The vestry is in front of the chapel, between the entrances, and projects two feet before the main building. Over the entrance and vestry is a gallery for the choir, the pulpit being fixed at the entrance behind the vestry. The level portion of the floor is filled with forms for the school children. The chapel is a very neat erection, and the total cost, including land, will be about £650. The chapel was opened on Sunday, July 13th, when three sermons were preached: those in the morning and evening by the Rev. S. Andiff, of Derby; and that in the afternoon by Mr. R. Mayor, of Newcastle; and on Sunday, July 20th, when Mr. T. Bateman, of Chorley, preached morning and evening, and the writer in the afternoon. The congregations were good, and the united collections amounted to about £50. On Tuesday, July 22nd, the opening services were brought to a close by a public tea meeting, which was held in a large marquee, when about 400 sat down to the social repast. Several interesting speeches were delivered on the occasion. The profits of the tea meeting will be about £20. P. PUGH.

## COLONIAL DEPARTMENT.

NEW PLYMOUTH MISSION, NEW ZEALAND.—Our place of worship in this town being too small to contain those who wished to worship with us, a strong desire has been felt for some time to build a new chapel. But as the province, despoiled by war, is still under martial law, and many respectable farmers are obliged to work on the roads for a morsel of bread, we trembled at the idea of having to raise the necessary funds. At length the way became plain, an excellent site was secured, and properly conveyed to the Connexion: plans and specifications were selected, estimates were invited, and contracts for the erection were signed. On January 1st, 1862, the foundation services were held. From this day to the completion of the building the blessing of God rested on the undertaking: not an accident occurred, not an unpleasant word was spoken. The chapel was opened for divine worship on Sunday, May 18th, 1862, by the Rev. J. Whiteley, Wesleyan superintendent, and the Rev. J. Long, from Auckland, when the handsome sum of £63 7s. 4d. was collected.

The chapel stands in a good situation,

only a few steps from the spot where I preached my first sermon in New Zealand, nearly eighteen years ago. It is well finished in every respect, and is an ornament to our town. We have lighted it by fourteen paraffin lamps. In the front elevation there is a handsome tower, whose basement story forms a small vestry. A beautiful iron and wood fence, with folding gates, has been erected in front. The cost of the chapel, including all *et ceteras*, except the site, amounts to about £667.

The money raised towards this amount, as nearly as we can at present ascertain, is as follows:—Collection at the foundation services £10 2s. 7d.; proceeds of soirée £9 13s. 6d.; balance in hand belonging to the old chapel, £23 1s. 7d.; sale of lease of old chapel, £50; subscriptions £294; opening services £63 7s. 4d.; first-quarter's seat rents advanced £19 15s.; special subscription for Mr. Long's expenses from Auckland and back, to open chapel £10; total amount raised, £480. In addition to this goodly sum, the conveyance deed was made gratis; plans and specifications were presented

by two builders without charge; much of the casting was done free of cost; and a few days ago a gentleman presented us with a handsome chapel clock, value £10 10s. The debt remaining on the premises is about £187, a considerable portion of which we hope to pay off by the first anniversary.

The Tuesday evening after the opening services was appointed for the letting of the sittings, when nearly all the sittings were taken. The new chapel has placed us in an improved position in New Plymouth. May God grant peace to our troubled colony, and revive his work among the souls around us.

Mr. Long was warmly welcomed by his old friends, and his preaching was attended by crowded congregations, both in our own chapel and in that of the Wesleyans. As we stood together in the pulpit on this interesting occasion, it was pleasing to remember that eighteen years ago we met in London in order to sail, as the first Primitive Methodist Missionaries, to the Southern hemisphere, and having obtained help we continue to this day, testifying both to small and great that Jesus is the Lord. May we have grace to be faithful unto death, and may the house now dedicated to God be the birthplace of many souls. Amen.

ROBERT WARD.

**SYDNEY, NEW SOUTH WALES.**—We have held our first bazaar during the past week in the Temperance Hall, Pitt-street, in aid of the reduction of the debt on the Primitive Methodist chapel, Kent-street. There was a good show of articles, and the useful exceeded the merely ornamental, many being for household purposes. A new feature in bazaars was observable in this, friends furnished such things as the following: one stall was provided with poultry, pigeons, ducks, and vegetables, of which the cabbages and carrots were very fine:—these sold well and rapidly; also a gigantic pumpkin, of the squash kind, weighing one hundred and thirty-nine pounds; and one friend, connected with another denomination, sent a pig, which was soon disposed of. Another stall was occupied with ironmongery, another contained a supply of tea and coffee in canisters, jams, bottled fruits, Indian condiments, pickles, toilet soaps, &c. Passing on to the next stall, there was food for the mind in a large collection of valuable books, many of which found purchasers; then there were glass ware and saddles, fancy goods of all kinds, to suit the ladies, and toys for the

children, while a large space was occupied with sweetmeats and pastry. A tea meeting was held in the same place on Thursday evening; the attendance was remarkably good, and proved an entire success. The bazaar decorations, consisting of flags, festoons, and evergreens, remained, which, with the great number of "happy human faces," gave the hall an animated appearance. At the public meeting after tea, in accordance with previous announcement, J. Caldwell, Esq., M.L.A., occupied the chair, and addressed to us a few prefatory remarks. The Rev. R. Hartley gave a brief outline of the past and present state of the chapel, and some particulars respecting the bazaar. He said that at a critical stage in their preparations, they were greatly encouraged by a promise from a gentleman then present, that he would defray all the expenses connected with the hall; and the amount realized had exceeded the anticipations of those who had laboured with zeal and perseverance, to attain their object. It may be stated that this object has been attained principally through the indefatigable efforts of Mrs. Hartley and Mrs. Goold, who in the midst of much discouragement have persevered with a determination worthy of the cause they had espoused. He also stated, that nearly £300 had been paid off the chapel debt during the past two years and a half; leaving £398 as the amount of the mortgage and borrowed money, besides about £80 of outstanding debts, interest, &c. It is the object of the present effort to reduce the debt to the amount of the mortgage (£700), an earnest determination is manifested to persevere till it be accomplished. The meeting was also addressed by the Rev. G. Nairn, Rev. J. Eggleston, Rev. S. Humphries, Rev. W. Robinson, and Mr. S. S. Goold; the Rev. A. Thompson, Rev. J. Voller, and Dr. Neild, were also on the platform, which presented an Evangelical alliance, there being Wesleyans, Independents, Baptists, and Primitives. Various sums of money were promised, and a collection made, which, together with the proceeds of the bazaar, and the profits of the tea will produce about £150 towards the above object. A vote of thanks was given to the chairman, and thanks were expressed to all who had aided in this effort; the doxology was sung, and the Rev. A. Thompson concluded with prayer. Since this meeting £80 has been paid off the debt. Praise the Lord. R. HARTLEY.

*Sydney, N. S. W. June 16th, 1862.*

## LITERARY NOTICES.

*English Nonconformity.* By ROBERT VAUGHAN, D.D. London: Jackson, Walford, & Hodder, St. Paul's Churchyard. 1862.

It is now many years since a bright-eyed boy, rejoicing in the possession of a few shillings of pocket money, wandered into a grim looking building in which a sale of old books was going on; and a volume or two of ancient history being under the hammer, he made a bid at a venture, and soon had the satisfaction of finding himself the purchaser. This apparently trivial incident (as has often been the case in human affairs) proved of great importance in its results. He pored over his treasure with abounding zest, and anon decided that the study of history should form a chief pursuit of his life. He rested not until his attainments became so respectable as to secure for him the professorship of history in the University of London. Subsequently, he became the Principal of the New Independent Lancashire College, the Editor of the *British Quarterly Review*, and the author of works bearing the stamp of a mind of vast resources, and giving evidence of sterling piety and unwavering honesty of purpose, distinguished withal by lucidity and cogency of style, and an unblenching advocacy of truth and righteousness. Among his works are "The Modern Pulpit," "The Age and Christianity," "A Monograph on Wycliffe," "The Causes of the Corruption of Christianity," the "Revolutions in English History;" and last, but not least, he has produced the beautiful volume before us, on *English Nonconformity*. When the committee of the Congregational Union of England and Wales had decided to celebrate the Bicentenary of the exodus of the illustrious 2,000, of whom the then Established Church of England "was not worthy," it wisely resolved to arrange for the publication of a memorial volume, bearing proper relations to the antecedents, the concomitants, and the sequences of that great event. Nor would it have been easy to find more worthy hands to which to entrust the task of its preparation than those of Dr. Vaughan.

The appointment of the learned doctor was alike honourable to him and creditable to the judgment of the committee. Few men in England are more thoroughly conversant with the events of what we may term our National Ecclesiastical History than Dr. Vaughan. The subject has been to him a life study. And the ripe fruits of early and continuous labour

are presented in meet form and measure in the able volume now published. This is truly a noble contribution to the religious history of the English nation. Those who have read Macaulay's brilliant sketches of some of the more notable men, and some of the more salient points of the history of the times of the Tudors, the Stuarts, and the Commonwealth, behove also to read the equally able, and the much more devout and reliable narrative supplied by the present publication. Wide as is the field over which the author takes us, we find him equally familiar with all the different parts of it, and always prepared to communicate stores of information which we should be sorry to be denied. Nor does he convey us so rapidly across his territory, that, as when travelling by express, we have not time to make our observations, and secure a proper impression of the landscape; but, travelling more rapidly than the Elizabethan coaches would have carried us, we nevertheless seem to see everything as clearly and distinctly as though we were astride a pack-horse. We have intimated above that the doctor is distinguished as a writer for honesty of purpose, and the present volume substantiates our estimate. He writes not as a mere partisan, all that may by some, who are of the contrary part, be said to the contrary notwithstanding. Indeed, the thoroughly trusty character of this memorial volume we hold to be among its principal recommendations. While the writer cannot avoid describing in detail many of the enormities perpetrated by the High Church party of the times of which he writes, he also takes prudent care to show that he is by no means insensible to the delinquencies of their opponents. The decidedly party views of Lord Macaulay have seriously vitiated some of the most glorious pages in the English language, and "the fly in his pot of ointment," sends forth to many "a stinking savour;" but fastidious indeed must be that Churchman even who cannot read with a relish these pages of Dr. Vaughan. It may be confidently affirmed that no man can be considered well up in the Ecclesiastical History of England now, who does not read and study this memorial of Nonconformity, and no one can lay claim to much liberality of sentiment, to whom the work is not felt to be a welcome treasure.

Our readers will form their own opinion of the comprehensiveness of the work from a brief summary of its contents. It is divided into three books, each of which



is again divided into several chapters. The first book treats of Religious Life in England before 1660, the second of Confessors of 1662, and the third of English Nonconformity since 1662. In the first book the chapters are devoted to a consideration of Religious Life in the Early Church, Religious Life in the Middle Ages, Religious Life under the Tudors, Religious Life from the death of Elizabeth to the death of Cromwell. In the second book the causes of the Restoration, the concessions of the Nonconformists, in 1660, the Ground taken by the Bishops in 1660, the Concessions from the King, the Nonconformists at the Savoy Conference in 1661, the Policy of the Bishops, and its Exposure by the Nonconformists at the same Conference, the Convocation and the Prayer Book, Parliament and the act of Uniformity, the Independents in relation to the same act, and the Church and State before the exodus of 1662, are fully discussed ; and the third book follows with an able account of bad treatment and a good Confession, the Progress of Religious Liberty and the Progress of Religious Life. The whole is followed by an excellent Appendix in explanation of some dark points in relation to the founders and founding of the New England States, and a most complete Index of the work. The exposition of the state of parties in the time of the Stuarts is particularly valuable, exhibiting as it does, from the stand-point of a devout liberty-loving Christian and Protestant of this latter half of the nineteenth century, what were the relations of the different religionists from two to three centuries back. The Conservatives or stand-still party, the Progressionists or go-a-head party, and the Re-actionists, or turn again party, may all be estimated in the light of this excellent work. Those who regretted that the Reformation had gone so far, those who thought it had not gone far enough, and those who thought it had just reached the point of perfection, all turn up before us. The two great antagonist principles of the time stand out, also, in bold relief—the principle of *law* and the principle of *life*. *Law* claiming to control the life within men as though it were some mere mechanical power, and *life* demanding the right inherent in it of giving proof of its reality by what have often been deemed its irregularities. Men have often shown their ignorance of the vitality of true religion by trying to cut it into certain set shapes and figures,—as though a gardener should try to compel the mignonette, the daffodil, the rose, and the lilac, to be of the same shape, the same colour, and the same odours,—while it has always spurned such unnatural attempts,

because of the nature of it, it must be free. If men want to stereotype religion they will never succeed, and they may as well throw away their apparatus. Genuine Christianity abhors mere mechanical and external control, while dead formality may submit thereto very well. "The kingdom of God is within you." It does not come with your "lo heres!" or "lo theres!" Law-makers may control a ritualistic system, they may tell you what to do, and what not to do ; but let the power of the Holy Ghost take hold of a man's conscience and heart, and, like Samson putting forth his strength against the cords and the green withs, all mere external human appliances will be shaken loose and trampled in the dust. True religion is a thing of life and power, it dwells in the recesses of our nature, and works outwardly ; while false religions begin their dealings outside a man and try to work their way within him, God's order is first the heart, then the life ; man's order first the conduct, and then perhaps nothing else. Such principles are amply developed in the history of Nonconformity. Would that more of the vitality and energy of Scriptural Christianity may be exhibited by all the churches of these days as the result of the movements that have recently taken place in celebration of the times of the sturdy old giants of the early years of British Nonconformity.

Many portions of the work before us tempt to quotation, but our limited space for the present forbids, except that towards the end of the work the doctor gives his views of Methodism, in language we will not delay to cite : "English Puritanism made George Whitfield and John Wesley what they were, and in so far Puritanism was the parent of Methodism. Not that Methodism, even in its evangelical sense, was simply a perpetuated Puritanism. It had a phase of its own. It may be called a second Reformation ; but its great doctrine was not the great doctrine of the first Reformation. In the place of justification by faith came the doctrine of the new birth. Luther had to take the soul out of the hands of the Priest, by giving it a sense of pardon and safety independent of the services of that functionary. But the evil spirit to be expelled by Whitfield and Wesley was formalism. One was a Calvinist, the other an Arminian ; but their aim as preachers was the same, to vitalize an admitted creed, to ensure that Church-going shall lead to the Church of Christ. They left metaphysics to philosophers, and history to historians, and preached the means of a great moral and spiritual renovation to those who needed it. That was 'the present truth for their time, and it did its work.'"

On this portion of his work we may just remark that the doctor has, as it seems to us, presented the doctrines of Justification and the New Birth, in a position towards each other, that we think not the happiest. Our idea is that they are not characteristic, one of one age, and the other of another, but that they go rather hand in hand. The new birth was surely not unknown to Luther, nor was justification by faith ignored by Wesley and Whitfield. We quite think that the two forms of the one truth (for really this is pretty much the fact), were differently exhibited by the immortal men here named, and supposing this to be about the doctor's meaning, we have no further objection to offer. Perhaps some readers may think metaphysics and history were not wholly neglected by Wesley whatever was the case as to Whitfield. These things however, are trifles, compared with the substance of the work, while the valuable information, the cogent reasoning, and the zeal for truth, and for freedom to worship God according to our own conscientious convictions, which are herein found, merit our hearty thanks, and have our very cordial commendation. Long may the excellent author be spared to bless the Church and the world by his talented and devout productions.

The publishers of the memorial volume deserve well of the public for the superior paper, typography, and general getting up of the work, and the price being but *seven and sixpence* cannot reasonably be complained of.

*An Exposition upon the Second Epistle General of St. Peter.* By the Rev. THOMAS ADAMS, Rector of St. Gregory's, London. A.D., 1668. Revised and corrected by JAMES SHERMAN, minister of Surrey Chapel. Edinburgh: James Nichol. London: James Nisbet and Co. 1862.

HERE is a beautiful edition of the commentary of Adams on the Second Epistle of St. Peter; it belongs to the series of Mr. Nichol, and is offered to subscribers at *ten shillings*! Think of a large Imperial Octavo, of some nine hundred pages of letter press, on good paper, and beautifully bound in cloth, and lettered, by such a writer, and on so important a subject, at such a price! To say the least of it, the work is to theological students an immense boon. What a treat one find sit to plunge into the pages of such a writer as Adams. What ingots of golden thought turn up in every direction. The laminæ of modern writers, as a class, contrast strangely with the nuggets of these old Puritans. Truly great changes have been wrought within 200 years!

"Pigmies are pigmies still though placed on Alps,  
And pyramids are pyramids on plains!"

The late devoted James Sherman revised and republished this work some years ago, and on his death-bed gave the plates to the present publisher, thus enabling him to sell the work at the present low figure. We hope the work will have, what it richly merits, an extensive sale among the readers and thinkers of this generation.

*A Theological and Homiletical Commentary on the Gospels of St. Matthew and St. Mark.* Specially designed and adapted for the use of ministers and students. From the German of J. P. LANGE, D.D., Professor of Divinity in the University of Bonn. Volume III. Edinburgh: T. and T. Clark. London: Hamilton, Adams and Co. 1862.

THIS volume contains Lange's commentary on the latter part of the Gospel by Matthew and the whole of the Gospel by Mark. The learned and able author gives a due admixture of critical exposition, doctrinal reflection, and homiletical suggestion. It is highly gratifying to find that notwithstanding so many German theologians still occupy a prime place in cloud-land, there are to be found among them writers like Lange, who hold a firm footing on the solid rock. If Strauss and others of the same class have done much to damage the cause of truth in this generation, Neander, Tholuck, Lange, and men of similar talents and character, have done much in its behalf. The law of counter-vailing forces which holds in the natural world seems to have a counterpart in the moral. Hence, when special agencies come into operation to sap the foundations of truth and righteousness, other agencies anon appear to fortify and strengthen them. The same Divine ruler who controls the outer world of matter, shows his presence in the affairs of the inner world of mind. "This also cometh from the Lord of hosts, which is wonderful in counsel, and excellent in working."

We hope the purchasers of the former volumes of the Messrs. Clark's library will early avail themselves of the opportunity now afforded them of enriching their book shelves with this.

*History of the Development of the Doctrine of the Person of Christ.* By Dr. J. A. DORNER, Professor of Theology in the University of Göttingen. Division second, from the end of the fourth century to the present time. Volume II. Translated by Rev. D. W. Simon. Edinburgh: T. and T. Clark. London: Hamilton, Adams and Co. 1862. THE present volume of Dörner gives a good view of the notions prevalent, res-

pecting the person of Christ, at the commencement of the German reformation, of the teachings of Luther and other reformers, and of the leading theories indulged and developed since. It is a repertory of varied and valuable information on one of the greatest and grandest themes that can occupy the minds of men or angels. It touches the foundation of much of the heterodoxy prevalent in the present day. For Christ is the central object in Divine revelation, and whatever of heresy prevails in the Church, does somewhere, usually stand connected with false and humanizing notions of him. In the socialism, secularism, spiritualism, socialism, transcendentalism, Mauriceism, Essay and Reviewism, Colensoism, and all other *isms* of modern scepticism, many of the principal shafts are aimed at the person and redeeming work of our adorable Saviour. It is very refreshing therefore to find a man like Professor Dörner boldly standing forth, and from the vantage ground of high literary and theological attainments, hurling back on the presumptuous heads of such aggressors the weapons of a trenchant logic, a profound research, and a triumphant vindication.

Let our readers who have the time and the means show their appreciation of the enterprise of the spirited publishers by the purchase and perusal of this and the preceding volumes. It is a credit to the age that such works can be produced, but it will be a great discredit if they be not extensively and speedily purchased.

*A Collection of Tunes, adapted to the Primitive Methodist Hymn Book.* Compiled by G. W. and S. L. ARMISTAGE. Harmonized by F. W. HIRD, Esq., Leeds. London: Richard Davies, Sutton Street. Price 7s. 6d.

THE very respectable volume here named is published as a private enterprise by two excellent members of a well-known Primitive Methodist family in Leeds. It was long expected from one quarter or another before it actually made its appearance. Many persons felt that such a work was really a desideratum, and considerable expectations were excited ere it was ready.

We are bound to say, that, so far as we can judge, most that was reasonable in such expectations has been fully met. Of course it would be chimerical to expect, in such a production, to meet the opinions and tastes of all parties, and hence we do not wonder that some objection is taken to the work in certain quarters. We have heard for example, that the tunes are old and common place, and that the indexes are complex and of little service. Now we venture to say, that the fact that the tunes are well-known, is just one of

the best things that can be said for them. We should have considerable hesitation in recommending for congregational use a collection of tunes in which the old favourites did not occupy a large portion of space. It pleases us therefore to find that the young gentlemen who have provided this work for us have allowed their better judgment to prevail against what we opine would be their own natural inclination, to present a work of startling novelty and brilliant display. We beg to thank them for the rich old tunes their work contains. "Irish," "French," "Arabia," "Bennett's," "Justification," "Martyrdom," "Rockingham," "Sprowston Lodge," and "Tranquillity," not to mention others—have long been favourites with us; and meagre, indeed, would any book of Psalmody appear where they could not be found. Here they are, however, and many others of intrinsic excellence. The work contains, too, so great a variety that none of our choirs need fear any deficiency. And if the indexes be properly studied, they will be found a great acquisition. Right glad should we be to find the work in general use in our congregations, and we hope the day is approaching when no choir in a Primitive Methodist chapel will be content to be without it. We should not omit to mention that separate vocal part books are also issued, so that our musical friends can either have the score book, or the parts, or all. As a valuable and timely aid to the singing portion of public worship among us we give the work a hearty welcome.

*The Spiritual Hero; or The Life of the Rev. W. Green Belham,* one of the Pioneers or early Ministers of the Primitive Methodist Connexion. By OLIVER JACKSON, Minister of the Gospel. Second Edition. London: R. Davies, Sutton Street, Commercial Road, East; all Booksellers, and may be had of the Primitive Methodist Ministers. 1861.

IT is now between four and five years since the first edition of this memoir was given to the public, and it has had time, therefore, to become extensively known and appreciated. And the fact that a second edition has been called for is a satisfactory proof that the work has not been overlooked. The numerous and valuable testimonies in its favour which the author has printed at the end of this edition, show that among persons qualified to form a sound judgment the volume is highly prized. It is due to the author to say that this edition is elegantly got up, and will be a meet adornment of the library or table of any of our readers. Of the lives of such men as W. G. Bel-

ham the more the better. He was one who will not soon be forgotten; and his biographer, in the volume before us, has very aptly embalmed his memory, and that of many of his noble doings. We were recently in a locality where many of his triumphs were achieved, and were glad to learn that his name is "as ointment poured forth." We pray that many such "heroes" may still be raised up in the Primitive Methodist Ministry.

*The Happiness of the Pious Dead.* A Sermon preached at Denmark Place Chapel, Camberwell, Oct. 12th, 1862, on occasion of the death of Mrs. Mary Steane, wife of the Rev. E. Steane, D.D. By JOHN HOWARD HINTON, M.A. London: Jackson, Walford, and Hodder, St. Paul's Churchyard. 1862.

THE text of this discourse is taken from the 13th verse of the 14th chapter of Revelation:—"Blessed are the dead which die in the Lord." The sermon is characterized by the preacher's usual force of thought, and felicity of expression. The sketch of the departed one is touching and impressive.—A model for funeral sermons.

*The Salvation of the Soul, an Important Subject.* Coggeshall: A. H. Coventry. 1862. 14 Copies for 1s.

THIS is a neat little book, consisting chiefly of extracts from various authors, from Martin Luther to Rev. J. C. Ryle. It is evidently designed and adapted to do good, and hence has our best wishes.

*Our Moral Relation to the Animal Kingdom,* being a Digest of the Statements of the Bible in respect thereto. Fourth Thousand. London: Morgan and Chase, Amen Corner, Paternoster Row.

AS the title announces, this tractate is chiefly a Digest of Scriptural Teaching in regard to the Animal Kingdom. The object appears to be to show that man holds certain relations to the lower animals, by virtue of which, and of Divine injunction, he is bound to promote the well-being of those animals to the extent of his power.

*The Two Apprentices.* By Rev. J. T. BARR. London: Partridge, 9, Paternoster-row.

THE career of the two youths, which terminated very differently, is sketched with great graphic power. The results of bad company, profligacy, and their concomitants, are depicted to the life; while the happy effects of early devotedness to the service of the Saviour, as seen in the honour and happiness which are the present reward of the righteous, are likewise

described in telling story. A very appropriate present for a youth leaving the parental roof for that of a master. The pictorial illustrations are good, and tend to find a reader's road to the heart for the narratives they adorn.

*The Governess; or, the Missing Pencil-case, and the Country Churchyard.* By the Rev. J. T. BARR. London: Partridge.

MR. BARR has well done in producing the old story of the missing pencil-case in this new dress. It is a story of touching interest, and can scarcely fail to draw a tear from the reader's eye, while at the same time, it affords another illustration of that sweet text, "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday." (Ps. xxxvii. 5, 6.) The heroine of the narrative, left an orphan by the ravages of the Asiatic cholera, was engaged by a lady as governess; but a jealous servant plotted her ruin, and ultimately induced her mistress to believe she had stolen a gold pencil-case, which was found secreted in her trunk. This led to her banishment from her comfortable situation. However, sickness seized her malicious trader, and on her deathbed she confessed her guilt. This led to the mistress seeking out her innocent governess, who was by this time also on the verge of the grave. Her justification, however, from the painful charge, came in time to make her deathbed more comfortable; and her mistress now did all in her power to atone for the injury she had unwittingly done her. The Country Churchyard is another story of similar interest. Both are given in appropriate language, and with chaste illustrations. The book is creditable to the author and the publisher; and placed in the hands of young persons can scarcely fail to be both interesting and useful.

*John Hobbs: a tale of British India.* By GEORGE DRAGO. With a preface by Archdeacon JEFFREYS. Third edition. London: Partridge, Paternoster-row.

ANOTHER beautiful and well-told story for our young friends, especially for those who believe, as we trust most of our readers do, that total abstinence from intoxicating drinks is conducive to health, wealth, and happiness. The plot is well laid, and the filling-up in excellent taste. Truth, stronger and stranger than fiction, forms the substance of the story. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. xiv. 12.) How the truths

of the "blessed book" start up before us as we peruse the records of human experience. Talk of the Bible becoming antiquated! No; never. So long as truth is allowed a *locus standi* among mankind, so long will the bright gems of it, embodied in the sacred volume maintain for themselves a place by their incessant appeals to the every day heart and life of man. "All flesh is grass, and all the glory of man is as the flower of grass. But the word of the Lord endureth for ever." (1 Pet. i. 24, 25.)

*The Wearmouth Abbots: a tale illustrative of Saxon Christianity.* Second edition. London: W. Freeman, 102, Fleetstreet. 1862.

It is one of the redeeming features of the present age, that even fiction, which is so much in request, is now made tributary to the illustration and enforcement of scriptural Christianity. Mrs. Hannah More rendered good service to her country by the efforts she put forth to create a taste among the people for the religious element in fictitious books. Pity would it have been if this fascinating style of writing had been left to the sole use and behoof of sentimentalists, sceptics, and sensualists. In our day, certainly, such is not the case. And within reasonable limits it is well that religious writers should lay fiction under tribute to teach fact: for the flowers of prose and poesy are never better used than when they adorn the table on which is presented the substantial viands of Gospel truth. We are gratified, therefore, to find that the Author of "the Rationale of Justification by Faith;" and of "the Philosophy of Evangelicism;" and similar works, has come forth as the writer of a truly admirable *story* illustrative of Saxon Christianity. The book is beautifully written, and affords considerable light on an early and important period of our national religious history. Experimental truth is prominently exhibited, and in a twofold sense *Saxon Christianity* is ably illustrated. We desiderate a very extensive revival of this said *Saxon Christianity*: we are surrounded, now-a-days, with too much of the Latin and Anglo-French, and Anglo-German Christianity: let us have more of the thorough-going *Saxon*. The finicking, lackadaisical style of religion we nauseate, the earnest, heartfelt, hard-working, masculine, Saxon religion, we desiderate. O for a baptism of the true soul-stirring religion! This excellent book, we trust, will help to bring about this consummation so devoutly wished. Hence we bid it God-speed.

*A Version of the whole book of Psalms*

*in Various Metres; with pieces and hymns suggested by New Testament quotations; also an appendix on various translations, &c.* By the Rev. W. C. YONGE, Henley-on-Thames. London: Jackson, Walford, and Hodder. 1862.

ISAAC TAYLOR's dictum, that "The world has never yet seen a translated poem, or a translated oration; for the best of these attempts has been such, that the poet or orator would have died of vexation, if he could have seen his mind reflected in such a mirror," will not hold in regard to the translations of David's psalms. For whatever may be thought of Sternhold and Hopkins, or of a certain old Scotch version, and indeed of several others, we cannot believe that David would have died of vexation, if he had seen the version of his Psalms with which Dr. Watts has made Englishmen and others familiar, or even the one now placed on our table. We think Mr. Yonge has achieved a decided success. The volume is quite a treasure; and for family use, it will surely be in great request. From the title it will be seen the author has not confined himself entirely to the Psalms, but he has dipped as well into the truths of the New Testament, and there found material for his muse. A large amount of useful information is appended, and very complete indexes render the work all the more valuable to the reader. The translation, so far as we can find time to examine it, appears of a superior order, and we wish for the work a wide circulation.

*Familiar Colloquies between a Father and his Children.* By JOHN MIDDLETON HARE. London: Ward and Co., Paternoster Row. 1862.

Those of our readers who know, "Conversations for the Young," by the late Rev. Richard Watson, may form a pretty good idea of the character of the present volume. Not that this is a servile imitation of Watson's work or even an imitation at all; but the resemblance is somewhat striking—and this is great praise. Mr. Hare, son of the author of one of the best works in our language, on "Justification by faith," well understands methodistic theology, and he has laid his rich stores of Biblical lore before the readers of this work, in choice and beautiful language. The work is designed for Sabbath reading, and is admirably adapted to fill up the interstices of the time devoted to public Sabbath duties. The expositions of Scripture are sound and useful, and the interest of the colloquies is well sustained throughout. We hope our young friends will avail themselves of the earliest opportunity of procuring and perusing this handsome book.

*Musings with Paul*; or an Exposition of St. Paul's Epistle to the Ephesians, with practical remarks. By SILAS HENN, author of *Heart Yearnings*, &c. Dudley: J. W. Henn.

AN interesting and devotional production. It is pleasant to wander with a judicious writer over the Pauline Epistles. A good companion is Mr. Henn. Let those who wish to see the beauties of this Epistle to the Church at Ephesus, step into Mr. Henn's, and take an hour with him for a *tête à tête* on the subject.

*Tracts for the Thoughtful, on Matters relating to the Religious Condition of the Age.* No. 5. *God's Work and Ours.* London: Published for the Editor, by Wm. Freeman, 102, Fleet St. E.C. 1862.

TALLEYRAND's definition of language, as "an invention to enable men to conceal their thoughts," has been much on our mind while perusing this anonymous pamphlet. The writer must surely be some Anglo-German, whose prerogative it may be to sit above the clouds, and allow us terrestrial mortals to see nothing of him but his dangling heels. We really do not understand him. Whether he be a secularist, a deist, a fanatic, or enthusiast, or what else, we cannot undertake to say. This we know that we lay down his pamphlet with different views of it from those with which we began its perusal. The title is taking, but the production is disappointing. It is not without reason that some writers prefer an ambuscade to the open field. True there are what seem to be some good sentiments expressed here, and expressed in such language that now and then makes us feel we are reading after a man of education; but ere we have well made up our minds to believe he is going to say something worthy of reading, he throws out some coarse slang, or some dark inuendo, that makes us doubt after all what he intends. We are sorry to find that, what we hoped from the title would prove a judicious and useful tract, is really nothing better on the whole, for any practical purpose, than a collection of confused common-place contradictions.

*Arbitration and a Congress of Nations*, as a Substitute for war in the settlement of International Disputes. By JOHN NOBLE, jun. London: Henry James Treddiger, 17, Ave Maria Lane. Sixpence.

AN ably written pamphlet on a very important subject. The horrors of war, and the expense and mischiefs of our bloated

armaments are well described; and the desirableness of an appeal to reason and justice, instead of to passion and force, is clearly and strongly urged. The objections to the scheme of a court of international arbitration, are honestly and eloquently answered; and we think the reasonableness and Christianity of the proposal advocated are placed beyond dispute. We wish the pamphlet were in the hands of every Englishman, and that every reader would do his utmost to accelerate the approach of the period when the sword should "be beaten into a ploughshare," when "nation shall not lift up its sword against nation, neither shall they learn war any more."

*Africa: its Extent, Physical Characteristics, Population, Wants, and Claims.* A Lecture by JOSEPH WOOD, Primitive Methodist Minister. London: R. Davies, Sutton Street, and may be had of the Primitive Methodist Ministers. Fourpence.

MUNGO PARK, Campbell, Vanderkemp, Barth, Moffat, and Livingstone, are names worthy of our respect, because of what has been accomplished by their owners, in the way of enlightening Africans on the claims of Christianity, and more especially, in the way of enlightening Englishmen on the claims of Africa. But notwithstanding their labours, how little has been done for that great continent, and how little do our countrymen know respecting it. We are surprised that our nation is so wilfully ignorant of so vast a portion of the world. Thanks to Mr. Wood for bringing before us within so small a compass, and at so low a price, such a fund of African intelligence. We wish all our preachers, leaders, Sabbath-school teachers and missionary collectors would give this Lecture an early and careful reading.

We hope our next Conference will be able to enter on the African missionary work at once, and in earnest; and we opine the reading of this little work previously may help the brethren who shall be delegates to come to a wise and unanimous decision.

We presume this is Mr. Wood's maiden effort in the line of authorship, and we have great pleasure in giving it a hearty recommendation to all our readers; but at the same time we may be permitted to say that when the author shall be called upon to prepare for the press a second edition, which we trust will be very soon, we shall be happy to offer him, if spared, a few suggestions, which, we think, he will be willing to adopt.

## OBITUARY.

Died in the Lord, at Woodnesborough, Ramsgate Mission, Mrs. ELLEN SPICKER. Some time ago she was united in church-fellowship with us on the Deal and Dover Mission, but through some cause, with which we are not acquainted, she lost her confidence in Christ, and afterwards lived destitute of saving grace until affliction befel her. During her affliction I had frequent opportunities of conversing with her on spiritual matters, and endeavouring to lead her to the cross. Ultimately, she was enabled to regain her confidence in the Saviour, and rejoice in the knowledge of sins forgiven. She desired her name to be placed in the class-book, fully intending, if restored to health, to unite with us in the services of God's house. But, alas! death claimed her as his prey. I visited her a few hours before she expired, and her answers to my interrogations fully satisfied me that she was resting on a sure foundation; the fear of death was gone, the grave was illuminated with hope, and with Paul she expressed a desire to "depart and be with Christ which is far better." On Saturday morning, March 22, 1862, she sank peacefully into the arms of her blessed Saviour, without a sigh or a groan, aged twenty-three years.  
J. DAISH.

HENRY GUEST was born July 6th, 1839, in Dawley Circuit, and departed this life March 2nd, 1862. From a youth he was inclined to be virtuous, and did not (like many) run into excess of sin. His mother being a member with us, tried to induce him to attend regularly our services, but he remained a stranger to God until August, 1858. At that time he went to our camp-meeting at Madeley, and in the love-feast he found salvation. He immediately joined our society at Hinksay, and continued a consistent member until death. As a son, he was kind, obedient, and affectionate. As a member, he was pious and earnest, punctual in attending the various means of grace, and zealous to spread the kingdom of Christ. Such were his piety and talents that the quarterly meeting, held December, 1861, resolved to give him appointments on the preachers' plan. During the last two months of his life there was a revival at Hinksay, and he was very anxious for this good work to continue and spread. He therefore dedicated himself afresh to God, lived in the atmosphere of heaven, and laboured assiduously. On Friday night, March 1st,

1862, after attending a prayer meeting, he spent a few hours in his study, and in part prepared the sermon he intended to deliver on the following Sunday. On Saturday morning he went as usual to his employment, but before noon a railway carriage came upon him unawares, and he was soon hurried into the eternal world. The sorrowful tidings were immediately conveyed to his pious mother, and of the greatness of her sorrow I leave the reader to judge.  
J. P.

MARY EDINBOROUGH, died at Thoroton, in Bottesford Circuit, March 17th, 1862, aged eighty-one years. She had been a widow thirty years, and for the last seven years of her life she was confined to her bed. She was converted in 1850, under Mr. R. Pool, from which time she has been a consistent member of our little cause at Thoroton—though sometimes strong inducements were thrown in her way to lead her from our society. A lady in the neighbourhood was in the habit of distributing certain charities to the poor, but our sister was told by her, "Mary, I will never give you ought while you go amongst those bad people." Though a poor widow, and principally dependent upon her kind daughter, Mrs. Saunders, of Aslockton, she persisted in regularly paying her quarterage, and in sending her contribution when a collection was appointed; and on one occasion, through some little disturbance occurring in the society, her quarterage was the only money that arrived at the quarterly board from the place. It was a great pleasure to her that she was permitted to live until a Primitive Methodist chapel was built in the place, and the society brought up into prosperity. To obtain the chapel was a fearful struggle; the travelling preacher had to appear several times before a bench of magistrates; the chapel was fired, though not burnt down; the chapel door was injured; lock after lock was broken, &c.; and had it not been for the legal knowledge and the unconquerable energy of the late Rev. W. Carthy, the case would have been lost altogether.

The uncomplaining resignation with which our sister bore her very protracted affliction was very striking. The prayer meeting by her bed side at five o'clock on a Sabbath was invariably refreshing to her and all in attendance. She was truly "a ripe shock of corn ready for the Master's garner."  
J. NORTON.

## MONTHLY SUMMARY.

ON commencing a *New Series* of our Magazine, we have to commence a new department in its contents under the above title. We hope to be able, by Divine assistance, to render this portion of our serial both instructive and interesting. Doubtless we shall need the sympathy and charity of our readers in this effort, but fully relying thereon, and on the arm that is able to help us, we shall essay to do our best. We purpose, from time to time, to present, within reasonable limits, a bird's-eye view of the state of affairs, both at home and abroad, chiefly in relation to the cause of the Redeemer, and of his glorious gospel. Our remarks this month will be discursive and general, as we have to cast a glance beyond the boundary of the past month, in order the better to prepare our way for the future.

It seems natural to begin our survey at home, and to notice first what has most conspicuously claimed public attention. Twelve months have now elapsed since the death of the illustrious Consort of Her Gracious Majesty the Queen. His Royal Highness has been extensively styled "*ALBERT THE GOOD*," which is quite as honourable a title, we judge, as even "*Alfred the Great*." The nation at large has shared the grief of the Royal Widow and her fatherless children, and many fervent prayers have been presented before the mercy seat in their behalf. We trust the Primitive Methodists have not been forgetful of their duty in this respect. Her Majesty continues to give unmistakable evidence of the depth and intensity of her grief, and to afford proof that in regard to human sympathies and sorrows, "the rich and the poor meet together," and share the same common inheritance.

The marriage of the Princess Alice, during the summer, and the coming of age of the Prince of Wales, in November, as well as the arrangements being made for his approaching nuptials with a Princess of Denmark, of whom all men seem to speak well, must have somewhat relieved the monotony of the grief which the Queen has had to experience; and our prayer is that in these events her maternal heart may find no occasion for anything but joy and gladness. The Address of Condolence presented to Her Majesty by our last Conference bears testimony that the Primitive Methodists are as loyal to the person and government of the Queen, as other branches of the church of Christ, and other portions of Her Majesty's subjects. May Heaven bless and

protect her person, and her royal household, and grant them a crown hereafter, that will never fade, and a kingdom that shall never be moved.

The prevalence of distress in the cotton districts calls for the sympathy of all classes of Christians; and while their prayers ascend to heaven in behalf of the sufferers, their contributions to aid them in their dark day should not be lacking. Very creditable is the liberality which all parts of the country, and all classes in society, have displayed; and it is gratifying to find that from our colonies, and other countries, large contributions are forthcoming. Some reference to what the Primitive Methodists are doing may be found on our wrapper.

The Great International Exhibition has been closed, and many of those who "came from afar" to see "this great sight," have returned to their own lands to report their impressions of it, and of this Protestant nation in which it took place, and to retain, we may suppose, throughout their future days, pleasing reminiscences of their visit. Some six millions of visits were made to the Exhibition during the time it was open.

On the approach of the new year, the Evangelical Alliance has again called on all Christians to devote to special prayer and religious service the week from January 4th to the 11th. Humble confession of our manifold sins, as individuals, families, churches, and nations—prayer for the pardon thereof, and for the conversion of sinners, for the increased spirituality and holiness of the children of God; for the conversion of the Jews; for the prevalence of Divine truth, and the better observance of the Lord's-day; thanksgiving for our mercies; and supplication for a richer and universal outpouring of the Holy Spirit—these are some of the points indicated in the circular the Alliance has distributed, as being specially appropriate for devotional regard at the time named. The Committee of the Anti-slavery Society in London suggests that to the above list should be added prayer for the speedy and universal overthrow of slavery. Of course all Christians may pray for other things which to their own minds appear specially interesting and important. We hope that the prayers offered will be "effectual, fervent" ones, and that speedy and gracious answers will be abundantly vouchsafed.

That there is still need for earnest prayer is evident from the fact that even



among the professed ministers of the Gospel a semi-infidelity exists. Dr. Colenso, Bishop of Natal, has recently published a book to show that the Pentateuch and the Book of Joshua cannot be historically true. Before the "Essays and Reviews," and MacNaught's book on "Inspiration," have been forgotten, forth comes another dignitary of the Church of England to contend *against* not *for* "the faith delivered to the saints." Well may the sceptic sneer when he sees that even the professed preachers of the truth are volunteering to aid him in his inglorious task of seeking its overthrow. But "he that sitteth in the heavens shall laugh: the Lord shall have them in derision."

A clergyman in Norfolk has recently been snubbed by his diocesan, for his refusal to inter the corpse of a child of some Primitive Methodists in that county. The pious Bishop of Norwich has very courteously written a letter to one of our excellent superintendents, in which he expresses his regret at the conduct of the clergyman referred to; and by the Christian spirit his letter breathes, he has done much to heal the breach which that conduct had occasioned.

We rejoice to find that the London Missionary Society is putting forth very energetic efforts to establish Christian churches in the island of Madagascar, whither the Rev. W. Ellis and others, have been sent since the accession of the new King Radama II. Four chapels are intended to be raised on the identical spots where years ago martyrdom was patiently encountered by Christian converts. We trust this noble effort will be crowned with success. The Church of England, too, contemplates opening a mission in the same island, and the Bishop of the Mauritius has been inspecting the country, and has held a fraternal correspondence with the Rev. W. Ellis on the subject. May we hope to see the day when Primitive Methodism shall have a footing in Madagascar as well as in Natal? It is somewhat mortifying to find that Popery, true to her old instincts, is plotting in this noble island. But we trust that the various Protestant churches will be so wide awake to their duty as to prevent their antagonist from stealing a march upon them, as was the case in Tahiti some years ago. Popery cannot desist from persecution wherever she can find the means. Hence certain recent occurrences in France and Spain, in which pious Baptists have been, in the one case refused the rites of Protestant

sepulture, and in the other cast into prison "for the Word of God, and the testimony of Jesus Christ." ITALY is still "the observed of all observers." The Pope is still the *protégé* of the faithful son of the church who reigns over France. Pity he is not allowed to imitate the Bavarian Otho, and seek for an asylum elsewhere. Greece is without a king, and unless a better than the last be found, her loss is not intolerable. Prince Alfred is in request, but "two are required to make a bargain." And in this case three or four would need to be consulted. It is more than doubtful whether his Royal Highness will step into the empty Hellenic throne. Ecclesiastical troubles are rife in the countries of Europe. Many of the priests are said to be excommunicated in Italy for memorializing the poor old Pope to lay down the sceptre and be content with the crozier. Hanover has recently been the scene of a case of combined Popish and ultra-Lutheran persecution of a Genevan congregation. The details we cannot stay to narrate, but an appeal is made to English Protestants to render them aid in preventing a house of prayer being forced out of the hands of its rightful possessors. The Methodist missions (both Wesleyan and New Connexion) in China, seem to be succeeding beyond what might have been expected; and the Free Churches contemplate following in the wake of those bodies to the same scene of toil.

America is still in the throes of a civil war, but while philanthropy weeps at the woes there witnessed, the bow in the cloud begins to appear, and the death-knell of slavery seems to come booming high above the roar of artillery from beyond the Atlantic. May every son of Adam soon be free. Our Canadian missions are prospering. About 150 increase in membership, for the last quarter, is reported. Our long-trying Brother Adams has sustained a severe shock in the death of his estimable wife, who was a native of the Isle of Man.

We have only space to say further, a case has just been decided in our law courts in regard to a Baptist chapel at Ramsgate, which may be of consequence for many years to come; it is to the effect that where nothing exists to the contrary in the deeds, members of other churches may be allowed to mingle with Baptists at the Lord's table, without endangering the position of either minister or trustee.

## POETRY.

## AMERICAN SLAVERY. Written in 1835.

'Twas ev'ning, and solar beams danced on the ocean,  
 The Emigrant follow'd the lord of the day;  
 In thought I went with her across the wide waters,  
 And hover'd with wonder on lands far away,  
 Where the star spangl'd banner of liberty waves  
 O'er traitors, and tyrants, and heart-broken slaves.  
 I gazed on the mountains in grandeur majestic,  
 I gazed on the vales—they were fruitful and fair;  
 I gazed with delight on the lakes and the fountains,  
 I gazed on the banner—the eagle was there.  
 "E pluribus unum" exultingly waves,  
 E pluribus unum! what freemen and slaves?  
 The genius of liberty, maiden celestial,  
 Sat nigh that gay banner, attempting to smile;  
 Alternately gazing on eagle and fetters,  
 The tears from her eyes trickled down all the while,  
 And she sighed where the banner of liberty waves,  
 O'er traitors, and tyrants, and heart-broken slaves.  
 With a voice that at once was both awful and tender,—  
 Her mien to pourtray the best painter would fail,—  
 She spoke, and I listen'd with breathless attention;  
 The waving woods murmur'd assent to her tale:  
 O waft it, ye winds, where the knotted-scourge waves,  
 Or hangs in *terrorem* o'er heart-broken slaves.  
 "Though pure be the air on these pine-cover'd mountains,  
 Extensive these prairies, and verdant these plains,  
 Though national pride beam in rosy complexion,  
 'Tis the pride of the despot, while thousands in chains,  
 Ask, in groans, shall the misnomer'd banner still wave  
 Where the tyrant exults o'er the wrongs of the slave?  
 "Though sounds of salvation are borne on the breezes,  
 Though Jesu's mild law sweetly floats in the air;  
 'As ye would be done to, so do unto others,'  
 Is heard in the woods and the temples of prayer,  
 Where the banner of mercy, unfurl'd, sweetly waves;  
 But O! where is pity for heart-broken slaves?  
 "Gath, hear it not; these inconsistent professors  
 Of Jesu's religion have slaves of their own;  
 Their fellow-immortals, for whom bled the Saviour,  
 Writhe under their lash, in their manacles moan,  
 Where the banner of mercy in mockery waves  
 O'er hypocrites, tyrants, and heart-broken slaves.  
 "But tell me, ye hard-hearted, faithless, pretenders,  
 Who boast of equality, bow at my shrine,  
 Yet trade in flesh of your brothers and sisters,  
 And ne'er feel a spark of my spirit benign,  
 Do you think my bright banner much longer shall wave  
 Where the tyrant is rampant and tortures the slave?  
 "Nay, mark that dark cloud on your nation descending,  
 'Tis big with events which soon time will reveal  
 For on that dark cloud sits the angel of justice,  
 Whose dread retribution you quickly shall feel;  
 Then shall my bright banner victoriously wave,  
 When the tyrant is crush'd, and unshackl'd the slave."  
 She ceased. With a sigh from my reverie starting,  
 Gay streamers still gilding the unbroken waves,  
 Where the white cliffs of Albion my dear native island,  
 Majestically bend o'er the ocean's dark cave,—  
 I prayed that this home of the free and the brave  
 Might never be stained with the blood of a slave."  
*Dar ingt ..*





*Charles Robbins*

# THE Primitive Methodist Magazine.

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FEBRUARY, 1863.

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## BIOGRAPHY.

### MEMOIR OF MR. W. ARMSTRONG.

THE sudden departure of a man, whose services in the Church or in the commonwealth seemed all but indispensable, is one of those mysteries of Providence which the light of eternity will be required to make plain. Yet, with the aid of revelation and of ecclesiastical history, we may read in such a Providence some useful lessons. We are thereby reminded, in the first instance, of the Divine sovereignty. "Behold, He taketh away, and who can hinder Him? who will say unto Him, What doest Thou?" "I was dumb, I opened not my mouth, because Thou didst it." May we not often recognize the justice of God in these solemn, afflictive providences? His representatives, His witnesses, do not receive the attention that, as such, He justly demands for them; and so they are hastily re-called. Suddenly are we deprived of those counsels, prayers, and public services, which we had failed rightly to appreciate. In some such cases, however, we may behold the goodness of God; both in relation to the individuals themselves, who are "taken away from the evil to come," and also in relation to survivors, who may derive most important benefit therefrom.

And such providences, in many instances, illustrate the power, wisdom, goodness, and faithfulness of God, in admirable harmony. He takes away His servants, and yet carries on His work, perhaps even more rapidly. He takes one away, and raises up several others; nay, more, he makes that very loss, which has filled our eyes with tears and our hearts with sorrowful misgivings, the means of resuscitating a languishing church and of augmenting her agencies. The precious Gospel treasure is placed "in earthen vessels,"—mean and fragile vessels—"that the excellency of the power may" be seen and acknowledged to "be of God." The chief improvement that we should make of such is, to "humble

ourselves under the mighty hand of God," and plead with Him earnestly and perseveringly for so abundant an out-pouring of the Holy Spirit, as will result in the conversion of numbers of sinners, and the raising up of other faithful labourers who shall more than fill the places of those whose decease we have been called to mourn.

Our account of Mr. W. Armstrong, of Newcastle, who has been suddenly removed from us, must be imperfect, from the fact that he has left nothing among his papers to aid us in this essay, which we ascribe to his characteristic modesty, rather than to negligence, or any want of industry, as he made good use of his pen. It would have been instructive and edifying, as well as interesting, if we could have seen more clearly than we can, in the absence of any diary or journal, the connection between his outer and his inner life—if we had had some record of his intercourse with God, of his spiritual conflicts, and of the *how* of his growing faith and abounding charity. We are not, however, without satisfactory evidence that he "had been with Jesus"—that "the life which he lived in the flesh was by the faith of the Son of God."

William Armstrong was born at Morpeth, Northumberland, on the 25th of May, 1805. Neither of his parents was decidedly pious. He had not, therefore, the early religious advantages with which some are favoured. His father dying while he was of tender age, he had to begin early to work with his hands. But self-tuition in after life made him a good plain English scholar, or he could hardly, with his good sense and humility, have undertaken to address the public, as he did occasionally, on the elevation of the working classes. For some time after his coming to Newcastle, as an apprentice to the baking business, he attended the Sabbath-school in connection with High Bridge Chapel.

In 1823 he was attracted by the open-air efforts, especially the singing, of the Primitive Methodists, who had commenced their evangelistic operations in the North of England the preceding year; and receiving great spiritual benefit under their plain, unctuous preaching, he voluntarily espoused their fellowship. So that he was nearly one of the first members of the Primitive Methodist Church in Newcastle, which he continued to adorn and support till "God took him."

We cannot give any detailed account of his conversion, of the way in which he became a Christian indeed. It appears that, notwithstanding the comparative disadvantages of his early training, he feared God from his youth; and that, like Lydia and some others, his heart was gently opened by the Holy Spirit, so that he attended to the things—the grand truths, spoken by "the servants of the living God." Without question, there was a time when he was "born from above"—when, as a penitent sinner, he first trusted in Christ for salvation, and yielded himself unto God; but he could not sing with so deep and lively a feeling as many of his brethren,

"I never can forget that day,  
When Jesus wash'd my sins away."

This, however, is a matter of minor importance, as we are directed to examine ourselves, not how we were brought into the faith, but "whether we be in the faith." "Every tree is known by his own fruit."

In 1829 Brother Armstrong was chosen for the local ministry; and such was his attention to reading and study, in connection with public religious exercises and closet prayer, that his profiting soon appeared to all. Though he was comparatively deficient in some of the elements of popular address, yet he was everywhere well received, from the commencement to the close of his public labours, both in the pulpit and on the platform. Not only was the matter of his discourses good, presenting just and lively views of Divine truth, but the style and arrangement were excellent, and delivered with a sweetness of tone and a gracefulness of manner, which cannot be learned in any college. For about eighteen years he was immediately associated with the parent church in Newcastle, which met in Butchers' Hall, Sallyport, Silver Street, and Nelson Street successively, during part of which period he was the leader of the Sunday morning class.

Early in the year 1842, Mr. Armstrong, together with the late Mr. T. Parker, (whose memoir was published on page 523 of last year's Magazine), was appointed to take charge of a newly established interest in the west part of the town, which for the last fifteen years has been known among us as Arthur's Hill Society. This was an occasion of self-denial to him, as he would have greatly preferred, on his own account, worshipping and hearing the Word at Nelson Street. A disposition to give up our personal advantages for the common good is one of the best evidences of grace. How apt are we to indulge self under the pretence of seeking our spiritual edification! But personal holiness, and comfort too, can be found only in the way of duty. Having nothing of peculiar interest to narrate in connection with our friend's conduct and labours at Arthur's Hill, it must suffice to say, that, as a Christian, a class-leader, a preacher, a member of the Circuit Committee, and a Sunday-school teacher and superintendent, he acquitted himself worthily, taking a leading part in whatever concerned the welfare of the good cause, rejoicing in its advancement, meekly enduring the trials arising from Satanic influence, human infirmity, and the opposition or indifference of the ungodly; being daily "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

Mr. Armstrong showed his attachment to Primitive Methodism by consenting to become a trustee for several chapels, including Nelson Street and Scotswood Road, for the latter of which he acted as treasurer, much to the satisfaction of all parties concerned therein. In one such

case he suffered a considerable loss, along with other brethren ; but though he felt it for a time, that unhappy case did not deter him from undertaking a similar responsibility some years afterwards. And if his life had been prolonged, we believe he would have been more than willing to take an active and responsible part in the erection of a more commodious place of worship at Arthur's Hill, which is much needed. He was in various ways a public benefactor. We may just mention that, in addition to his visits to the chambers of the sick and the dying, his services were for many years frequently in requisition, and voluntarily rendered, at the cemetery, near to which he lived. Hundreds of families were thus freely ministered to in the time of their trouble.

This brief memoir would be justly open to some complaint were we to omit saying something about the part which Mr. Armstrong took in connection with the temperance movement. A movement so philanthropic, so Christian, was, we think, sure to win the sympathy and co-operation of so thoughtful and well-disposed a man. On the sole principle of abstinence from all appearance of evil—of giving no offence, or of putting no occasion to fall in his brother's way, willingly would he have made the required sacrifice. But he did not take this restricted, though the highest view of this matter. He looked upon teetotalism as a physical as well as a social and moral benefit. Accordingly, he early took his mild but unswerving stand against the hydra evil of drinking, in all its deceitful, ensnaring forms. And if he appeared less frequently before the public, on this great question, than some of his brethren, it was because of other necessary and still more important engagements. It was pleasing to see this trait of our dear friend so faithfully reflected on the occasion of his funeral.

Mr. Armstrong was twice at the hymeneal altar. In May, 1831, he was married to Dorothy Holmes, of Newcastle, by whom he had five children, only one of whom has grown up, and still survives. May she have grace to be faithful to her father's God, till she meet him in the better land. In 1839, that strong but tender bond was broken by death, which afflicted him deeply for many days. After living in widowhood for ten years, he was united in marriage, in Nelson Street Chapel, by the hand of the late Rev. H. Hebborn, to Jane White, who is the chief sufferer from his sudden decease. While many have lost, in the death of William Armstrong, a beloved friend, she has lost a dear and inestimable husband. But "the Lord liveth," in whom the "widow indeed" trusteth ; who has said, "I will never leave thee nor forsake thee."

The last sermon Brother Armstrong preached, on the last of his earthly Sabbaths, was delivered in Scotswood Road Chapel, on a characteristic text—Col. iv. 5—"Walk in wisdom toward them that are without."



His health had not been very good for the last few years (although having become somewhat corpulent, he generally looked pretty well), suffering occasionally from chest affection, especially on taking cold, to which he was very liable, no doubt from the nature of his calling. He was nearly as well as usual when he retired to bed on Wednesday night, July 2nd, 1862. About three o'clock next morning, Mrs. Armstrong awoke, and hearing her husband make a peculiar noise with his throat and lips, anxiously inquired, "What is the matter, William?" but received no answer. Before medical skill could attempt anything for him, he quietly breathed his last—departed, as we doubt not, "to be with Christ, which is far better."

#### ADDITIONAL OBSERVATIONS ON HIS CHARACTER.

Mr. Ralph Cook, one of his oldest Christian friends, has supplied the following remarks, slightly altered:—"My friend, William Armstrong, was one of those characters that do not present any very striking features. He moved on so calmly and unobtrusively, that he was not calculated to attract the attention of the unthinking crowd. He required to be well known to be duly appreciated. I became acquainted with him before either of us had grown up to manhood, in 1823. When quite a lad I was impressed with his steadiness, circumspection, and consistency. His first society ticket contained the following text: 'The hoary head is a crown of glory, if it be found in the way of righteousness.' And, certainly, from youth to hoary age, William Armstrong was never found in any other than the way of righteousness. During the many years of my acquaintance with him, I never heard even a suspicion of anything wrong in his conduct. Intelligent piety, a strong sense of duty, kindness, and courtesy were observable in all his behaviour. As a preacher, he had not much physical energy, but his sermons were, nevertheless, sure to arrest attention, being of a high order, as literary compositions: such care did he bestow on his pulpit preparations, that nothing mean or crude was ever heard from him. In the Sabbath-school, among the children, he was quite at home. I preached the Sabbath-school anniversary sermons at Arthur's Hill on the first Sabbath in June. William was at his post, as superintendent, hearing the children's recitations. He was evidently in his element. When I took supper with him that night, I little thought it would be the last time of our meeting on earth. Mr. Armstrong, by steady perseverance in his worldly calling, raised himself from a position of comparative poverty to one of comfort and respectability. In aiding the cause of God from his purse he was liberal. Having often had occasion to apply to him on behalf of chapels, schools, and cases of individual distress, I always found him ready with a good donation. As a hearer of the Word he was worthy of imitation. He was a good judge of sermons; but whoever was the preacher, he never failed to give respectful attention."

Mr. Armstrong was a man of rare moral worth—an ornament, not to the Primitive Methodists only, but to humanity and religion. If the light he reflected was not brilliant, it was clear, mild, steady, permanent. If his piety was not of the highest type, it was of the genuine mould—it was seen in connection with many universally admired virtues, and the sphere of its exercise was sufficiently wide and elevated to draw the attention and provoke the emulation of numbers for a comparatively lengthened period. If his life does not supply any striking incidents—what is more important, it was all over amiable. He was not a great man, except on comparison with those of his own class; but he was singularly good—emphatically, “a good man.” He was not, so far as we knew him, wanting in “whatsoever things are true . . . honest . . . just . . . pure;” but in “whatsoever things are lovely and of good report,” he excelled. A right sort of man for a world like this! His temperament, no doubt, was comparatively favourable to the cultivation of the milder virtues; but, with humble gratitude, he ascribed all the good that was in him to the grace of God. He was a Christian; his goodness, therefore, was not merely negative or sentimental, but vital, practical. He was not only harmless, but benevolent; he showed mercy with cheerfulness. In him the fatherless and the widow found a friend, while his reading and studies were chiefly, if not entirely, subordinated to the best employment of his talents in the several positions which he occupied in the Church. While diligently pursuing the business of his calling, he quietly, but successfully, sought the highest interests of his fellow men for considerably more than a generation. He was “given to hospitality.” One case of recent occurrence may be mentioned to show his conscientiousness in giving of his money to the poor. Two friends waited upon him on behalf of a brother in need. After making some inquiries into the circumstances of the case, he was requested to look at the list of contributions to the same object by other parties. “No,” he replied, “it is no matter to me what others give; I must give what I can afford;” and then cheerfully offered what was considered by the parties a handsome sum. This is the chief test of good feeling. Many are cheerful up to the point of being called upon to contribute of their property to some pious or charitable object, when immediately their countenance is observed to fall, as if the words of the Lord Jesus were not true: “It is more blessed to give than to receive.”

Mr. Armstrong's kindly disposition came out with advantage in social converse. His conversational powers were good, and his friendships warm and abiding. He showed himself friendly, and so had many friends. His knowledge of Christianity and of human nature was such that he could readily distinguish between the constituent elements of character and accidental graces or defects; and this contributed to the permanence of his Christian attachments.

He was remarkably *unassuming*; could easily take the lowest place; in honour preferring others before himself. Greater energy of character would, perhaps, have modified, at least in appearance, his deportment in this respect; but without question, it was, in the main, the result of enlightened brotherly love. Hence, he was "a man of peace," following peace with all men, and especially seeking the peace of the Church, so essential to her credit and efficient operations. Humble love, in connection with knowledge, Scriptural knowledge in particular, is an infallible peace conserver, "the bond of peace." He was uniformly courteous. His reverence of God had its counterpart in gentleness towards his fellows. Yes, he was a true gentleman, and, therefore, was morally qualified to enforce the apostolic precept from the pulpit, as he sometimes did: "Be courteous."

We have no reason to think that our friend lacked *decision*, that he was at all unstable, either in his thinkings or his conduct; certainly he was not open to the charge of stubbornness. He was "easy to be entreated" in matters requiring no moral compromise. This, indeed, is an attribute of love closely allied to humility and gentleness. A man of so excellent a spirit was eminently qualified to teach and preside in the Sabbath-school. Authority must, by all means, be maintained there, as in the family and elsewhere; but it is love, on the part of the teacher, that disposes the child to hearken to instruction, without which every important lesson will be unheeded or hated. We are thankful, therefore, that our departed friend gave so much of his Sabbath time and labours to that institution; and do not wonder that his services were so acceptable and useful. His characteristic goodness of heart was very observable in the pulpit. He was "a son of consolation;" he knew how to "speak a word in season to him that was weary." Hence, he sought to persuade men, by "the meekness and gentleness of Christ." His preaching was "as the dew that descended upon the mountains of Zion," rather than "as showers that water the earth."

If the favourable representation of Mr. Armstrong's character, which we have presented, is substantially just or correct, and those who knew him the best will, we believe, be the most ready to endorse it—it is scarcely necessary to add that his conduct in the conjugal and parental relations was most affectionate, and that his home was a happy one. It was not that he thought any place like home, that he so often left it for hours or all the day: it was to seek the good, the happiness of others, returning, like the royal Psalmist, "to bless his household." Family religion was regularly attended to, not as a duty merely, but as a privilege—as a daily preparative for, and earnest of, heaven. "The voice of salvation and rejoicing" was in his tabernacle.

Suddenly, however, his tongue was silenced, and it will never again be heard, either in his house (which is, indeed, no longer his house, the

grave is his house now), in the social circle, the Sunday-school, or the pulpit. The last time we saw his face alive was at Tynemouth, along with his fellow teachers and the children of Arthur's Hill and Derby Street Sabbath-schools, a few days only before his departure. During the conversation that passed at tea, in a wooden tent on the sand, he remarked, in reference to the inconveniences of the table accommodation, "This will make us more thankful for the comforts of home;" little thinking that he should so soon be called to leave his home on earth, not to return. Ah! dear reader, ought we not daily to regard all our earthly surroundings but as temporary tent accommodations, which should only make us more thankful for a better, an enduring home, prepared for us in heaven? After tea, a meeting was held in the open-air, and several addresses delivered, in connection with singing and prayer. Brother Armstrong, in his brief, appropriate speech, referred to the demise of some who were with them there last year, and the improbability of our being permitted to meet again on another similar occasion, quoting that beautifully solemn passage in 1 Peter i. 24, 25—"All flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever. It was impressive; but it would have been much more so—it would have drawn tears from all our eyes, if he could have foreseen what was so soon to happen to himself—if he could have said in the farewell language of the apostle, "And now, behold, I know that all ye among whom I have gone preaching the kingdom of God shall" (six days hence) "see my face no more."

His funeral was very numerously attended, and every one seemed to say of him, "Gone, and will be greatly missed!" On Sunday, July the 27th, an appropriate and impressive sermon was preached in Nelson Street Chapel, by the Rev. Thomas Greenfield.

May the writer and the reader have grace to follow him as he followed Christ, so that if our exit out of the world be as sudden as his, it may be "as safe"—as happy!

W. DENT.

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#### MEMOIR OF MR. R. WILLIAMS.

RICHARD WILLIAMS, late of Douglas, Isle of Man, was well-known to many who read the Magazines. He was not a fixed star always shining in one place; nor a planet ever revolving in a given orbit; but rather a comet, a wandering star, erratic in his movements, now visiting this place, now that, now found moving in one sphere of life, then suddenly abandoning it for another. But while somewhat given to change in secular things, he was firm and fixed in things spiritual and sacred; maintaining, during the many years that intervened between his conversion and his death, a consistent Christian deportment, and a firm adherence to the Primitive Methodist Connexion.

Respecting his early life, our information is limited and meagre. He was born at Lapington, Shropshire, August 13th, 1807, and was the youngest of four children. When but a year old, his father died; and when only five years old, the insatiate archer, death, aimed a deadly dart at Richard's mother; and when she sank beneath the cruel blow, the subject of our sketch was left an orphan to the care of Providence. The father was a worldly man; but the mother was a true Christian. She prayed earnestly for her children, commending them to God; and when dying testified that she was going to be with Jesus. Richard was brought up to attend the parish church, and while quite a youth he became a church singer. He knew nothing, however, of inward religion; he was not even moral in his conduct, but plunged deeply into folly and sin. "The sins to which I was most addicted," he remarks, "were swearing, song-singing, and all kinds of drollery and foolery." These things would give him bad popularity, making him the lion of his party, and one of the heroes of his native village. How well it was that a Divine hand arrested him early in his career of ruin!

He was converted to God when probably about twenty years of age. There were several things which contributed their share of influence in effecting Richard's conversion; amongst which a dying mother's prayers must hold a prominent place. Hear how he speaks concerning her: "I have been informed that my mother prayed earnestly for all her children, and though I was only five years old when she died, the good seed she sowed took root in my heart. I can remember that at a very early age I felt longings after God and heaven, and dreadful fears of going to hell and being tormented by the devil. Many times I was terrified by *dramas*. But alas! after this I got into company, ran into sin, and continued in a careless state until I was about sixteen years of age."

But the good seed of the Divine Word, sown in his heart, was only buried, not destroyed; and the visit of a Primitive Methodist missionary to Richard's native place, operated like warm rain and sunshine to quicken it into growth. Let us hear his own account of this matter:—"The first Primitive Methodist I ever saw was William Doughty, in 1823; and the hymn he sung was—

"Stop, poor sinner, stop and think,  
Before you further go," &c.

He seemed to have a voice like a lion: when he came to the lines,

"Once again I charge you stop,  
For unless you warning take,  
Ere you are aware you'll drop  
Into the burning lake:"—

He *repeated* it several times. The power of God attended the solemn words, and they sank like lead into my heart. I saw clearly, at that

time, that the way in which I was travelling led to destruction." Shortly afterwards a band of Primitive Methodists visited the same locality, singing as they entered the place,

"Come friends and relations, let's join heart and hand," &c.

Richard's serious impressions were deepened; he felt that he was wrong, and determined to commence the important task of making himself right with God. "I felt something was wanting," he remarks, "so I commenced a kind of reformation, sewing fig-leaves together to hide my spiritual nakedness. At this time I had no knowledge of repentance towards God and faith in His Son Jesus Christ. In this way I went on for some time, *laving*\* off first one sin, then another, trying to patch up something that would stop the mouth of conscience." Knowing, as we do, from experience and the Word of God, that by the deeds of the law we can never be saved, we wonder not that he failed in the attempt. After months, perhaps years, of fruitless labour, he gives the following as his bitter experience:—"Alas! I could as *asily* stop the sun with my hand, or turn the tide with my foot, as keep down my corruptions by my own power. Perhaps after hearing a good sermon I could check and bridle myself for a few days; then Satan would prevail, and lead me captive at his will as bad as ever."

At this eventful stage of his career, the "Pilgrim's Progress" was made a blessing to his soul. He read it through and through, and thereby obtained considerable light on the way of salvation. The probability is that he was at this time converted; for he says, "I now felt the *sure* influences of the Holy Spirit, my sins seemed to die at the root; I felt no more inclination to sin than to walk in the fire. How *aisy* is running, when God is drawing!"

He soon had to encounter what he calls "a strong temptation;" and simple and common as it seems, it belongs to a class of things by which Satan ruins thousands of young disciples. The young squire of the village, on coming of age, made a feast, to which the whole parish appears to have been invited. Richard observes, "The devil tempted me to go; many religious people said there was no harm in going; but the Spirit said, 'If you go you will repent to-morrow.' I thought I shall be silly to do to-day what I shall wish undone to-morrow, and *make* work for repentance. So I would not go." Dear, youthful Christian, when thou encounterest similar temptations, go and do likewise.

He had not yet made an open profession of religion, but continued connected with the Church as a singer, attending the preaching of the Primitive Methodists as frequently as he could. But the character of his singing was changed; he sang in the Spirit, sang with grace in his heart to the Lord; he lifted up his voice like a trumpet when making

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\* The biographer thinks the retention of some of Mr. W.'s provincialisms will enable the reader the better to appreciate him.—Ed.

melody in his heart to God. This startled the clergyman, who sent him a peremptory dismissal. Let Richard describe the matter himself:—"I still went to Church every Sunday; but not in the same spirit as formerly. No; I bowed my knees and prayed with fervour, for I was convinced that our singing had been *complete* mockery. I now put my heart and soul into both hymn and tune. This raised the devil, and grieved the hunting parson, and he sent me word to come and sing no more, for he could hear nothing for me, I was like the big drum on the field of battle. This suddenly cut my connection with the Church; I never went again, except to a funeral. I now joined the people of God, and cared not what any one said about my *leaving* the Church." We give his own words without intending disrespect to the Established Church. Had he fallen into the hands of a godly clergyman, his opinion would probably have been more favourable than that indicated above.

A gracious revival of religion, which occurred at his native place about this time, was made the means of building him up in the holy faith of the Gospel. He saw first one and then another obtain pardon or holiness, and "set to with all his might" to obtain a greater blessing himself. Seeking a retired place by the side of a brook, he knelt reverently before the Most High, and prayed fervently for a fuller manifestation of Christ to his heart. "I had not prayed long," he observes, "when something strange came over me. I got up, but could scarce see. The sky and everything else had something of rainbow appearance for a short time. I was so happy, and I shouted and praised God, and made such a noise, that one of the men in the other end of the field went home and told that I was gone mad."

His joy was now great in the Lord. But another trial was before him. Let him relate it himself.

"On Sunday morning I went to tell my brother Edward (now an esteemed superannuated minister of the Primitive Methodist Connexion) what had taken place, and how happy I felt. He told me he was afraid I was *desaving* myself, and building a wall with untempered mortar. He once, he said, felt the same himself; but it was nothing more than flashes of love. He feared that I was not converted, as I had not sorrowed for sin long enough. My brother knows more about present salvation now."

Surprised, but nothing daunted, and like Luther of old, whom in several features he resembled, determined to be right, he says, "I now went home to lay the foundation of repentance afresh; and my cry was, Lord, if I am *desaving* myself, *undesave* me; if the wound is not deep enough, *make* it deeper; Lord, if I am not right, *make* me right. I prayed for sorrow; but while I did so I was many times so happy that I scarce knew what to do with myself." Prayer made the darkened clouds withdraw from his soul; took away all doubt respecting the

reality of his conversion ; and filled him with joy unspeakable. Respecting the blessed seasons then enjoyed, he exclaims, "O these were angels' visits ; I cannot describe them. I have since had two or three visits something like them, but very few."

. We must now briefly glance at his official life. To the spiritually-minded observer it soon became evident that Richard with all his rusticity and lack of education, possessed talents for usefulness. His soul glowed with intense desire for the salvation of men ; he prayed with great power, and warned and wooed his unsaved neighbours with marked effect. His religion was felt at the house where he lived ; but he soon had to suffer for his devotion to his Master's cause. Richard observes, "In the family I lived with, five daughters got converted ; and we determined to get the mother converted, too. The unsaved part of the family could stand it no longer. They thought if they could get shut of me and Joseph Doves, they would have it all their own way. So we were both paid off without any fault save praying to God, like Daniel." He obtained a situation, shortly afterwards, at Shrewsbury, in which circuit he made his first attempt at preaching. He felt the task to be heavy. "I went," he remarks, "praying all the way for help. I sang, prayed, and said a few words to the people, when something indescribable came over me ; I felt twice as big as myself ; speech and ideas fled, and I felt as if I should fall on the floor. J. Williams, the coach painter, was with me, and finished for me. This was my first sermon, if we may call it one ; and but for the encouraging words of the people, it might have been my last ; for I was strongly tempted to give it up."

Preaching was heavy work to him for some time. When put on Birmingham plan, upon removing thither, the greatness of the work and his own unfitness for it, oppressed his mind. "The first time I had to preach at Birmingham," he remarks, "it was a dreadful cross ; I quaked and shook, and my feet rattled on the boards, but God was with us, and we had a good time." After remaining here nearly two years, he removed to Mickleover, near Derby, and took appointments in Derby, Burton, and Belper Circuits. While here, he formed an enduring friendship with the late Mr. John Hall, and family, of Sutton-on-the-Hill, a man of considerable local celebrity in Burton Circuit ; but who, many years before death, sank into a state of monomania, from which he never recovered. "The first time I heard him pray," says Mr. Williams, "he seemed to shake heaven and earth. He was no surface man ; he dug deep into the things of God. He was like a father to me, and gave me an insight into many things I knew but little about ; and he had the Word of God at his finger-ends." He is now where the inhabitants never say, I am sick, whither his admiring friend has followed him ; but the widow and family of Mr. Hall still live to bless the locality where they reside, and the interests of Primitive Methodism in particular.



We have now reached the time, probably the year 1835, when he became a travelling preacher. Becoming acquainted with the late Rev. J. Brownson, "he got me," says Mr. W., "to go out to travel in Loughborough Circuit, and I was sent for a short time to Melton Mowbray to open fresh places. Here I worked hard and fared hard; but empty bellies were more in fashion among us then than they are now. I was frequently glad of a raw turnip for dinner; have had to drink my tea out of the brook, preach on an empty stomach, and then, hungry and faint, walk nine or ten miles to Melton to sleep. But this was for a short time only. Mr. Brownson came to Melton, and I went back to Loughborough. I had two comfortable years, and I believe a *dale* of good was done. Mr. Brownson was very kind to me: he would lend or give me anything that I required, and when by poor living and severe labour I was so reduced in strength as to be scarcely able to walk to my appointments, and strongly tempted to give up, he comforted me, and encouraged me to persevere in my great work."

We next find him in Leicester Circuit, under the able superintendency of the late Rev. Thomas Morgan. This was in 1837. The circuit then enjoyed a high degree of prosperity, to which the labours of Mr. W. contributed no small share. It is pleasant to hear him speak thus of his superintendent: "Mr. Morgan gave me some of the best advice I ever had concerning present salvation, the short and direct way of going to God by faith, the way of bringing sinners to Christ, and above all, family visiting. I never met with one to equal him in these respects."

While in Leicester Circuit he narrowly escaped perishing in the snow. Rising at three o'clock on a Monday morning, he started to Leicester, a distance of about thirteen miles, to be in time for the Quarterly Meeting. Before he had gone far, the snow which had fallen in the night became dangerously deep. The hedges were covered, and he soon lost his way. Slow and painful was his progress. At one moment he would be on the top of a snow-mountain, the next moment buried beneath. Thus he went on till day dawned, when, coming to a guide post, he found that he was nearly as far from home as when he started, having wandered far out of his way. He reached home about mid-day, saved, doubtless, by a special Providence. I saw him two days afterwards, with joints so stiffened, that his only way of getting down the steps of my father's house was by jumping.

Mr. Morgan used to relate with glee an amusing conversation which he overheard, and which took place in the bed-room occupied by Mr. Williams and one of his colleagues. Perhaps two young men could not have been found more unlike each other than were these two young preachers. The one was quiet, precise, studious, grave, reserved; the other, lively, ready, rattling, full of rough, homely wit, with no sympathy at all with literary habits. On the morning in question, the

studious young divine rose early to his books, but while he stored the other snored. The heavy eyelids were at length drawn up, when a voice, solemn as the grave, said, "Mr. Williams, I am surprised at you; you ought to have been up a long time ago studying grammar and arithmetic." But the ungrateful recipient of this severe lecture gruffly replied, "What's in yo' never comes out; away with your grammar and rathmattick, I want to get souls converted." In his simplicity he mistook a friend for an enemy, not being aware that learning is not a hindrance but a help in promoting religion among men.

It might be three or four years later that Mr. W. attended a missionary meeting in Sheffield Circuit. The late Dr. Stowell presided. Among the persons appointed as speakers was one noted for wit and drollery, and who was fond of having a little innocent amusement at another's expense. Some time before the meeting commenced, he designedly spoke against "college parsons," wishful to enjoy a platform encounter between the chairman and Dickie, as he was familiarly called. As the witty brother described the literary habits of collegians, as he spoke against their laziness and want of care for souls, and as he pointed out how much more Christ-like it would be to close their Latin and Greek folios, leave their cloisters, and go from house to house getting souls converted, the bait took as desired, and Dickie resolved to have a fly at the crying evil in his speech that night. The speaker rose. Out flew his flaming thoughts, expressed in flaming words. The audience were taken by surprise. Sly glances were directed to the doctor, the tutor of a college, who occupied the chair. How would he bear all this? The doctor quietly rose when the speaker had sat down, and pleasantly congratulated himself on his good fortune in getting into the ministry before his good friend, who had just sat down, came into power. Though it was his misfortune to have some learning, he was not sorry. Learning was very serviceable sometimes. What would his friend have done had there been no learned men to translate the Scriptures into English? Could he read the Hebrew and Greek originals? Thus quietly, playfully, he continued for sometime, removing the skin from the flesh with a very delicate hand. There was quite a scene. The people clapped and cheered, the designing and delighted colleague who set the trap in which an unsuspecting bird was caught, heartily applauded; while one, who sat behind blushing, stammered out, "I did na mean yo'! I did na mean yo'!" It is right to add that his views of the utility of learning were considerably changed with advancing years, and that though he never was fond of study himself, he learned to respect and honour such as were.

From Leicester he removed to Welton, Northamptonshire, in 1838. Here he spent a laborious year, but according to his own opinion, one of the most useful years of his life. Sheffield was his next station, where he remained two years, and then removed to Boston. His two years'

labour at Sheffield shook his constitution considerably. The cause was low, the chapel in the town large, and burdened with a ponderous debt. These things taxed the united energies of mind, heart, and body to the utmost. But in addition to his ordinary labour he was sent out into neighbouring circuits, preaching, begging, and selling Sheffield goods for the reduction of the chapel debt. By these extraordinary toils his heart and flesh began to give way, so that when he arrived at Boston he was only a shadow of his former self.

"I liked Boston Circuit," he remarks, "and the people were very kind. My strength might have returned; but when in a neighbouring circuit holding missionary meetings, I was put into two damp beds in one week. This finished me off. I was afterwards stationed to Burton-on-Trent in 1842, but was unable to enter on my work, and compelled to resign." How sad that a useful minister of Christ should be thus prematurely laid aside, and rendered weak and sickly for life, through the thoughtlessness of Christian friends!

After retiring from the ministry, his life was unsettled and seemingly uncomfortable for some years. He entered into business, in which, more through generosity than incapacity, he became somewhat involved. He trusted persons who proved unworthy of his confidence. This circumstance embittered several years of his life. About fourteen years ago he married an estimable wife, who rendered most important aid in extricating him from financial difficulty. From Sileby, where they lived a few months, and where the writer lodged with them, they removed to the Isle of Man, where he spent the last eleven years of his life. He continued to preach as long as he was able, and took a lively interest in the work of God to the last.

His final affliction was protracted, but he endured it as a Christian. He was ready for death; he longed for the time of his departure; but while crying to God to hasten his chariot wheels, he yet said, "Thy will be done." To a friend from Sheffield who was visiting at his house a little while before his decease, he remarked, "If my old friends in England ask after me, tell them that I am in full sail for heaven." In this happy state of mind he continued until September 24th, 1861, when he closed his weary eyes to earth, but opened them to behold the fadeless glories of heaven. He was a kind husband, a warm-hearted friend, a true Christian, hot in temper, careless with respect to dress, unpolished in speech, very animated in the pulpit, and fervent in prayer. Let us forget his failings, imitate his excellencies, and follow him to heaven.

JOHN BARFOOT.

[We regret that this memoir is so much behind time, but the fault does not belong to the biographer or ourselves. We should have regretted still more if it had not been prepared at all.—Ed.]

## MEMOIR OF MR. G. CARNLEY.

GEORGE CARNLEY, the subject of the following sketch, was born December 11th, 1824, and died June 15th, 1862, at Buringham, in the Scotter Circuit. In early life he was sent to the Primitive Methodist Sabbath-school, which he continued to attend till his death, latterly discharging the duties of teacher and superintendent. Notwithstanding the instruction he received in the school, and the good example of his parents, who were members with us, George grew up a godless youth.

In the year 1847 a great revival commenced in his native village; many of his companions obtained mercy, and he went to the meetings to hear the new converts make blunders while engaged in prayer. But the Spirit smote him, and he saw that he was making the greatest blunder in putting off the great work of salvation. After a mighty struggle he came to the Saviour, who is ready to pardon, and obtained the forgiveness of sins, and was made very happy in the Lord. The day following his conversion he thought that it was a great and important change, and therefore all the inhabitants of the village ought to know of it. He told them all (calling at the houses one by one) that he was happy in the Lord, and that what the Lord had done for him, He could and would do for them, if they, like him, would come to Jesus. He then went into the street and shouted "Glory! God has converted my soul." He continued thus to burn with holy zeal for God and the salvation of souls; and in 1849 his name appeared on the circuit's plan, and he became an acceptable local preacher. Many have to bless the day they heard him preach.

He was mighty in prayer. One evening at a prayer-meeting while engaged with his wonted fervour, his head went too near the candle that was lighted, and the flame caught his hair. One said to him, "Carnley, your hair is on fire." He replied, "It is like my heart, which is all on fire with warm desire to be dissolved in love." He also discharged the duties of a class-leader, and was successful in visiting the sick, thereby gathering many into the fold of the Great Shepherd.

In 1861 he took a severe cold, and then was much afflicted with nervous debility, which was followed with pulmonary consumption, that terminated in death. Though he had to contend with the above diseases he was happy in God. That religion which guided him in health, supported him in sickness and death. Many visited him, but to all he bore testimony to the power of the truth that had made him free.

The greatest cause of sorrow to his mind was his wife and children that he was about to leave; but he gave them up to that God who had said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."—Jeremiah xlix. 11. Brother Cranidge, who is a local preacher in the village, went to see him a little before he died, and said to him, "Is all right?" he replied, "All is right. Praise God! He will not leave me now; He is present to help and cheer in death."

the last words he was heard to say were, "I am going home. Glory to God!" Thus died George Carnley, in the thirty-eighth year of his age, and the fifteenth year of his membership in the Primitive Methodist Connexion.

SMITH BIRCH.

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### MEMOIR OF MR. EUSEBIUS BASSINGDALE.

EUSEBIUS BASSINGDALE was born at Hollym, in Yorkshire, in 1797, and departed this life at Haven Bank Mill, in the Coningsby Branch, Lincolnshire, on the 22nd day of June, 1862, aged sixty-four years.

It was well for Eusebius that he had a pious mother, for she took her son to the house of God when very young, and through her prayers and religious conversation, he was much alarmed at the thought of sin; and one day, when about eight years of age, he was very unhappy, and went into an out-building, and prayed long and loudly for the Lord to save his soul. His prayers were not in vain; the Lord heard his supplication, and made him happy. He rose from his knees, ran into the house, and told his mother that he was not afraid to die now, for the Lord Jesus had pardoned all his sins. How long he remained in this happy state of mind we know not, but we have often heard him speak of it as the beginning of his religious experience; but we are sorry to say that as he grew up to manhood he lost religion and became very wicked, and would at times make use of profane and disgusting language. But when he was twenty-nine years of age, it pleased God by His providence to bring him to see himself a sinner under the preaching of a Wesleyan minister. He received the forgiveness of all his sins, and united with the Wesleyans, but did not long remain with them. The lively singing and the fervent manner of praying of the Primitive Methodists just met his views of religious worship, and he united with us in the year 1826, and until death took him from us, he was a good and faithful servant of Christ and of the community of his choice.

He was married in 1822, and left Yorkshire and came into Lincolnshire in 1835. He found a small society worshipping in a cottage at Haven Bank. He at once set himself to work, and in a short time the society was more than doubled. A chapel was built at a place called Old Fen Lane, in 1838, and rebuilt in 1857. He assisted to raise a Sabbath-school, which has prospered. He was the only superintendent of the school for many years. He loved the children, and was by them much beloved. Brother John Pickwell, now a travelling preacher, was brought to God in the school through the labours of our departed friend.

Brother Bassingdale was a local preacher of about thirty-four years' standing, and was at the time of his death the oldest local preacher on the plan. His preaching was clear, lively, and powerful. He was well received, and many souls will have to bless God that ever he was raised up. He helped to mission and re-mission several places in his

neighbourhood, became a trustee for several chapels, and was a liberal supporter of the cause of God in general. He was one of the best class-leaders that we ever became acquainted with. We have known him to speak personally to fifteen or twenty members in half an hour, get several of them to pray, call over his class-book, receive their contributions, and be out of the chapel within the hour. In family prayer he was often very mighty. It was seldom that business prevented him from reading the Scriptures to his family and his servants.

The loss of his first wife, nearly twenty years ago, was a sad stroke to him, but by the grace of God he was sustained. He remained a widower for several years, and was then married to her who now laments her loss. As a husband he was remarkably kind, as a parent indulgent, and as a Christian honest, and much respected by his neighbours, who called him the "honest miller."

For some time before his death it was evident to his friends that the Lord was taking down the earthly house of his tabernacle, but he was daily making preparation for "a house not made with hands, eternal in the heavens." On the day above-named he died in the full assurance of a glorious immortality. His last words were, "Glory be to God ! glory be to God !"

R. DUCKER.

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## D I V I N I T Y .

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### JESUS, THE RESURRECTION AND THE LIFE.

A SERMON BY THE REV. THOMAS SOUTHRON.

"Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?"—John xi. 24-26.

THE text is suggestive of many topics. A dead brother, bereaved sisters, a disconsolate household, and all the mournful events associated with the ascendancy of the king of terrors. The solemnities of the funeral ; the grave lately closed on the mortal remains of the much loved one ; the numerous strange domestic arrangements which such events not unfrequently necessitate ; the dreary and bewildering reflections which such conditions will generate. Often the survivors will surmise that if other courses had been pursued, the dead would still have lived ; that the carelessness of one, or the inability of another, or the absence of some friend, one or all helped the swift and certain approaches of death ; that blame is assignable somewhere, when in reality fault is attributable nowhere, but he who has our times in his hand, has in the most benevolent manner controlled all things.

Lazarus is sick ; his sisters dread the issue. Jesus loves Lazarus : in very touching and pathetic style the sisters inform the Lord of the illness of their brother. "Lord, behold he whom thou lovest is sick." The Lord hastes not to the couch of his much-loved friend. Death strikes his last stroke—Lazarus departs this life. His remains are consigned to the grave, the house appointed for all living. The Prince of Life proceeds to the house of mourning ; Martha, aware of his approach, meets him. There is a strange conflict in her believing but bereaved heart : she says, "Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day," &c.

I. THERE WILL BE A RESURRECTION. If men die, they shall live again : there shall be a resurrection both of the just and of the unjust. Death is the wages of sin : sin hath reigned unto death. Had there been no sin, for man there had been no death ; he dies because of transgression : his preparatory life terminates in deepest gloom. Man is accountable ; at death he meets God. Death is not the cessation of existence ; man outlives it. Death demolishes the now existing union between soul and body. Man is not all flesh, he is a spirit. The soul never expires ; time does not wither it ; mortality cannot crush it ; majestically it outbraves and defies the pressure of dissolution. Not one of its strong instinctive anticipations of perpetuated existence is falsified. Every human soul will exist for ever. The bygone generations still survive, in some other and distant department of being ; spirits of the just made perfect are present with the Lord. The souls of the wicked perish in the pit of perdition. Bodies return to the dust, but they shall rise again. All that are in the graves shall come forth. Death shall be swallowed up in victory. The Bible proclaims that the resurrection shall be universal ; it dwells largely on the resurrection condition of the redeemed, teaching, that although after death in spirit they are perfectly at rest, in the high enjoyment of Paradise, their constitution and condition are incomplete without the body. It favours not the mystic dream that a human soul is most free and honourable disembodied. It shows that full redemption consists in a renovated soul re-united to a raised and glorified body, revealing the resurrection as our hope. It tells not that the glory of man consists in the demolition of his material organization, but in the perpetual emancipation of his entire constitution from the domination and in-being of sin.

The resurrection is to assimilate the follower of the Son of God into the glorious likeness of his exalted Lord. He who, amid the struggles of this life, was the great pattern for universal man, is now the great representative Man in heaven, from whence also we look for him, and

when he shall appear in glory, then shall we also appear in glory with him. We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body. Shall the body of the resurrection be as was that of the Saviour on the Mount of Transfiguration? Was that a manifestation of a glorious appearance, somewhat analogous to that which now he presents in the midst of the throne in heaven? Did not the glorified Man of Nazareth unveil his splendour to the persecuting Saul of Tarsus, and was not the mid-day oriental sun eclipsed? Did not John see the glory of the transformed humanity of his exalted Master, when he received the revelations in Patmos? He saw the Lamb in the midst of the throne, the same Lamb, the man Christ Jesus, who on earth endured the cross. At the resurrection we shall be like him.

Shall not the glorified children of God, at the resurrection, be so essentially the same as to be recognizable in their distinct and perfect individuality? Did not the disciples on the mount know the transfigured Redeemer? They knew Elijah, also Moses: the former was there in the entirety of his constitution; the latter might be there in soul only (this we know not), but the disciples knew them. St. Paul dwells on the resurrection condition of the redeemed. "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. For the trumpet shall sound, and the dead shall be raised incorruptible. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Universal man shall live again; the wicked and the just. "All that are in the graves shall come forth:" the living shall be changed; quick as in the twinkling of an eye. the pulsations of immortality shall beat in their once death-doomed frame. All shall appear.

II. THERE WILL BE A LAST DAY. There was the first day, the beginning of the creation of God; the first day measured off the limitless scroll of eternity, by the natal diurnal revolution of our planet. Its last datal revolution will transpire. All had a beginning but God. It is said that scientific men, in their adventurous researches, soon reach that part of the earth's crust which tells that when it first was, man was not born and dying on it; for it embodies not aught to tell, that during the period of its formation it was, or could be, the home of man; in it human remains are not. They say that science preaches, that at a comparatively recent period, man began to be: revelation tells that God made man; he had a beginning. The manifest manufacture of the crust



of the globe, it is said, is sufficient evidence that it has not eternally existed, it had a birth period ; God reveals that he created it.

Those men who have best understood the mechanism and movements of the heavens, have averred that that mechanism and those movements, all declare that they were originated during limited, yet unascertainable periods of duration. They did begin to be ; they have not rolled on afar, amid the wide expanse, from everlasting days. The Bible says, God made them ; they are the work of his fingers. "In the beginning he laid the foundations of the earth, and the heavens are the work of his hands."

God alone is from everlasting. He reigns in uncreated and infinite majesty : "Who may declare his generation ?" In thought the creation day of the first seraph may be reached ; but God was the Eternal One, ere that. On the strong, broad wings of intellect, the backward flight to the origination of the first atom may soon be swept ; God eternally existed then. There was that dateless, measureless, undefinable, sublime duration when God alone existed. He inhabiteth eternity : it is his home. He manifested himself ; there was the beginning. God created the heavens and the earth, some say the substance of the heavens and the earth. The darkness and solitude fled at his word. Light poured its now created effulgence over the wide-spreading realms of being. Suns assumed their central thrones ; planets danced in their resplendent spheres ; now seraphs worship, and strong pinioned angels fly ; oceans of life roll forth ; earth becomes a proper residence for probationary and immortal man. God creates man in his own image ; man sins ; he propagates his race ; the earth dances its diurnal and annual revolutions on ; millions of men are born, they sin, they die ; the grave with yawning jaws engulfs them all. This globe is hastening to its final hour ; its doom is coming, revealed, proclaimed, fixed, immutably sure ; the shadows flee away. The last day is coming. The last day. What scenes will it witness ; what emotions will then be experienced ; and what destinies will then be chronicled ! Here some of the bygone might be reviewed to lead to reflection respecting the coming. The past is admonitory, the future we must witness. Think, how strangely must our high father Adam have felt the last day, the last hour of his dwelling in Eden, just as God drove out the man !

Then think of the last day before the flood ; would not Noah be well nigh overwhelmed with thought ? The speedily approaching overwhelming waters, and the probabilities of the future ! Then the last day of his dwelling in the ark. Certainly it had not been strange, if as the waters left the earth, the fountains of the man's heart had been broken up. Then think of the last day that the Israelitish people were held in bondage in the land of Ham. The keeping of the Passover, the destruction of the first-born in every Egyptian family ; the speedy and

miraculous departure, on an unknown journey, to another country, and a diverse condition.

**The last day.** What profound emotions were in the universe when the last hour of the Jewish economy struck, and the shadows of that Divinely drawn picture dispensation passed away amid the agonies and humiliation of the Prince of Life. But such reflections must end. The earth's last day is hastening. Will it come gradually, amid evident tokens of decay? Will one joint of its marvellous mechanism break, and then another and another of its distinctive attributes become extinct, and its last struggle and final throes take place amid imbecility and decrepitude? No! As it goes careering on, its doom will suddenly occur. This is no misguided conjecture, no random conclusion. You see the future! A lamp from the eternal throne comes down to earth. Light, issuing from the strong utterances of Him who liveth for ever, illumines the earth, penetrates the coming generations, irradiates the tomb, reveals the future, shows the destiny of our earth. The steadfast utterances of an infallible testimony fall on our ears. Man, prepare to meet thy God. "The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." He who will then be the supreme and adored Master of the position says, "Behold I come quickly." Behold I "come as a thief in the night."

**The last day.** It will be the resurrection and the judgment day. John saw it in vision; you must see it in reality. "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works."

**The last day.** Then shall be realized the final scenes, which long ago, He who spake as never man spake, revealed, and the inspired apostle chronicled. Matthew xxv.

**III. THE AUTHOR OF THE TEXT IS THE AUTHOR OF THE RESURRECTION AND THE LIFE.** Jesus saith, "I am the resurrection and the life." In all things he hath the pre-eminence. He is the first, and he is the last; he is, and was, and is to come. He is the light of the world, he is the light of heaven. He is the truth; the true God and eternal life; he is the mighty God; he and the Father are one; he is that Prophet; he is the Word of God; he is the servant of all; he is King of kings, and Lord of lords. He is the Brother of man; he is

Jehovah's fellow; he is the Great High Priest of our profession. He was dead, and is alive, and liveth for evermore. He is now in the presence of God. We have an advocate with the Father. He is head over all things for his church. He has the keys of death and hell, *the unseen state*. All power is given to him in heaven and in earth.

He is the Life. It is in himself, not derived; in all its supreme and measureless plenitude it is in him. It is in him, not originated in and dependent on some other source bestowing it on him. It is in himself, the centre and fountain of life. It is in him, not mutable, but the same yesterday, to-day, and for ever. He is the life of heaven, of all things. Every living thing derived its life from him. He came to earth in human form that we might have life, and have it more abundantly. The life was manifested in this the dread domain of death. He gave his life for the life of the world. He that hath the Son hath life. Although sin hath reigned unto death, even so doth grace reign through righteousness unto eternal life, by Jesus Christ our Lord. He is the resurrection and the life. Jesus saith, "I am the resurrection."

*First.* He reveals the resurrection; he makes it known. It is his doctrine, taught only in the Bible, which is the word of Christ. He is the grand medium of Divine revelation. His Spirit was in the ancient prophets. The revelation and hope of the resurrection are of Divine origination. The dead shall live. God teaches this. The knowledge of this is not the product of man's unaided capacity. The thought was too bold for his soaring intellect. Imagination's broadest wing and strongest pinion never wafted over it. Heathen, philosophic, and poetic men at Corinth, Athens, and Rome were equally ignorant of it. No marvel that the men of Athens mocked when they first heard of it. Was not their reception of the apostolic utterances respecting it, just such as we might bestow on it, were it now first sounding in our ears? There were distinct intimations of it, in patriarchal and prophetic times. There is that remarkable passage in the 19th chapter of Job. "For I know that my Redeemer liveth; and that he shall stand at the latter day on the earth; and though after my skin, worms destroy this body, yet in my flesh I shall see God: whom I shall see for myself, and mine eyes shall behold and not another; *though* my reins be consumed within me."

Various renderings of this famous passage may be found in the seventh volume of the Congregational Lectures: Appendix K. It is very obvious, from those various renderings, that the English translation contains the import of the original, and that the doctrine of the resurrection, by the Living One, is not very obscurely taught in it.

Does it not show that the patriarch believed in and proclaimed the resurrection? Did he not expect the living and then existing vindicator or Redeemer! Does he not declare that although corruption might

master him, that his material nature must rise again ; that in his flesh he should see God ?

By many good interpreters the Psalmist is understood to speak of the resurrection and its joys, when he says, "I shall be satisfied when I awake up in thy likeness." Most assuredly he was acquainted with it when he said, Neither wilt thou "suffer thine Holy One to see corruption."

Solomon, in not equivocal, but distinct style, tells of the future judgment, and very probably assumes the reality of the resurrection.

Isaiah lucidly states it : "he will swallow up death in victory."

Ezekiel seems to take it for granted as well understood by the Israelitish people in his time, and makes it a figure of their restoration from captivity.

Daniel avers it. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Through Hosea, the Redeemer explicitly states it : "I will ransom them from the power of the grave ; I will redeem them from death : O death ! I will be thy plagues ; O grave ! I will be thy destruction."

When Jesus lived on earth, in many ways he revealed the resurrection. "I will," says he, "raise him up at the last day. All that are in the graves shall hear the voice of the Son of Man and come forth."

The apostles made it one grand and principal part of their preaching. They preached Jesus and the resurrection. They made it their hope. They rejoiced in prospect of it. They laboured to attain to it. They pressed on to it. They looked for it. And Jesus Christ hath abolished, or counterworked death, and brought life and immortality to light. He is the resurrection.

*Second.* He is the first-fruits of the resurrection. "Now is Christ risen from the dead and become the first-fruits of them that slept." "Because he lives we shall live also." "As in Adam all die, even so in Christ shall all be made alive." He had power to lay down his life, and power to take it up again. The grave has been conquered, death has been mastered.

During the prophetic and antediluvian periods death was defeated, his territories were invaded, men escaped his power, or were delivered from his grasp ; the Lord of the prophets did the work. There was the woman's son, whom Elisha restored. At least two persons went from earth to heaven in the undissolved and perfected entirety of humanity. Enoch was translated that he should not see death ; Elijah in a chariot of fire, drawn by horses of fire, went up as by a whirlwind into heaven. Were these not intimations and foreshadowings of the resurrection ? Did these not point to another state of human existence ? Did not these events proclaim the existence of a realm of life, beyond the domains of corruption, in which human bodies, as well as souls, may live ? that probably the dead might yet again live ?

The miracles of Jesus Christ illustrate and prove it. Once he entered the abode of a weeping family where death dominated. A young damsel was dead ; they all wept and bewailed her. Him they laughed to scorn when he said, she did but sleep. "He took her by the hand and said, Damsel, I say unto thee, arise ! And she that was dead sat up." He is the resurrection. He restored the young man of Nain to his weeping, widowed mother.

Of Lazarus, his sister said to Jesus, "Lord, by this time he stinketh;" but Jesus commanded, and Lazarus was restored to life.

He is the resurrection. He himself rose from the dead. "It is Christ that died, yea rather, that is risen again." He gave his life for the life of the world ; by the grace of God he tasted death for every man. "He paid the rigid satisfaction, death for death." He had power to lay down his life, and power to take it again : he laid it down voluntarily, he took it again triumphantly. God raised him from the dead. He dieth no more ; death hath no more dominion over him. He ever liveth ; through him we shall live also. He lives in heaven ; through him the living and Divine Spirit comes down to earth. It is the Spirit that quickeneth. By his agency myriads of now existing men know Jesus and the power of his resurrection. Now they are quickened together with Christ ; they are exalted together with him ; they live in him. Each can say, "I live, yet not I, but Christ which liveth in me." They are risen and living witnesses of the resurrection ; they are blessed and holy now. To such death hath lost its sting. Now they rejoice in hope of the universal resurrection. He in whom they now live is the beginning of it, the earnest of it ; the first-fruits of the last glorious harvest. As such he now appears in heaven.

*Thirdly.* He will accomplish the resurrection. "Thy brother shall rise again. I am the resurrection. I will raise him up at the last day." According to the working, whereby he is able to subdue all things to himself. He has declared it, and he will complete it. He has the right to do it ; he is Lord of all. He has the might to do it ; all power is given to him ; he is the Almighty. Let it not be thought a thing incredible that he shall raise the dead ; let him speak, and it shall be done ; as he commands, it will stand fast. The dark reign of worms and corruption will become as a tale of yesterday. Every vestige of the ascendancy of death over humanity shall be swept away ; the resurrection shall be completed.

*Fourthly.* He who shall complete the resurrection will give his own people eternal life. They shall live together with him. He that liveth and believeth in him never dies eternally ; to die is gain. They who keep his sayings never see death. "Mark the perfect man and behold the upright, for the end of that man is peace." The righteous hath hope in his death ; he is more than conqueror through him that loved him. He leaves the earth, but lives in heaven ; he puts off this tabernacle, but

enters the building of God, the house not made with hands, eternal in the heavens. Absent from the body he is present with the Lord. The Lord receives him. Where the Lord is, his servant is also. At the resurrection the spirits of the just made perfect appear with their triumphant Lord. Then he will give them life. He will bestow on them crowns of life; his own hand will perfect the work: he will nerve them with life, and clothe them with immortality. In the presence of a congregated universe, he will bid them welcome to indestructible thrones: theirs will be an abundant entrance administered into an everlasting kingdom; he will administer it. Life in all its perpetuity and perfection he will bestow. They shall eat of the fruit of the tree of life; and Christ will lead them to fountains of living water. Jesus will introduce them to the fellowship of the loftiest of created living beings; he will present them before the presence of his Father's glory, with exceeding joy. In the presence of God there is fulness of joy; at his right hand there are pleasures for evermore; there is no death. Life is the portion of all—life perfect and perpetual.

*Lastly.* Only the believer in the Son of God hath everlasting life. The resurrection is universal; but only the redeemed are triumphant over death. Jesus saith, "Believest thou this?" He that believeth on him is not condemned, but he that believeth not is condemned already; he that hath the Son hath life—he is the Fountain of life; to live men must come to him. He is the Light of life; to live men must look to him. He came that we might have life; but to obtain it we must trust in him. He loved us, and came that we might have life, and have it more abundantly; but to share in its plenitude we must love him. He is the resurrection; but to attain to it we must be quickened together with him now. If any man has not the Spirit of Christ, he is none of his. Believest thou this? Man is dead till he believeth this; dead till he comes to Jesus. Dead, he knows not God; dead, he has not the favour of God; dead, he loves not, neither can he enjoy God. If never quickened, he must endure the bitter pains of death eternal. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Believe this, and life is yours. "With the heart man believeth unto righteousness." Believe this, and you shall live; live, triumphant on earth amid its weakness and its conflicts; live, more than conqueror over death, amid its agonies; live, exultant at the resurrection day, amid its high solemnities; live, in futurity, amid its undefinable and unending joys, in the perfect and indestructible dwelling-place of God.

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## WORKS OF CREATION.

### THE SEA AND ITS PERILS.

*With Brief Sketches of some of our Filey Fishermen who have perished therein.*—By the REV. C. KENDALL.

"How humbling to one with a heart and a soul,  
To look on thy greatness and list to its roll;  
To think how that heart in cold ashes shall be,  
While the voice of eternity rises from thee!  
But when thy deep surges no longer shall roll,  
And the firmament's length is drawn back like a scroll  
Then—then shall the spirit that sighs by thee now  
Be more mighty, more lasting, more chainless than thou."

J. A. SHEA.

THE sea has been an object of great interest to reflective persons in every age. The Bible plainly shows that God's inspired servants did not overlook its excellences and peculiarities. When a thoughtful and pious person stands on the ocean's shore for the first time, what strong and varied emotions are awakened in his breast, emotions which he can scarcely define or control. The sea contrasts in a striking manner with the earth and its products. As we travel on land there is generally produced on our minds an impression of waste and decay. The golden grain and odorous meadows are soon cut down and gathered. The oak in its great strength, and the elm and the ash in their green and abundant dress, soon become naked, and present a dead unattractive appearance. The smiling and lovely flowers share the same lot. Even the strong building of brick or stone is worn by the action of rain, wind, or frost, and grows old with years and hastens to decay. Wear and waste are everywhere apparent; "passing away" is plainly written on the objects which are earthly. It is different with "the many sounding" sea: it affords a faint picture of immortality. Many ages her voice has been heard and it is still as loud and as distinct as ever; her action has been continued for thousands of years, and it is still as vigorous as ever; her productions have been numerous for a very lengthened period, and they are obtained more numerous than ever. And what hand has been put forth to repair the waste of the sea, or prevent its barrenness? In this we think we see some intimation of that indestructibleness which will mark man's future existence. The ocean, as the scene of contemplation, is fitted to remind us of eternity with all its solemn interests. How much she swallows up, and refuses to resign it again, and will not do so till the judgment day. The sea is interesting from being the home of many thousands who do business on its waters, who see it in the loveliness of a calm, and in all the sublimity of a storm, where many suffer much hardship, and others sink into its deep caverns, unvisited in death by any friendly voice. As the domicile of multitudes of loved ones, the sea cannot fail to awaken thrilling interest in the hearts of many.

"The 'whelming wave has stopped their breath,  
And quenched the flame which life had fed,  
They struggled with the arm of death,  
Then, wearied, sought their coral bed!"

"Ocean! when I thy rushing flood survey,  
 I'm lost in wild amaze, and then I view,  
 One of the greatest master-works of nature.  
 A liquid world thou art, august and deep,  
 In whose conflicting billows oft is seen,  
 Thy Author's wondrous powers, when the surge  
 Boiling with rage, makes sport with lives of men,  
 Tossing their frail ships upon watery mountains,  
 Or else depressing them into the abyss  
 Of horror and of night!"

The sea has many properties which deserve attention. Some of the most remarkable we will briefly point out. Among these we cannot well overlook its *expansiveness*. David called it the great and wide sea, and some suppose that he was only acquainted with the Mediterranean. The sea is much larger than the dry land, indeed nearly three-fourths of the globe are covered with water. The sea is said to comprehend an extent of one hundred and forty-eight millions of square miles. As to its depth, little is known positively; the deepest sounding that has been taken is said to be less than two miles. As we leave the shore the waters gradually increase in depth, and the bottom thereof, probably, resembles the surface of the land, consisting of hills, and valleys, and caverns. How remarkable to us would be a view of the ocean's bed with all its variety of appearance, and all its busy and varied occupants. In some places the sea is probably four or five miles deep, but in attempting an estimate of its waters a medium depth must be supposed: if we suppose it to average one mile in depth—and this is a low estimate—this would give us an extraordinary quantity of water, a quantity which if estimated by tons (and a ton, or 160 stones weight, is about a load for one horse) it is said would give about six hundred thousand billions of tons. This would cover the whole globe, if the sea be of the same form as the earth's surface, to the depth of seven-tenths of a mile, or 3,700 feet. This is fitted to teach us that the Almighty could soon drown the world by breaking up the fountains of the deep, and opening the windows of heaven. Were he to remove the barrier which now confines these mighty waters within their prescribed limits, waste and destruction would overflow the world.

*The saline properties of the sea* are an interesting fact. Indeed, this has engaged the attention, and exercised the skill of the learned in almost every age, nor are they yet fully decided as to its cause. It completely baffles scientific investigation, for if we suppose the salt to be derived from immense beds of fossil or rock-salt at the bottom of the ocean, or to be carried down by springs or rivers from the land, the water ought to be continually becoming saltier, which is contrary to observation. It is, however, universally admitted to be an evidence of the wisdom and goodness of God, as it is one cause of the sea retaining its purity and health-creating properties. It is said that between two and three per cent. of sea water consists of salt. If this could be extracted from the sea it would be found to be an enormous quantity—a quantity which would be sufficient to cover the whole of Europe to a height equal to Mont Blanc. The saltiness of sea water serves several useful purposes; persons who are immersed in it do not take cold so readily as from fresh water; besides having from this cause, what is called a greater gravity, it is capable of carrying much heavier burdens than it otherwise could, and it can better bear up the poor sailor and fisherman when thrown on its



liquid surface. Could we fully understand the usefulness of this property of the sea we should admire the wisdom of Him who created it.

*The motions of the sea claim a passing remark.*—It is said to have three motions. The first is that undulation which is produced by the wind and is confined to the surface. Oil poured on the water will destroy this motion as far as the oil extends. The second motion is the tendency which the waters have toward the West, which is greater at the equator than at the poles; but the most wonderful motion of the sea is the flowing of the tide every twelve and a-half hours; this is truly a wonder of the deep, and it is said the flow occurs on the opposite side of the globe at the same time that it does with us. How strange to see the sea rise upon the land and run up the rivers many miles. Its flowing is said to be owing to the attractive influence of the moon, and to a small extent, of the sun. See how the sea is governed by heaven. And no human power can forbid or prevent the flowing of the water. Our young readers will have heard of the ancient monarch Canute, who being flattered by his subjects, by way of reproof ordered them to place him in a chair on the sea-shore as the tide was advancing, and then desired them to ask him to command the advancing waters to stop. This was done, and they quickly saw that the word of a king could not interfere with the will of God.\* The motion of the sea plainly shows God's goodness. The waters by this are kept from stagnation, and commerce is also promoted. Let the floods clap their hands and shout, they are governed by a Divine hand.

*The inhabitants of the sea.*—The earth is vocal with the voices and the echoes of the voices of its endlessly varied and manifold population, including living creatures of every size, form, and colour, from the tiniest insect to the hugest elephant. "The earth is full of thy riches." Nor is the sea less so; it teems with life and activity. Could we look upon the inhabitants of the deep with the unassisted eye, from the animalcule to the huge leviathan that God has made to play therein, a feeling of astonishment would doubtless seize our minds. What extraordinary variety—their structure and appearance are wonderful. Some are designed for food, some for ornament, and others for the various purposes of civilized life. They are furnished with an apparatus whereby they can sink to the bottom or rise to the top, or poise themselves in mid-water. They breathe and feed, and multiply in a very different manner from the living creatures on land. But their number is probably the most interesting fact connected with them. The produce of one codfish in a single year is said to be nearer four millions than three; and the common herring abounds by hundreds of millions. In some seasons of the year a pin's point can hardly be put down on the rocks favourable to production without touching some shell, or other living creature in a rudimental state; every bit of sea-weed has its numerous colonies all in progress towards maturity, and even when the water is empty to the naked eye, it presents a very different appearance to the microscope. These are the creatures of God's power. Let the heavens and the earth praise him, and every thing that moveth therein. "Speak unto the earth and it shall teach thee, the fishes of the sea" (mute as they are) "shall declare unto thee. Who knoweth not that the hand of the Lord hath wrought this?"—Job. xii. 8, 9.

\* This anecdote is suggestive of wholesome instruction.

“As the earth,  
So teem'st thou, too, with life ; thou hast thy inmates,  
That air, heat, light, and various blessings know,  
By the same power dispens'd,—some so minute,  
The microscope will scarce their form describe,  
And some unwieldier than the elephant ;  
Oh ! wondrous cause, and wonderful effect !”

*The uses of the sea.*—These are many ; to a few we will briefly refer. The sea supplies the land with water through rain and vapour. As the land is only equal to a little more than one-fourth of the surface of the water, the former is cooled and watered by the latter. The water leaves the sea by evaporation caused by wind and the sun, especially the latter. And what is remarkable, though the sea is so salt, the salt is left in the sea, and the water descends sweet and wholesome. Fish taken from the sea are fresh. A pedant at a dinner party said to the guests, “Ask me a question and I will engage to answer it.” One who was eating fish remarked, “This fish is from salt water, and yet it is fresh, explain this.” The man was confounded.

What an amount of employment is found on the sea ! Some millions of sailors and fishermen are employed on the ocean, and these find sustenance for millions more. And who can tell the use of the sea in the rich and abundant supply it yields to meet the wants of men ! Besides the sea is useful as a medium of intercourse with other lands. Indeed the ocean is the highway of the world. Man has but to build his vessel of the proper size and strength, and water and wind will bear him to any part of the navigable globe. Through this medium we know more of distant nations than we should have done if we had been separated the same distance from them by land. The sea is not only useful as a medium of intercourse and civilization, but also of evangelization. Many a ship has been freighted with the Christian missionary, and has borne him away to the land of heathen darkness and cruelty ; those distant people who have been brought up in the darkness and wickedness of idol worship, have to some extent already heard of Jesus as the world's Redeemer ; some who were once vile and degraded, are now enlightened and converted through faith in Him who came to seek and save the lost. But the uses of the sea cannot be told. We gaze on the waters and adore the wisdom and power of Him who holds them in his hand, and has said to the mountain billows, “Hitherto shalt thou come and no further, and here shall thy proud waves be stayed.”

“Thou hast ever been the sure conductor  
Of commerce ; the vast boundary, true definer  
Of kingdoms and of empire, the enricher  
Of every soil : conveyer for the whole ;  
And kind dispenser of their differing products.  
Thy province 'tis t' associate in one,  
The manifold nations of the peopled world,  
Their interests uniting.”

(To be continued.)

## FOR PREACHERS AND CLASS-LEADERS.

### A MODEL MINISTER OF CHRIST.

At the dinner-table of the celebrated Dr. Hamilton, of London, a few weeks since, we were shown a dozen autograph letters of Robert Murray McCheyne.

The chirography was beautiful ; and the spirit was heavenly. No autographs that we saw in the British Museum—no relics from the hand of Luther, Cromwell, and Milton—possessed such moral fragrance to us as those neat, round, fair, spiritual love-notes.

For, to our mind, this young apostle of Dundee was the model minister of our generation. Since the hour when the beloved disciple went up to lay his head on the bosom of his Lord, the church has beheld no lovelier spirit. We know not where such another living epistle can be found, as the record of this young saint's pilgrimage. Were we rich enough to do so, we would order it to be placed on the study-table of every candidate for the ministry in the land. Next to John Bunyan's immortal allegory, it is the best-thumbed volume in our library.

McCheyne's life is a perpetual inspiration. Brainerd's biography saddens us by its pervading tone of melancholy. Henry Martyn's and Summerfield's are all too brief—glorious sun-bursts over the eastern hills, to be snatched beneath the death-cloud for ever. To spend an hour with Payson is almost like sitting with Paul in the hired house at Rome ; but his seraphic piety was mournfully tinged by his morbid temperament. To McCheyne was vouchsafed their heavenly spirit, without their trial to shade its lightsome lustre. McCheyne's piety was eminently healthy and cheerful. He dwelt, during the nine years of his earthly ministry, far away from the damps that arise about Doubting Castle, and hard by Beulah, were the sunlight ever falls. His biography has a rare power to sober us when tempted to levity, and to cheer us when tempted to despondency.

Robert Murray McCheyne—as many of my readers already know—was a young preacher of the Scottish National Church, who was called away to his crown just before the memorable disruption in 1843. He entered the vineyard at twenty-one. After nine years of unceasing, earnest, happy labour, he was laid, amid weeping thousands, in a new tomb, opened for him under the shadow of his own church—venerable St. Peter's, of Dundee. In that church he had watched and prayed over three thousand souls. Among them he had sown the precious seed, and every returning communion season witnessed some sheaves brought in with the joys of harvest. To pray and to search the Word of God—to carry the hidden fire from house to house—to prepare the beaten oil for the sanctuary—to plead with dying men, and to allure to brighter worlds by the joyous up-tread of his own heavenward march—these formed the varied, but yet unchanged employment of his fervid spirit.

Love of Jesus was his master-passion. His Saviour's work was his work ; he was continually about it. "This one thing," he did. He never wearied and never rested. Every day he gave to Christ. Dr. Hamilton told us that he used to seal his letters with a sun going down behind the mountains, and the motto over it, "The night cometh." For souls, he watched as the fisherman's wife trims her lamp in the window, and watches for the storm-tossed and belated ones in the offing. He hoisted the light of Calvary ; and like our Harlem Page, it was his life's joy to welcome the returning wanderers into the covert from the tempest.

In prayer he must have been a mighty and prevailing wrestler. Instead of a penance it was a delight. He gave himself to prayer ; and the secret of that blooming, vigorous piety, whose leaf never withered, is to be found in the perpetual baptisms which his soul received at the mercy-seat. He prayed before he sat down to his studies—before he went out to visit the sick—before he entered his pulpit. He rose from his bed to plead for his people. He had a scheme of prayer, and marked the names of missionaries on the map that he might pray for them in course and by name ! His Bible he read with the eager avidity of one who is delving in a gold mine, with the shining ore laid bare at every stroke of the mattock. When you write, said he to a friend, tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams. Would that his life might go into every young preacher's study and heart ; for the lack of more than one popular pulpit is the lamentable lack of the Bible.

When talking with some of his parishioners, we were not surprised to learn that the striking peculiarity of his preaching was persuasive tenderness. His sermons were artless spillings of the heart. He overflowed into his discourses. Once, when a brother minister told him that he had been preaching from that fearful passage, "the wicked shall be turned into hell," he inquired with some emotion, "Were you able to preach it with tenderness?" His few printed sermons are models of affectionate entreaty. To those young students who fry the unction out of first sermons by long labour over the lamp, we can recommend no happier specimens of simple, winning, earnest preaching.

It is now nineteen years since McCheyne fell asleep in Jesus. His fatal sickness was brought on by visiting the victims of a prevailing epidemic. He lingered for many days, and the closing hours of his life were overshadowed by the delirium of the fever. In his rational moments he listened to the reading of the word; and even the wanderings of his mind were broken by occasional ejaculations of prayer for his flock. "O God! my people! my people! this whole place!" On the morning of the 25th of March, 1843, he sank gently into a sleep, which deepened and deepened, until his spirit passed without a groan to the presence of his Saviour.

The tidings of his death fell cold on many a heart, and nearly every eye in his parish was red with weeping. The road was thronged by the thousands who gathered to his burial. They laid him in his narrow bed amid sobs and gushing tears, and even to this day his smitten flock often speak his name with moistened eye, and lips trembling with emotion. Although he died a few weeks before her exodus from the old Establishment, the Free Church of Scotland numbers him among her dearest sons, and writes his name on the same lofty scroll of her founders with the names of Chalmers, Cunningham, and Hugh Miller.

"O star, untimely set!

Why should we weep for thee?

Thy bright and dewy coronet

Is rising o'er the sea."

From the *Christian Journal*.

## FOR THE FAMILY.

### AN IMPRESSIVE QUESTION.

"MOTHER, do you love the good Lord?" said little Mary, as she rose from her knees, after repeating her evening prayer, with her head resting on her mother's lap.

Mrs. Green gave no reply to the question, but made a sign to her daughter to get into her bed. The little girl looked astonished, and said, in a timid voice, "Have I asked an improper question?"

"No," whispered the mother. She kissed her child, and left the chamber.

"Why did she not answer me, if the question was not an improper one?" thought little Mary. She continued to think on the subject till she fell asleep.

It was Mrs. Green's habit to encourage her child to ask questions—that is, questions relating to proper subjects. She was patient in hearing and in answering her questions, and by that means greatly strengthened the bonds of affection between them. No woman was more esteemed by her acquaintances than was Mrs. Green. She was a most obliging neighbour, an affectionate friend, a model housekeeper, and a most careful mother. No child in the village school was so habitually neat and well-beloved as her Mary. She carefully instructed her in the elements of religious truth, and caused her, morning and evening, to bend the knee in prayer. But

she was not a Christian. With all her excellences, she had not "the pearl of great price." With a full knowledge of her duty, with a tender heart, and an active conscience, she had refused to come to Christ. In the performance of all the duties of morality, she was exact and conscientious; but the duties of repentance and faith she had neglected. She had an unwavering belief in the truth of religion, and a most profound conviction of its importance. From her earliest years, it was her purpose to become a Christian. When a child, she was sure she would become a Christian before she became a woman; when a maiden, before she married; when she was married, before her children should become old enough to distinguish between right and wrong. Now her child was eleven years old, and she was still a stranger to religion.

"Are you not well?" said his husband, as she seated herself by his side, and preserved an unwonted silence.

"I do not feel very well; I believe I will go to bed," said she, rising and going to her room to conceal her tears. The anxious husband followed her, and found her weeping bitterly.

"My dear wife, what is the matter?"

"Nothing that you can help," striving to dry her tears.

"Something distresses you greatly," said he, with much concern.

"You cannot help me. Leave me alone. I shall be better soon. I am only nervous."

Mr. Green was accustomed to pay the strictest attention to his wife's requests. His disposition was affectionate and indulgent, and he had the utmost confidence in her discretion. He left her alone, and passed a very uncomfortable evening over his newspaper, which he, for the first time, discovered was falling off in interest.

When he retired for the night, his wife appeared to be in a profound sleep. Taking great care to avoid disturbing her, he composed himself to slumber, and soon forgot his cares in the sweet sleep which God so generally bestows as the reward of honest industry.

"How are you this morning, my dear?" said he, as they rose with the dawn, to engage in the labours of the day.

"I am very well," said she, with her usual smile. All traces of sadness had disappeared, and she went through the duties of the day with her usual alacrity and cheerfulness. When night came, she felt a little uncomfortable as she went to put Mary to bed. "Come, my dear, undress yourself quickly, and say your prayers, and get into bed. Mother has a great deal of mending to do this evening."

Her heart smote her as she bade her daughter good night. She felt that she had departed from her usual mode of dealing with her child. She had deceived her. It was true that she intended employing the evening in mending, and that she had a great deal to do; but it was also true that she spoke as she did to her daughter, in order to prevent her from repeating the question which had given her so much disturbance the night before. She spent some little time in her own room, that she might regain her composure before she appeared in the presence of her husband. When she seated herself by her work-table, she dreaded his inquiring eye, and to divert it, requested him to read aloud, because she wished to divert his attention from herself.

It happened that the paper contained a very humorous article. Its effect was to banish all sadness from her mind. When the paper had been read, she engaged in conversation with her usual sprightly and animated manner. Her husband was pleased to observe that no marks of the nervousness of the preceding evening were apparent.

From that time, Mrs. Green pursued the even tenor of her way without nervousness. Little Mary was shrewd enough to know that the question she had asked was unpleasant to her mother. She did not repeat it, nor did she ask similar ones. She became reserved in her remarks connected with the subject of religion. Her mother observed it, and in her heart rejoiced at it, though she probably would have been shocked to confess that

fact, even to herself. But though Mary was more silent, she was not less thoughtful. She observed her mother's habits, and concluded she did not practise the devotions she enjoined on her child. She saw that her mother did not remain at the communion service; she came to the conclusion that she did not love the good Lord. The conclusion made her young heart sad; still it was one which she could not avoid.

Two years passed away, and little Mary lay on a sick bed. From her first attack, Mrs. Green, though not easily alarmed, felt a presentiment of an impending calamity. Contrary to her usual custom, she had the physician called, and pressed him to repeat his call at an early hour, with an earnestness that brought a smile to his lips—a smile at the unnecessary anxiety of the fond mother.

"How is Mary?" said Mr. Green, as he came from his day's labour.

"The physician says she has nothing but a bad cold, which she will get over in a day or two; but I am afraid he judges too favourably in her case."

"Does she appear to be worse?"

"No, I don't know that she does. She has had her playthings out this afternoon. She is lying down now. Will you go and see her?"

They went to Mary's room. The father smiled as he saw the play-house arranged in the corner of the room. "How do you feel, daughter?" said he.

"Pretty well, thank you, sir."

"What a pretty play-house you have," said he, taking up a sofa, and examining it.

"Won't you please to put it where you took it from, when you have done with it?" said Mary. "I want my things to be left just as they are till I get well, if they are not in mother's way."

"They are not in my way at all. They shall not be disturbed," said her mother.

"Please to give me some water, mother."

The water was furnished, and it was received with an eagerness indicating fever. "My throat is sore," said she, as she laid her head on the pillow, after having taken the water.

"Come to supper, father," said Mrs. Green, in a tone that startled Mr. Green. "I will come and sit with you, my dear, as soon as I have given father his supper."

"Husband," said she, as soon as they were out of the child's hearing, "that child has got the scarlet fever. Go as quick as you can for Dr. M——."

"When did he say he would call again?"

"He said he might look in this evening, but probably not till morning. Go, I entreat you, and ask him to come immediately, and if he is not at home, ask Dr. H—— to come."

Mr. Green saw no cause for alarm, yet he sympathized with his wife's excitement, knowing her to be by no means given to unreasonable fears.

The physician came, and confessed that the child had symptoms of the scarlet fever. Still he assured the parents there was no danger. He had had several cases which had readily yielded to his treatment. He gave her medicines, and bade her parents go to bed, assuring them that Mary would undoubtedly sleep through the night as usual.

Mrs. Green did not follow the advice of the physician. She did not leave the bedside of her child for a moment during the whole night. It is true that Mary slept, but it was a restless, fevered sleep. Her pulse became more rapid, and her cheek grew red, the difficulty in swallowing much greater. The fever was evidently making rapid progress. At the earliest dawn, Mrs. G. awoke her husband, and despatched him to the doctor, with an account of the manner in which his patient had passed the night. The kind-hearted man returned with the father, and could not refrain from manifesting some uneasiness at the condition in which he found his little charge.

"She is worse," said he, "than I expected to find her; but still I have

seen many recover who had the disease much more severely than I think she will have it."

When he left the sick chamber, Mrs. Green followed him. "Doctor," said she, while the tear stood in her eye, and her voice quivered with emotion, "if anything can be done to save my child, do it, but I felt from the time she was first taken that she would never —."

"My dear madam, do not give way to unreasonable fears; it is natural that you should feel anxious, but you must not entertain fears without reason."

"I have never felt so before. Come in again in a few hours, and call often during the day. If my fears are unreasonable, they are still real, and cannot be driven away."

Sympathizing with the devoted mother, Dr. M—— called again, and brought another practitioner with him. In the opinion of both the disease had now assumed a serious type. From that hour, Dr. M—— spent as large a portion of his time by the child's bedside, as his duties to his other patients would allow. Despite of all his skill she grew worse, and at the end of three days the mother's worst fears were realized—her only child was no more.

During Mary's illness no word was spoken to her respecting that world which she was so soon to enter. The physician was not a religious man, and the pastor was absent on a visit to his dying mother. He returned just in time to perform the funeral solemnities.

The mother bore her loss in silence, but her silence resembled that of despair. No tear was on her cheek as she stood by her husband's side, and saw the grave filled up. It was in vain that he attempted to console her, and to engage her in conversation. It was not till the third day after the funeral that her tongue was loosed. Then she confessed to her pastor her unfaithfulness to the soul of her child, and her solemn conviction that her own day of grace was passed. She detailed the history given above—Mary's question, and its impression upon her heart and conscience. "Then was the time," said she, "when I might have been saved. I felt then that I might have mercy if I asked for it. But I was ashamed to have my child and my husband know that I was anxious about my soul; I deceived them both, and my convictions left me."

Under the judicious guidance of the faithful pastor, the mourner was at length led to Christ. Though converted at last by his unbounding grace, she always believed that she was near the kingdom of God when her feelings were so deeply affected by the question, "Do you love the good Lord?" She always believed that if she had confessed to her husband the cause of her distress at that time, grace would have been given to seek and find the Saviour. And in that conviction, she never failed to ask, with bitter feelings of regret, "If I had confessed my sins and sought the Saviour then, what might have been the influence of my course on my child and my husband?"

Mary's playthings remained for years undisturbed. Her room was reserved as her mother's place of prayer. Daily, and many times in the day, she used to kneel down and pray by the affecting mementoes of her departed daughter.

Z. Z.

## POETRY.

### THE FLIGHT OF YEARS.

THE flight of years, how soft, how fleet—  
How like a winged angel's feet  
Departing from the starry throne,  
On messages of love unknown.

A setting sun, a gleaming sail,  
Driving before the western gale;  
Then last where ocean's venge appears,  
Are shadows of the flight of years.

The flight of years—ah! who can tell  
Where the departed moments dwell?  
Lost in what deep and boundless sea?  
Sunk in what wide eternity?  
For ever past—for ever gone—  
No trace to fix a thought upon,  
But mirth and grief, and hopes, and fears  
Are swallow'd in the flight of years.

The flight of years—how many an eye  
Weeps at the thought of years gone by,  
Looks back upon the sad array,  
The restless night—the anxious day;  
Sees the lov'd form so pale, so chill,  
And mourns its broken idol still;  
While all below that soothes or cheers,  
Seems buried in the flight of years.

The flight of years it bears along.  
The mighty purpose of the strong,  
Youth's thousand fond imaginings,  
And manhood's ardent spiritings.  
The sigh of love, the sigh of care,  
The sad forebodings of despair—  
And pride's approach, and slander's sneers  
Sink in the rapid flight of years.

The flight of years 'twill soon be o'er,  
When the last pilgrim treads the shore;  
When darkness hoods across the sun,  
And mercy's gracious work is done;  
When heaven renewed and earth restored,  
Shout at the presence of their Lord;  
Disease, and death, and sin, and tears,  
Shall perish with the "Flight of Years."  
*Thirsk.* E. H.

## THE SABBATH SCHOOL.

### THE HISTORY AND INFLUENCE OF SUNDAY SCHOOLS IN ENGLAND.

*A Paper read by Mr. Watson, at the General Sunday School Convention, September 1st, 1862.*

(Concluded from Page 42.)

THE preceding illustrations of life and manners in the age immediately preceding the introduction of the Sabbath school system, are chiefly gathered from the concluding chapter of Lord Mahon's "History of England, from 1713 to 1783." His lordship had, in a previous chapter, given a narrative of those fearful events which may not unfairly be attributed to the debased intellectual, moral, and religious condition of the nation, when, in June, 1780, under the pretence of a regard to the Protestant religion, numerous Roman Catholic chapels, the residence of Sir George Savile, in Leicester Square, and of Lord Mansfield, in Bloomsbury Square, and the goal of Newgate, which had cost £140,000, were gutted and destroyed. For two whole days London was in the possession of the mob, and thirty-six fires could be seen blazing in various parts of it. Lord Mahon states that "throughout England the education of the labouring classes was most grievously neglected, the supineness of the clergy of that age being manifest on this point as on every other." He also quotes the testimony of Hannah More, who declares that "on first going to the village of Cheddar, near the cathedral city of Wells, we found more than 200 people in the parish, almost all very poor, no gentry, a dozen wealthy farmers, hard, brutal, and ignorant. . . . We saw but one Bible in all the parish, and that was used to prop a flower pot!"

The preceding review will excite thankfulness that the nation now presents so different a prospect to the observant eye, whether regarded intellectually, morally, or religiously. The question is, whether the change can be traced to those institutions, the extension and improvement of which it is the object of this Convention to promote. On this subject the testimony of Lord Mahon is very distinct, and we believe we cannot do better than fully quote him as an enlightened and impartial witness.

"Among the principal means which, under Providence, tended to a better spirit in the coming age, may be ranked the system of Sunday schools; and of these, the main praise belongs to Robert Raikes. There are, indeed, some previous claims alleged on behalf of other persons, especially Miss Hannah Ball, of High Wycombe, in 1769. But certainly, at least, the example did not spread at that time. The elder Mr. Raikes, being printer and proprietor of the *Gloucester*



*ter Journal*, had been brought before the House of Commons, in 1729, for the offence, as it was then considered, of reporting their debates. His son, born in 1735, became in due time the successor to his business. Struck at the noise and riot of the poor boys in his native streets, Raikes, the younger, established the first of his Sunday schools in 1781. Thus, in one of his early letters, does he explain his views—further carried out in our own day by Lord Ashley's (now the Earl of Shaftesbury's) care :—"I argue, therefore, if you can loiter about without shoes and a ragged coat, you may as well come to school and learn what may tend to your good in that footing. All that I require are clean hands, clean face, and the hair combed. . . . I cannot express to you the pleasure I often receive in discovering genius and innate good dispositions among this little multitude. It is botanizing in human nature.' The benevolent exertions of Mr. Raikes were well seconded, and widely diffused. His schools received the early patronage and aid of several eminent prelates, especially Dr. Porteus, at that time Bishop of Chester. Adam Smith bore his testimony to them in these remarkable words :—"No plan has promised to effect a change of manners with equal ease and simplicity since the days of the apostles.' Thus it happened that schools on Mr. Raikes' plan soon started up in almost every county. In London, they owed their first secure establishment to the zeal of Mr. William Fox, a wholesale draper, assisted by Mr. Jonas Hanway, a gentleman who had first risen into notice by the publication, on a most ample scale, of his *Journey to Persia* in 1753—who since that time had been forward in all works of benevolence, as in the foundation of the *Magdalen Charity* in 1758, and who will be remembered as a philanthropist long after he is forgotten as a traveller."

It is unnecessary, and would therefore be a waste of time, to pursue further the history of Sabbath schools, which is so familiar to the members of the Convention. We cannot, however, refrain from quoting the words of the Rev. Dr. Kennedy, of New York, when addressing the State Convention of Sabbath school teachers at Newhaven, Connecticut. "Many years ago, in one of the older cities of England, two men might have been seen walking together, the one older than the other, and leaning on the arm of his younger friend. When they reached a certain place, the elder of the two said, 'Pause here,' and so saying, he uncovered his brow, closed his eyes, and stood for a moment in silent prayer. That place was the site of the first Sabbath school, and that elder man was Robert Raikes, its founder. He paused on the spot, and that silent prayer ascended to the ear of the crucified Christ, and the tears rolled down his cheeks as he said to his friend, 'This is the spot on which I stood when I saw the destitution of the children and the desecration of the Sabbath by the inhabitants of the town; and I asked, Can nothing be done? And a voice answered, Try: and I did try; and see what God hath wrought.'"

In order to do anything like justice to the inquiry, "What influence have Sabbath schools exerted upon England?" much more time would be required than the arrangements of this meeting leave at disposal. A contrast of England as she is, with what she was prior to the introduction of Sabbath schools, will show the vast improvement in her intellectual, moral, and religious condition; and the only question that can arise will be, to what extent that improvement is attributable to the introduction of Sabbath schools. Our universities are increased in number—their advantages are, to a considerable extent, thrown open to all classes of the community—their discipline is improved, and their honours can only be obtained as the result of examinations, which bring out evidence of careful study; while our nobility and legislators exhibit the influence which their superior education has had upon their minds by their readiness to assist the intellectual pursuits of those who are less favourably situated. We have passed through scenes of intense political excitement and of severe distress, but they have disturbed the public peace in the smallest possible degree, while the manner in which the present suffering among the manufacturers of cotton goods in Lancashire is borne, daily excites the astonishment and thankfulness of all. And what connexion

have Sabbath schools with this! We answer, that to Sabbath schools is owing that increased attention to the general education of the people, which has ended in raising England from almost the lowest in the scale to but one step below the highest, there being now one in seven of her population in attendance at daily schools. The increase in the number of those able to read, "through the medium of Sabbath schools," as stated in one of the early addresses of the Religious Tract Society, led to the establishment of that great and remarkably useful institution, which has issued 950 millions of publications; while the want of Bibles for the Sabbath scholars of Wales, induced the formation of the British and Foreign Bible Society, which has circulated 70 millions of copies of the sacred volume in whole or in part. At the present time there are also published, mostly in London, 801 periodical publications, many of which have an enormous circulation throughout the country. We are now looking merely at the intellectual influence of this extension of knowledge, and in connection with it there has to be borne in mind the fact, that every Lord's day, and on many other occasions, there are nearly 300,000 teachers, of various grades of intellectual acquirements, in close intercourse with above 3,000,000 of the young people of our land. It is not surprising, under these circumstances, to find a great improvement in the intellectual character of our people, and that it has been found safe to extend largely political privileges.

Nor is the change less strikingly marked in the moral character of the nation. Look at the manners of our court, study the habits of our nobility and aristocracy, and what a striking contrast do they present to those of former days! And if we descend to the lower classes, where are the bull-baitings, the cock-fightings, and coarse and brutal practices of bygone years! If they occur, they are heard of with general surprise and disgust. A few years since, in a provincial town, some public event led to the appointment of a general holiday. Many entertainments were provided, and amongst others some of the old-fashioned vulgar sports were intended for the working classes. They, however, met, and passed resolutions, denouncing in strong terms the mistaken kindness of those who thus, under the idea of promoting the comfort of their fellow-countrymen, were offering an insult to their understandings by a supposition that such coarse amusements could be acceptable to them. There is, doubtless, much evil in this respect yet to be removed, but there is always a tendency to magnify present evils, and think lightly of present mercies. Each advocate for reformatory measures naturally draws a dark picture of the evil against which he is striving, and thus unintentionally produces an incorrect impression. We were struck some years since by the remark of an American friend who had been some time in London, that he had that day seen for the first time a drunken man, and it is certain that there is in this respect a great and increasing improvement in the habits of the nation; and we fear not to attribute the improvement of the morals of the people to those influences which have been directly and indirectly brought to bear upon them through the Sabbath schools of our land.

If there should be any disposed to think that we have attributed too much influence to Sabbath schools in connection with the intellectual and moral condition of England, we believe that even they will be ready to admit this influence to its full extent in relation to its religious condition. And what a delightful contrast do the present times present in this respect to those of former days! We see the clergy of the Church of England labouring diligently to provide for the religious instruction of the people, while the various bodies of Nonconformists are running a not unequal race. Some collisions are inevitable in such a race; but, on the whole, the result is good, for the religious instruction of the people is cared for to an extent which neither of these parties could alone have accomplished. It is well to remember the statement of Dr. Paley, an eminent dignitary of the English Church, on the subject of differences of religious opinion. He says, — "They promote discussion and knowledge. They help to keep up an attention to religious subjects, and a concern about them, which might be apt to die away

in the calm and silence of universal agreement. I do not know that it is in any degree true that the influence of religion is the greatest where there are the fewest Dissenters." When we look at the number of buildings erected for public worship during the present century, the yearly increasing list of godly and studious ministers, the congregations of faithful men by whom those buildings are occupied, and where those ministers preach the Gospel, and in connection with which such a variety of Christian influences is being continually sent forth, our hearts cannot but be filled with gratitude and joy. Lord Mahon records that the Lord Lieutenant, and for very many former years the representative in Parliament of one of the midland shires, had told him that when he came of age there were only two landed gentlemen of his county who had family prayers; whilst, then, as he believed, there were scarcely two that had not. Nor can we forget that it was the Sabbath school which stirred up this concern for the religious condition of the people—that many of those congregations and places of religious worship have originated with the Sabbath school—that vast numbers of the ministers who there labour, as well as of the most successful missionaries who have gone forth amongst the heathen, have received their religious impressions, and acquired their aptitude for public instruction in these institutions—and finally, that an increasing conviction rests in the minds of thoughtful Christian men, that whatsoever influence the instruction of the day school may have on the intellectual and moral condition of the people, it is to our Sabbath schools we must look for that sound, enlarged, scriptural instruction which, while it strengthens the mind, enlarges the intellectual, and purifies the moral faculties and will, at the same time, renew and sanctify the soul, and prepare it for a land of purity and of never-ending happiness, where the great work of redemption by Jesus Christ, is completed, and God is all in all.

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## MISCELLANIES.

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### THE LIFE-BOAT.

THE "Robert and Margaret," commanded by Captain D—, had returned from St. Petersburg, and was freighted for Memel in Prussia. The crew who navigated the ship from Russia fully expected to sail with her, but the captain, a steady and God-fearing man, was dissatisfied with their conduct. He therefore drew up certain regulations, which he laid before the sailors, and informed them it was his wish that every man who sailed with him should abide by these rules, as a means for the promotion of piety and the glory of God. The crew, being ungodly men, thought otherwise, and resolved not to sail with him. An opening was thus made for some of the pious seamen who had lent a hand in the prayer-meetings which are held on board different ships in the Thames; some of them were soon shipped, and they rejoiced most sincerely that they had to sail with a master who feared God and wrought righteousness. The vessel had now a complement of master, mate, eight seamen, and three boys. Previous to the ship leaving the Surrey Canal, the usual signal for prayer amongst sailors was hoisted; the meeting was held between the decks, which were crowded.

She sailed from London in the month of September, 1817: the crew held divine worship every evening as the duty of the ship permitted, when they read a chapter in the Bible, and then returned thanks to God for the mercies they had received, and supplicated, through Christ, such blessings as they needed. In this way was the sacred name of the Lord revered in this bark. Nothing remarkable occurred during her voyage. On the day she arrived at Memel the wind blew a strong gale from the west, and produced a heavy sea over the bar of sand at the entrance of the port, but they crossed it in safety,

and ran up to the ballast quay, where they moored ship, furled sails, and from the top-sail yard, beheld a ship struck on the bar, which, being deeply laden, was stuck fast. She was a Prussian, belonging to the port of Memel. The relatives and countrymen of the crew beheld their sufferings, and, anxious for their preservation, launched the life-boat and rowed off to their assistance. After much exertion they failed in the attempt. Soon afterwards another effort was made to reach the vessel, which was equally fruitless, and they were again driven back. Night was now approaching, and the horror of the people on shore may easily be imagined.

The Prussian boatmen were prevailed on to launch the life-boat a third time. Alas! their exertions were in vain; they were compelled to regain the shore, and leave their unhappy countrymen to perish.

What pen can describe the terror that seized on the stranded crew as the life-boat made for shore, and the darkness of a tempestuous northern night came on! They fled to the rigging, and clinging to the ropes expected death, while the agonizing thought of perishing close to their own families made them feel the horrors of their situation most severely.

At midnight the gale increased to a tremendous hurricane; the whole of the ship's masts were carried over the side. Happily the crew grasped the bowsprit and the windlass, and clung till morning.

At daylight the crew of the "Robert and Margaret" directed their attention to the stranded vessel, hoping that the life-boat had succeeded last evening in bringing the sailors on shore, but they soon learned that the people were still on board, and that two more vessels had struck during the night, namely, the ship "Cato," and another Prussian ship.

Alarmed at this intelligence, and full of compassion to the stranded mariners, these pious seamen resolved to venture their lives to deliver them, and communicated their intentions to the captain, who instantly cried out, "I will go also." Thus resolved, they knelt down, earnestly imploring the protection of God, and solemnly commending their families, their bodies, and their souls to the kind and gracious care of God their Saviour. Thus fitted for life or death, they waited on the commodore of the port, and tendered their services, which were readily accepted.

Too long has a general but mistaken notion prevailed that the most reckless sailors are the fittest for any dangerous enterprise. Many facts have occurred which prove the falsity of the idea; and the simple story now presented to the reader effectually shows that the influence of Divine grace does not weaken the natural courage of a British sailor. No, his courage is increased thereby, for he feels that, come what may, he is all right, for life or death, for time or eternity. He depends entirely on an almighty Saviour, having received peace through the blood of Jesus, who died on the cross a sacrifice for sins. The sailor who experiences this becomes a truly devoted follower of Christ; he is brave and fearless, and will not, cannot hang back when duty or the feelings of humanity call upon him to go forward. Never yet did truly religious seamen prove skulkers in the hour of difficulty and danger.

To return to our narrative. They immediately launched the life-boat and pulled out. After incurring considerable danger, with extraordinary exertions and great patience they reached the stranded ship, which grounded about one o'clock in the afternoon, and had lain in this dreadful situation until ten the next morning. The Prussians were quite exhausted, and each one anxious for his own preservation hastened to reach the boat regardless of his neighbour.

A little cabin boy lay stretched on the deck, incapable of helping himself, and fast approaching an eternal world. The crew in their eagerness to get down the side of the vessel deserted the poor boy, and full of the idea of self-preservation seemed disposed to leave him to perish; but the English captain, who had ventured his life to rescue the people, determined to save the exhausted child, and cried aloud, "Hand me the little boy! oh, save the poor little boy! I cannot leave the lad to perish! Bear a hand; hand me the boy down before you come into the boat." Struck with this humane

cry, one man less exhausted than the rest, took the little boy and handed him over the side to the worthy captain. Thus loaded they returned back to the shore, and landed all their charge safely, amidst the joyful shoutings and applause of an immense multitude, who had crowded the beach on learning the news of the English sailors' generous conduct in going off to save the stranded crew.

As God had thus prospered them, they determined to launch out again for the crew of another vessel which had stranded much farther out than the first. To reach her with the least possible danger, it was necessary to drag the life-boat a considerable way along a deep, sandy beach. As there was no carriage to take the boat, the English seamen dragged her along by main strength. They had toiled in this way, with some little help, for about an hour, when some wagons from the country stopped on the high road, and the wagoners stood gazing at the exertions of the sailors. One of the sailors, thinking this was not right, called out to another, "John, let us unship those horses and hook them on to the boat."

About twenty horses were accordingly fixed on to the life-boat, and thus they reached the shore abreast of the stranded vessel. She was a Prussian, her crew belonged to this place; they had run up the rigging, and were now distinctly seen waving their hats. The relatives of the crew were on the beach beholding with horror, which may be better imagined than described, the situation of their dearest connections.

We may guess the scene which took place when the British sailors arrived with the life-boat, and the heart-rending appeals made to them; a momentary pause ensued, when, animated with fresh vigour, looking to God for protection, they grasped the oars, and after excessive exertions reached the ship. But who can describe the mutual anxiety of the crew on the rigging and their relatives on the beach during the progress of the life-boat? When she touched the side of the ship the crew fell one over another from the rigging, risking their limbs to save their lives. They were, however, heartily received, and on being stowed away so as to trim the boat, the sailors pulled towards the shore and arrived in safety. Thus these pious, brave Englishmen were instrumental in saving the entire crews of two vessels.

Some are perhaps ready to say, "Any English sailors would have done as much, for British seamen are generous and ever ready to succour the distressed, whether they fear God or not." This observation was made to a seamen while this narrative was related. It was replied, "British seamen, with all that generosity and courage for which they are famed, could never have performed what these men accomplished unless impelled by motives more than common; their bodily strength must have sunk beneath the exertion had not their minds been actuated by more than human feelings; yes, they not only felt for their brethren in distress as men, but considered that they possessed immortal souls; the desire to rescue them as such gave strength to their arms which they never could have possessed had they not known and felt the value of an immortal soul."

They would gladly now have rested from their great fatigue, but another vessel was on shore, and she was an English ship. Determined to attempt the rescue of their suffering countrymen, they cheered each other, and, intreating the Divine protection, launched forth with the life-boat, a third time contending with the storm. This last effort almost overcame them, and nature was exhausted with the fatigues of the day, and they had nearly perished; but an Almighty arm supported them, and at length they reached the "Cato." Some of the crew in this ship had been standing so long in one position that they could not get into the boat without the assistance of the intrepid but fatigued seamen. In such an emergency another extraordinary effort was made, and they took all the crew off the rigging. Here alone was one cause of regret, the poor cabin boy had been washed off the deck and lost. With some difficulty they now, for the last time, reached the shore, and the captain offered his ship to his countrymen, but the commodore of the port considered the pilot house more suitable, and he immediately lodged them there.

Shortly after the crew of the "Robert and Margaret" had reached their own ship, the commodore of the port came on board, acknowledging the general admiration at their conduct, and testifying the gratitude universally felt by the people on the shore for their generous and noble conduct to the stranded Prussians. The pious captain instantly replied, "Thank the Lord, sir, for our lives were in as much danger as theirs, but He preserved us all; we are just going to offer up our solemn and grateful praises to the God of winds and sea, and if you please you can stay on board and join with us."

By this time the sailors had changed their wet clothes and jumped upon deck. Some of the seamen who had been saved joined them, and as the ship was lying along side the ballast quay several people from the shore came on board. Short hymns were sung, as is usual with the crews of praying ships, and falling on their knees on the deck the captain began with prayer to God, others followed him, to the great astonishment of the Prussians, who with deep emotion beheld the tears of joy and gratitude rolling down the cheeks of these pious sailors.

What a scene was this! British seamen had often been a disgrace, but these were an honour to their country. Instead of making foreigners tremble with their drunkenness and blasphemy, they were viewed not only with admiration for their intrepidity but also with veneration for their devotion.

The crew, as might be expected, were very earnest in prayer, very humble, and very thankful. The sailors who had been rescued appeared deeply affected with the mercies they had received. The Prussian commodore sincerely thanked the captain for the religious instruction he had received, and retired evidently astonished at this proof of British piety.

During the time the "Robert and Margaret" lay in this port, family worship was carried on as usual on board, and many people attended. The ship's company were treated on shore with the highest respect, and the name of this vessel will long be remembered to the credit and honour of Great Britain and the glory of Christianity.

Few seamen will read this narrative without calling to mind scenes of danger in which they have experienced the gracious providence of God interfering in their behalf. The truth of the following lines has been felt by many that "go down to the sea in ships, that do business in the great waters;" truly is it said, "These see the works of the Lord, and his wonders in the deep."

"God of my life, whose gracious power  
Thro' varied deaths my soul hath led;  
Or turned aside the fatal hour,  
Or lifted up my sinking head;  
"Oft hath the sea confess'd Thy power,  
And given me back at Thy command;  
It could not, Lord, my life devour,  
Safe in the hollow of Thy hand."

Reader! are you affected by this simple narrative? Does your heart feel a fellowship with these pious sailors while you hear of their thankfulness to God for this remarkable instance of His providential aid? Perhaps you are ready to smile at this relation; perhaps you never thought of religion except to despise it. If this is the case, you are in greater danger than these poor sailors, of whom you have just read. You are in danger of perishing for evermore. Oh! may you consider these things while yet there is time; life is uncertain, you may be called away in a moment; "to-morrow" may be too late; the Word of God assures us that all who do not flee to Christ for pardon and salvation must perish everlastingly. Nothing we have done or can do can recommend us to God. All have sinned and come short of the glory of God; our entire and only dependence must be upon Christ for pardon and salvation. Reader, think upon this; in Him is plenteous redemption; and may the Holy Spirit direct your prayers and supplications for pardon and mercy, and influence you to walk in the paths of holiness and the practice of his will, wherein alone real peace and happiness can be found!

## CONNEXIONAL INTELLIGENCE.

## HOME DEPARTMENT.

**LEINTWARDINE.**—On the 6th of July, 1862, we held our school anniversary when two sermons were preached by the Rev. T. Meredith, of Manchester, and various interesting dialogues and pieces were recited by the children to crowded audiences. A collection was made after each service, and £2 10s. were realized. On the Monday we held the children's festival. We are happy to report our school is prosperous. C. RUSSELL.

**BRIERLEY-HILL.**—July 20th, 1862, being the anniversary of our sabbath-school, excellent and impressive sermons were delivered by the Rev. James Arnold, and the Rev. H. Higginson. The children recited their pieces to the satisfaction of the congregation and with credit to the school. £23 1s. 4d. were realised, being £5 better than last year. D. BUCKLEY.

**MEXBOROUGH, DONCASTER CIRCUIT.**—On Sunday, July 20th, 1862, two sermons were preached in behalf of the Sabbath school at Mexborough, by the Rev. F. Rudd. After each sermon the children recited several interesting pieces and dialogues in a satisfactory manner. On Monday, July 21st, about 150 persons sat down to tea, after which a public meeting was held. Mr. T. Shaw occupied the chair, and addresses were delivered by Messrs. F. Rudd and R. Wadsworth. The children again recited some pieces and the singing was excellent, the chapel crowded with people, and much good was expected to be the result. The school contains about 200 scholars eighteen of them meet in a select class, and a good work of grace appears to be going on amongst them. The collections and tea raised £10 11s. 9d., which sum is in advance of last year. It is gratifying to state that the school is in a healthy and prosperous condition.

T. KENDALL.

**BENTLEY, DONCASTER CIRCUIT.**—Three sermons were preached in behalf of our Sabbath school at Bentley, July 27th: morning and evening by the Rev. F. Budd, and in the afternoon by Mr. T. Jackson. After each sermon the children recited several pieces in a creditable manner, and considering it was the first anniversary of the above institution, much praise is due to all who took an active part in the arrangement. The congregations were large and the collections satisfactory. An interesting meeting was held on Monday night, Mr. Hall

occupied the chair, and addresses on the utility of Sabbath schools were delivered by Messrs. J. G. Smith, W. Rowe, W. Wright, and J. Hewson. The total proceeds, including a donation of £1 from W. Chadwick, Esq., were £8 7s. 9d. The school is in a thriving state and will, with diligence and perseverance by the teachers, and the blessing of God, do much good to our rising youth.

T. KENDALL.

**ASTON ABBOTS, AYLESBURY CIRCUIT.**—The ceremony connected with laying the foundation-stone of a new Primitive Methodist Chapel took place on Tuesday, July 29th, 1862. The whole village seemed alive to the event, and mustered numerous to witness the proceedings of the day. The glorious weather also tended to increase the numbers, and many from adjacent villages were to be seen wending their way to the rural spot, to participate in the transaction. At 2 o'clock the Rev. T. Penrose, of London, preached an appropriate and suggestive sermon in the Independent Chapel. At the close of the service the friends proceeded to the site of the proposed building, and after a suitable hymn had been sung, and the Rev. T. Penrose had engaged in prayer, Mr. Wilson, of Leighton, proceeded to lay the stone, accompanying the act by a few pertinent observations. The spectators were then invited to lay bricks, which request many appeared pleased in acceding to. A tea was provided in a tent, and the building used as a chapel. It might be considered worthy of remark that this tent was erected for dancing at the village feast, held the day previous, but the inhabitants manifested their disapprobation by keeping aloof, and so unsuccessful did these speculators find it, that they were glad to let it on this afternoon for the purpose named. About 250 persons united to partake of this social repast. In the evening a public meeting was held in the Independent Chapel, when stirring addresses on well-chosen topics were given by Mr. Wilson (chairman), Mr. Bradley, Revs. T. Penrose, of London, S. Turner, and J. Nevill, of Aylesbury. Votes of thanks were unanimously given for the loan of the chapel for the services of that day and the previous Sabbath, and to others who had contributed to or manifested their interest in what had been done. The meeting terminated shortly before nine in the usual manner. The proceeds, including the collections of the previous Sabbath,

amounted to above £15. £5 was sent by J. Palmer, Esq., of London, and was laid on the stone by Mr. Wilson.

**BARDFIELD, MALDON MISSION.**—We deem it right to give publicity to all new efforts to extend the beneficial influence of our beloved Connexion. The county of Essex has but recently had the labours of our missionaries on any extended scale. Five years ago there was but one missionary on Chelmsford mission; one preacher could not mission nine-tenths of the county; and yet it greatly needed to be missioned. The General Missionary Committee considered the case, and sent a second labourer into the harvest. We then extended the mission far and wide with good success. And now we have full labour for seven missionaries, who are stationed on Chelmsford and Maldon missions; and still the labourers are few for this large county adjoining the great metropolis. But I write to tell you we have just laid the foundation-stone of our new chapel at Bardfield under favourable circumstances. On Tuesday, July 29th, Mr. Dinnick preached the foundation sermon at 3 o'clock. A great number assembled who contributed freely. After the stone was laid we had a public tea in the Boys' British School, kindly lent by H. Smith, Esq., for the occasion. After tea we held a good public meeting, and we were cheered on the occasion, and since by additional donations. Our receipts are nearly £25, which we consider to be encouraging, in a part of the county where Methodism, till lately, was not known. We shall turn up every stone in our power to look for money to aid us in our undertaking. We thank God and take courage, and when we have raised the topstone you shall hear from us again.

JOHN GUY.

**COLCHESTER.**—On the 3rd of August, the Rev. R. Church preached three impressive sermons in connection with the opening of our school. The following day we held a tea-meeting which was gratuitously provided for by the teachers and friends, when 140 persons sat down. After tea the Rev. R. Church again preached. August 10th, the Rev. W. Yeadon preached in the morning, and in the afternoon and evening appropriate and interesting pieces and dialogues were recited by the children. The entire cost of enlargement is £105, towards which we have raised by collections, donations, tea-meetings, cards, &c., £80, and we hope to pay off the whole debt in twelve months. We are thankful to say that the greatest unity and peace prevail in the school.

W. S. YEADON.

**WILTON PARK, WOLSEINGHAM CIRCUIT.**—I am happy to inform you that the

work of God is progressing in this locality, so much so that when our anniversary was held last year the trustees resolved to get a few collecting cards printed and distributed in order that something might be done to reduce the then existing debt of £100, which remained on the chapel. Happily this plan proved successful, for with a little money we had at the time and the liberality of a few of the brethren, within the twelve months £50 were raised. At this time our chapel was twelve yards square with 140 sittings to let, beside as many free seats, and as all were filled, and souls were being converted, the cry went up for more room; accordingly application was immediately made to the Quarter-day Board and to the District Building Committee, for permission to enlarge our place of worship. This request being granted, to work we went, and contracted with Mason and Joiner to do the requisites for the sum of £130, which work we must say has been done in a masterly and workmanlike manner, the front having a most majestic appearance and the inside every convenience. A short while ago we held a tea party which was gratuitously supplied by our worthy female members and friends, and nobly supported by the public. By this we realized upwards of £20, so that with our re-opening collections and private subscriptions, we now stand with the chapel enlarged and beautified and all complete, and able to accommodate 400 listeners, with a debt of £80 only on the building. Our prosperity we attribute to the increased holiness, earnestness, and labour of the whole church as a body, with the blessing of God. The reopening sermons were preached on August 3rd, by the Rev. Wm. Dent, of Newcastle on Tyne, and our respected superintendent the Rev. W. Clemitson, and truly it was a gracious day.

JOHN DENT.

**BAWTRY, RETFORD CIRCUIT.**—After repeated attempts to procure land in this place, R. M. Milnes, Esq., M.P., consented to sell. The purchase being effected, on Friday, August 8th, 1862, by request the members and friends met from several parts of the station, at the preaching room in Bawtry, at two o'clock in the afternoon, formed a procession, and sang through the principal streets to the site of the contemplated building; and although the weather was unfavourable the company was large, and attracted the attention of the inhabitants, many of whom attended to witness the ceremony. The Rev. H. Knowles gave out the hymn beginning with "Except the Lord conduct the plan," &c.; the Rev. W. Harland engaged in prayer, during which a gracious influence prevailed; another hymn having



been sung George Naylor Esq. (a Wesleyan local preacher) proceeded to lay the stone; and then remarked that he felt himself honoured by having the privilege of laying the first stone of a building in which he did not for one moment doubt but that the truth, as it is in Jesus, would be plainly and faithfully preached, and he hoped that it would become the birthplace of many precious souls; for he had long thought that his Primitive friends had been very much inconvenienced, for want of a better place in which to conduct their religious worship; and though he did belong to another denomination of Christians he should have a pleasure in tendering assistance towards so desirable an object. The weather still being unpropitious, the company repaired to the Independent chapel which was kindly placed at our service for the occasion, when an interesting sermon was delivered by the Rev. W. Harland, and was listened to with profit; after which a tea being gratuitously provided in a marquee, about two hundred and forty persons, besides the waiters and tray holders, partook of the bountiful repast. In the evening a public meeting was convened in the above chapel, the chair was ably occupied by G. Naylor, Esq., and addresses were delivered by the Revs. T. Campey, W. Harland, W. Wesson, (Independent,) H. Knowles, J. G. Smith and Mr. G. Rex. The pecuniary proceeds for the day, including the chairman's gift of £10, and a promise of £2 by Mr. G. Rex, of Retford, amounted to the handsome sum of £28 16s., and who ever lives to witness the opening services, and the winding up of the accounts, will find that there has been on the part of the friends and the public in general, a disposition to place the chapel in an easy position. May the blessing of Him who dwelt in the bush, specially rest on all who favour Zion; and may peace dwell within her borders, and prosperity within her palaces. Amen.

HENRY KNOWLES.

**BALDWIN'S GATE.**—We held our fourth anniversary at Baldwin's Gate Sunday school on August 10th, 1862, when two sermons were preached by the Rev. J. Timmins, of Leominster. The children sang suitable hymns and recited pieces and a dialogue on heaven with very great credit. The collections amounted to the sum of £8 1s. 6d. To God be all the praise.

JOHN BENNETT.

**CHESTER.**—The ancient city of Chester was first visited by our missionaries in the year 1820; and although persecution was their lot for some time, they pursued their course with undaunted courage, and were successful in the conversion of souls: and in 1824 Chester became the head of a circuit, which is now one of the largest in

the Manchester district, having three travelling preachers, eighty local preachers, fifteen connexional chapels, twenty-seven other preaching places, twelve Sabbath schools, and 750 members of society. But for want of better accommodation in the city our efforts to promote the interests of the cause have been greatly hindered, the chapel we occupy being a rented one, and the situation very disagreeable. We therefore resolved about two years ago to raise a fund, and look out for a suitable site of land on which to erect a chapel and school-room; and, fortunately, a site was offered for sale on the south side of George-street, which seems to meet with the approbation of the public in general; and the deeds having been made, also plans and specifications of the intended structure, the foundation stone was formally laid on Tuesday, August 12th, 1862, by T. F. Maddock Esq., to whom the trustees presented a beautiful silver trowel, and a neat wooden mallet, as a token of gratitude for the assistance he has rendered in enabling us to raise funds for the chapel. A sermon was preached on the occasion by the Rev. J. W. Howell, of Ashby-de-la-Zouch to about 2000 people. At the close of the foundation service a tea meeting was held in the Independent lecture room, Queen-street, (kindly lent for the occasion.) Upwards of 800 took tea, and when the tables were cleared a public meeting was held in the Independent chapel, at which the Rev. J. W. Howell delivered an excellent lecture on the following subject.—“Young men, what society demands of them.” The mayor of the city occupied the chair, and several ministers connected with other denominations kindly assisted us, amongst whom was the Rev. C. Chapman, M.A., minister of the above chapel, who has shown us much kindness. The proceeds of the day towards the new chapel fund (including the collection and profits from the tea meeting) are about £50, as the trays were furnished gratuitously by our own people. The trustees tender their sincere thanks to all who have thus far assisted in the undertaking, and pray that the intended edifice, when reared, may be a great blessing in the city.

JOHN EASTWOOD.

**COCKWELLS, PENRANCE CIRCUIT.** Sunday-school anniversary.—The sermons were preached by the Rev. R. Killingrey, of St. Ives, and the Rev. J. Hawkins, to large congregations. And on Saturday, August 16th, 1862, the children were regaled with tea and cake, in a field close to the chapel; after which the little ones were dismissed. There was tea provided for the public in the chapel, when a large company sat down to an excellent repast. The religious service was presided over

by Mr. H. Thomas, and after a short address from the chair, he called on Mr. C. Kessell, Mr. T. Pascoe, and the writer to address the assembly. The speakers dwelt on the duties, the discouragements, the encouragements, and the crowning glories of all rightly-conducted Sunday-schools. This meeting was a success, and the large congregation separated with joy, and thanking God for the moral change in the lives of young and old.

The amount collected was £7 8s. 3d., being £2 1s. 3d. above last year.

C. T. HARRIS.

**BLAENAFON, PONTYPOOL CIRCUIT.**—The anniversary of this very commodious chapel was celebrated on Sunday, August 17th, 1862, when three sermons were preached, that in the morning by the superintendent of the circuit, and those in the afternoon and evening by the Rev. R. Key, of Norwich. A very gracious influence from heaven pervaded the assemblies, and in the evening's prayer-meeting two persons professed to obtain pardon. In connection with this anniversary two lectures were delivered in the above chapel, by Mr. Key, one on Monday evening, on "Infidelity tried at the bar of reason, and found wa ting;" John Harris, Esq. presiding. The other, on Tuesday evening, on "The immortality of the soul, established by reason and confirmed by Revelation." The entire proceeds amounted to the noble sum of £35.

On the following evening (Wednesday) Mr. Key delivered his lecture on the "Immortality of the Soul," in the Town Hall, Pontypool. The Rev. T. Thomas, D.D., president of Pontypool College presided. And on Thursday evening Mr. Key delivered a lecture on "Christianity and Infidelity contrasted," in the British School-room, Risca. The proceeds at each place were devoted to the respective chapel funds.

We are happy to add that within the last few months about one hundred persons have been converted and added to the societies in this circuit. To God be all the praise. THOMAS HOBSON.

**RANSOR CIRCUIT.**—Roccester was one of the first places visited by the founders of our Connexion, and the fruit of their labour remains to this day. Many precious souls have been gathered into the fold of Christ in this place who are gone to enjoy the bliss of a holier and happier clime. And many are now walking in the fear of the Lord and the comforts of true religion. One of the first chapels built in the Primitive Methodist Connexion was built at Roccester, in the year 1812; and our people worshipped in it for many years; and much good was done.

But unfortunately the chapel was not properly conveyed, and hence it was lost to the Connexion; and for several years we have been necessitated to hold our services in a private house. But about six months ago land was purchased. Plans and specifications were prepared, and sanction was obtained for building; and a beautiful little chapel has been erected at the west end of this rising village. The chapel is 27 feet by 21 feet, and 13 feet from the level of the floor to the wallplate. It has four substantial windows, with circular tops, a boarded floor, and elevated pews, and a singers' pew. The chapel is built of brick and covered with tiles. We have laid in gas, and palisaded the front. The whole cost will be about £260, including £38 10s. the price of the land. The chapel was opened for Divine worship August 17th, by Bro. G. Stansfield of Manchester, and on September 7th, 1862, by Bro. J. Moss, of West Bromwich. The collections at the opening amounted to £141 2s. 2½d. We are grateful to be able to say we have raised by private donations and public collections the noble sum of £31 1s. 7d., and we hope to continue our efforts till we have raised one-half of the whole cost. We hereby acknowledge our gratitude to all who have supported us; and we anticipate that this chapel will become the birthplace of numbers of precious souls.

W. ROOKE.

**MARKET DRAYTON.**—Believing that intelligence relative to Sabbath schools will be interesting, the following account of our school anniversary at Market Drayton is placed at your disposal. At 9 o'clock in the morning of Sunday, August 17th, the day appointed for celebrating the above anniversary, the teachers, scholars, and friends met in the chapel. We then formed ourselves into a procession, and walked through the principal streets of the town, singing at intervals with very good effect. In the afternoon of the day the Rev. W. E. Saunders, of Newcastle-under-Lyme, preached two very telling and suitable sermons in the chapel. Several of the children recited pieces, which were of an interesting and entertaining character. The congregations on the occasion were very large, the chapel was crowded to excess both afternoon and night, and there were many who could not get in. The collections for the day amounted to £6 8s, which is more than has been realized on any former occasion. We had a good share of Divine influence. On Monday, the 18th, the children were treated with their tea in the chapel. We have in connection with our Sabbath-school a Band of Hope, of which many of

our scholars are members, and those who are members are in the habit of paying into the hands of the treasurer their farthings, halfpence, and pennies; and these have, during the past year, amounted in all to £13 15s. 6½d. A proper account of what each child pays is kept by the secretary, and then at the year's end, and just before the anniversary of the school, they have their money returned to them, so that it proves useful to them in providing them with a few articles of wearing apparel against their anniversary. The 18th inst. being the day appointed for holding the annual meeting of this Band of Hope, the teachers, scholars, and friends met in the chapel at 2 o'clock, P.M. We then proceeded to the National School, where we were joined by the Rev. G. Chutt, vicar of the parish, and the children belonging to the National School Band of Hope. We afterward processioned the principal streets, returning to the National School. The children belonging to our school then proceeded in order to the chapel, where they partook of an excellent tea and cake provided for the occasion. At seven o'clock we commenced a Temperance Meeting in the National school-room, the Rev. G. Chutt took the chair, when two Lectures were delivered, the first by the writer, to show that Intemperance is a great social evil, and how to avoid it. The second, by the Rev. W. E. Saunders, who very efficiently showed that Intoxicating drinks are not nutritious, and that teetotalism is a natural and a moral duty. The attendance at the meeting was large beyond all expectation, and at the conclusion thirty persons signed the temperance pledge. On Monday night last we held our annual committee meeting of the school, and by the reports which were presented to that meeting it was shown that the school and the Band of Hope are in a very prosperous state. To our God be all the praise.

THOMAS BRAMALL.

**PRIOR'S MARSTON, LACKINGTON CIRCUIT.**—We have lately purchased a chapel of Mr. Gilbert, which has been occupied, by our society on rent for the last four years. It is a good substantial chapel built of brick and stone, covered with blue slates, properly pewed, with a small gallery. Altogether it will accommodate with seats 180 persons. The cost, including deeds, enrolment, &c., is a little over one hundred pounds. The re-opening services took place on Sunday, August 17th, 1862, when two sermons were preached by an old friend, the Rev. J. Mules, of Brigg. The weather was very unpropitious, as the rain descended copiously, but still the congregations

were as good as could be expected. On Monday, the 18th, 130 persons sat down to a well arranged tea, after which a public meeting was addressed by Messrs. E. Young, J. Bull, G. Roberson (Independent), T. Assup, and J. Mules; Mr. G. Russell was in the chair. AM the services were of an interesting character, and the collections good. Mrs. Spencer and other female friends brought the handsome sum of £3 4s. 7½d. received for needlework. Mr. Spencer, and other friends, with cards, collected £4 2s. 2d. About three years ago Mr. Cook, of this place, a member of society, died and left £50 towards a chapel. That sum, and what has been collected will place the society in easy circumstances, leaving only £40 debt upon the place. Mr. Spencer has introduced a harmonium, which we find to be a great addition. We beg to tender our thanks to all our kind friends.

G. WALLIS.

**LACKINGTON, DRIFFIELD CIRCUIT.**—Lackington is a pleasant village, situated about midway between Beverley and Driffeld. Primitive Methodist was introduced into it many years ago, and with God's blessing upon the labours of his servants many of the inhabitants were awakened and saved; a society was raised, but for want of a suitable place of worship the cause was materially retarded; and numerous unsuccessful efforts were made to obtain a suitable plot of ground on which to erect a chapel. The recently improved state of the society, congregation, and Sabbath school, demanding a larger and more commodious place of worship, we determined to make another effort, and application was made to the proprietor of the property in which we worshipped, who agreed to sell us a piece of land, 40 feet long by 18 wide, for the sum of £60. We considered the price very high, especially as the society and congregation belonged to the working classes. But we adopted Nehemiah's resolution, "The God of heaven, he will prosper us, therefore we his servants will arise and build." Having obtained the sanction of the quarterly meeting, &c., the land was purchased, and on Wednesday, August 20th, 1862, the foundation-stone was laid by our venerable and long-tried friend, Mr. P. Knaggs, of Wetwang; after which a very appropriate and telling address was delivered by the Rev. W. Mitchell, Independent minister. At 4 o'clock a tea meeting was held, and a public meeting followed. Brother Stather was called to the chair, and the meeting was addressed by Brothers W. Stabler, E. Tyos, T. Giles, W. Coulson, and W. Mitchell. The services were well attended, and told well on the public.

The proceeds amounted to £17 or £18. This is the fifth new chapel that has been erected in this station within the last few years, besides a new school room; other chapels have been considerably improved, and the debts lowered, &c. Preparations are now being made to erect a new chapel in another place, and establish a day school; and as our camp meetings for this season have been attended with unusual unction and power, and many precious souls have been brought to God, we are hoping the revival influence will descend upon every part of the circuit.

THOMAS GILES.

**MOTCOMBE.**—The services in connection with the opening of a new organ in the Primitive Methodist chapel, Motcombe, were held August 24th, 1862, when two powerful sermons were preached by the Rev. J. Mules, of Brigg, Lincolnshire. The chapel was crowded at these services, and many persons could not obtain even standing room. On the following day about 400 persons partook of an excellent tea, provided in a booth erected in front of Mr. W. Bartley's residence. After the tables were removed, a public religious service was held, the writer presiding. The Revs. J. Mules, J. Hill, and G. Cripps, addressed the meeting, much to the delight and profit of the hearers. Upwards of £32 were realized at the services.

T. POWELL.

**MORECAMBE BAY.**—Services in connection with the laying of the foundation stone of a Primitive Methodist chapel, Morecambe Bay, in the Lancaster Mission, were held on Monday, August 25th, 1862. At half-past three, p.m., the services began by the singing of a hymn, which was given out by the Rev. T. Bennett; after which the Rev. J. Graham, of Preston, engaged in prayer; another verse having been sung, the stone was laid by E. Dawson, Esq., of Aldcliffe Hall, who then delivered a most appropriate and impressive address, in which he referred to the usefulness of our body. After a few remarks by the writer a collection was made, and then Mr. Graham delivered a very appropriate speech. Prayer was then offered by the Rev. T. Lord, (Independent) which brought the services to a close. We then adjourned to the Independent wooden chapel, (kindly lent) where tea was provided; and while the tables were being removed, we went to the front of the beach, sung several hymns, delivered several addresses, and processioned back to the chapel, where a public meeting was held. The chair was occupied by Mr. Gaukrodger, of Burnley, and addresses were delivered by the

Revs. J. Graham, T. Bennett, T. Lord, and Messrs. W. Dodd and W. Jackson. The collections amounted to £8 1s. 9d. The proceeds of the tea are not yet ascertained. In conclusion we beg to state that this is the third connexional chapel erected on this station since the beginning of 1861. The cost of the present one will be about £500, which we feel to be a great undertaking, considering the times, our slender means, &c. It will nevertheless be a great boon to our numerous friends, who during the summer months, visit this rapidly improving sea-bathing place, and we sincerely trust they will assist in the undertaking.

T. BENNETT.

**STOKENCHURCH, CHINXOR CIRCUIT.**—The friends in connection with our society at this place, have long felt the need of a more suitable and commodious place in which to worship the Divine Being. But for want of an eligible site on which to build they have been prevented from erecting a house to the honour of our glorious Redeemer's name. This difficulty has, we are happy to say, in the order of Divine Providence, been recently removed. Mrs. Mary Burgess, an aged widow of the neighbourhood, has kindly granted a site to the trustees and Connexion, [and on this plot we have now begun to build a chapel.

The ceremony of laying the foundation stone was performed on Tuesday, September 2nd, 1862. The day was fine, and a deeply-interested audience assembled on the spot. The service was commenced about three o'clock p.m., by singing an appropriate hymn, after which prayer was offered by Mr. J. Darvell (Baptist) of Wycombe, T. Wheeler, Esq., of the Established Church, then read a Psalm of devotion. After this he proceeded to lay the stone in the name of the adorable Trinity. In the back part of the stone a bottle was deposited by the Rev. E. Hancock, containing a record of the ceremony, the names of the trustees and others, a circuit plan, part of a local paper, called the "Free Press," and one piece of coin bearing the superscription of our beloved Queen. T. Wheeler, Esq. laid one sovereign on the stone, and Mrs. King another. Suitable addresses followed, by T. Wheeler, Mr. J. Darvell, and the Rev. J. Toulson. A collection was made. An interesting public tea meeting was held in the old rented chapel at half-past four o'clock. A good sermon was preached at six o'clock, by the Rev. J. Toulson, in the Independent chapel, kindly granted for the occasion. The total sum raised at the services was £8 2s.

E. HANCOCK.

**BROTHERTON, PONTEFRACCT CIRCUIT.**—On the 7th and 14th of September, 1862, we opened our new chapel at this place. W. Briggs, Esq., of Leeds, and H. J. McCulloch, Esq., of York, preached on the former date, and the Rev. H. Simon (Independent), J. Tate, Esq., and the Rev. E. Jones, Wesleyan, on the latter. On the fifteenth about two hundred and fifty persons partook of an excellent tea in the chapel, and in the evening we held a public meeting at which Capt. Arnold presided, and addresses were delivered by Messrs. J. Mosby, T. Atha, T. Thornton, and the circuit ministers.

The plans and specifications of the chapel were presented to the trustees, by Mr. J. Night, architect, of London, and competent judges regard the chapel as a neat, convenient, and substantial building. It is well lighted and ventilated, is calculated to seat one hundred and sixty, and will cost (including a cottage which we were obliged to take in the purchase) £250. From all sources we have realized £90; and as the cottage is let at £3 per annum, and every seat in the pews is taken, the premises are placed in easy circumstances.

W. BENNETT.

**BILSTON.**—Bilston Sabbath school annual sermons were preached on Lord's day, September 7th, 1862, by Mr. T. Bate-man, of Chorley, and the Rev. R. Jukes, of West Bromwich. The congregations were good, especially in the evening, and the collections amounted to £21, being considerably more than those of last year.

S. MORRIS.

**SANDWICH, RAMSGATE STATION.**—The town of Sandwich contains a population of nearly 3,000 inhabitants. In the summer of 1860 the Primitive Methodist missionaries visited this place, and proclaimed the Gospel of salvation in the open air; subsequently they succeeded in obtaining a room; and a society was formed which has gradually increased up to the present time. In November last we secured a piece of freehold land in an eligible situation, on which to erect a chapel. The ceremony of laying the corner-stone of the building took place on Tuesday, September 9th; the Rev. W. E. Nobbs commenced the services at 3 o'clock, by singing and prayer, after which a sermon was delivered by the Rev. D. Kendall, of Canterbury. Mr. G. Peat then proceeded to lay the stone, giving a short address expressive of his sympathy with the infant cause of Primitive Methodism in this town, and his willingness to render all the assistance in his power; and as a token of his sympathy and regard, he generously placed five sovereigns upon the stone. When the services accompanying the laying of

the stone had been completed, a number of friends assembled in a large room, kindly lent by Mr. Baker for the occasion, where tea was provided, to which about 100 sat down; after which a public meeting was held, presided over by Mr. W. R. Harris, and addressed by Revs. R. Ayers, D. Day, D. Kendall, and J. H. Dash. Nearly £20 were realized.

J. DASH.

**LEIGHTON BUZZARD.**—On Sabbath September 14th, 1862, sermons on behalf of our chapel at this place were preached by the Rev. G. Warner, of Oxford. The weather was very unfavourable during the day, which we think made very much against our congregations and collections, but the services were attended with power. On the day following we held a tea meeting in our school rooms. After tea a public meeting was held in the chapel, presided over by our worthy brother, Mr. John Wilson. The Rev. G. Warner gave us a lengthy and warm-hearted address, which we trust will be followed with lasting good. By this anniversary we have realized about £18, including profits of tea, public collections, and the amounts raised on the golden system: amongst those who have collected and given various sums on that system may be mentioned:—J. Wilson, £2; W. Watkins, £1 5s.; J. Biggs, £1 12s. 6d.; Mrs. Birks and Miss Clegg, £3 1s. 5d. We purpose soon to make another effort to reduce our chapel debt at this place.

W. BIRKS.

**OUTWOODS, BURTON-ON-TRENT CIRCUIT.**—Our friends at this place had for upwards of twenty-four years worshipped in a small house, but many persons objecting to going there it was decided to build a chapel. About the month of August, 1861, plans and specifications were prepared by Messrs. T. Lowe and Son, of Burton-on-Trent, and the foundation stone was laid by Mr. F. Dalton. On Sundays, September 15th and 22nd, the same year, the opening services were held, and sermons preached by the Rev. R. Kenney, Rev. — Massey, (Baptists,) and the Rev. J. Wilkinson. Since the chapel was opened, the services have been well attended, and the cause has prospered. On Sunday, August 31st, 1862, the first anniversary services were held, when Mr. James Sherlock, of Derby, preached in the afternoon and evening to large and attentive congregations. The sum of £2 12s. was collected in aid of the Trust Fund.

F. RICHARDSON.

**NEW BASFORD, NOTTINGHAM SECOND CIRCUIT.**—The anniversary of our chapel in this village was celebrated on Lord's day, Sep. 21st., 1862, when two instructive and impressive sermons were preached by

our esteemed minister, the Rev. J. Woodcock. The congregations were tolerably good and a gracious influence pervaded each service. The collections amounted to nearly £3, which is a large sum for so small a place. We have paid £25 off the chapel debt during the year. We tender our thanks to all the kind friends who have in any way assisted us. It affords me pleasure to state that God is pouring out His Spirit amongst our people. Our society is in a united, working, prosperous condition. The Lord of Hosts is with us, our way is opening before us and our congregations are gradually increasing.

W. BACON.

**ST. GEORGE'S, WRECKWARDINE WOOD CIRCUIT.**—We celebrated our second anniversary at St. George's, on Sunday, Sept. 28th, 1862. J. Wood, Esq., of Nantwich, preached two able discourses on the occasion. Mr. S. Cadman preached well in the afternoon. The collections for the day, with the donations that have been raised during the year, amount to the sum of £11 17s. 7d., for which we feel very grateful.

J. BOOTH.

**RYNOPS COLLIERY.—SUNDERLAND CIRCUIT.**—On Saturday last the friends of Primitive Methodism met on a spot adjoining the new schools, for the purpose of laying the foundation stone of a new Primitive Methodist chapel, the site of which has been liberally given by the owners of the colliery. After devotional

exercises, conducted by the Rev. R. Fenwick and W. Alderson, Mr. Gibson, the colliery engineer, presented Wm. Hopper, Esq., of Sunderland, with the silver trowel, purchased for him by the society, with which he proceeded to lay the stone. Suitable addresses were given by Messrs. Fenwick, Hopper, and T. Gibson, of Sunderland, all bearing testimony to the liberality and kindness of the colliery owners in this undertaking, who had not only given the site, but had promised the stone, lime, water, &c., and also led them to the ground. They had often been helped with equal liberality by the same company at other collieries, and they hoped the workmen would ever feel deeply grateful. A collection was taken on the ground, which, with ten pounds given by W. Hopper, Esq., amounted to about £11. The company adjourned to the boys' school and partook of tea. In the evening a public meeting was held, presided over by Mr. Hopper, when addresses were given by the ministers of the circuit, and other friends. The chapel is to be large and commodious, with a vestry, and will cost upwards of £300. Towards this sum several handsome donations have come in, and the committee are determined to make every effort to have the chapel free from debt as soon as possible. —*Sunderland Times*.—[We are sorry the date of the above service is not given, but we suppose it was sometime in the month of September last. Ed.]

## COLONIAL DEPARTMENT.

**LAUNCESTON, TASMANIA.**—Primitive Methodism was introduced into this town and colony by immigrants from the old country. For a considerable time those persons worshipped with other congregations, but having been brought to a knowledge of salvation through the instrumentality of this Connexion, they could not endure the thought of being finally separated from it. The result was the formation of a class, in September, 1859, of which Mr. T. Woolnough became the leader. The society from its commencement rented from the Rev. C. Price the building, known as "the Wyeklife Chapel," for which they had to pay for a considerable time twenty-five shillings per week. The wretched situation of this building, its want of ventilation, and its inconvenience, were long felt, and had an unfavourable influence on the infant cause. After the arrival of Mr. J. Langham as the minister of the station, the society resolved to build a place of its own, which could be regarded as its future home. A bazaar and tea meeting were held in December, 1860, and subscriptions received and promised

toward the object. A plot of ground, in Frederick Street was purchased in June, 1861, but nothing further was done, until after the writer arrived in the station. In March, 1862, public services were held, and sufficient money was soon obtained for paying the remaining debt on the ground. Plans were prepared and adopted. A tender for the erection was accepted, May 1st, and the foundation-stone laid by Alderman Nerwood, on the 13th of the same month. On Lord's day, August 16th, the chapel was opened for Divine worship, when the Revs. J. Foggon, R. K. Ewing, and the writer preached the Word of Life to overflowing congregations. On the following day we had a public tea, after which addresses were delivered by the Revs. H. B. Giles, J. Lindsay, W. Law, C. Price, J. Foggon, and J. Sharpe. The services were continued on Sabbath, August 17th, when the Revs. B. Drake, W. Lane, and J. Lindsay preached interesting and appropriate sermons. The income from the various amusements connected with the opening is £26 10s.; this we consider good under the circum-

stances, for only the week before the opening, we held a bazaar, which produced clear of all expenses the sum of £131 9s. 10<sup>1</sup>/<sub>2</sub>d. In the estimation of many persons the society has achieved a great success. To Him from whom all blessings flow be all the glory.

The style of the building is Italian. Its dimensions are 40 feet by 32, and 26 to the collar beams. The appearance and fittings are excellent, and the place is generally admired.

The following is a brief summary of the financial position of the trust estate. Paid for ground, including two Old Weather Board cottages, making road by the side of the same, together with interest on bill, £369 18s. 6d. Contract for building, plastering, gas fittings, extra seats, filling up yard, &c., &c., £714 10s. 9<sup>1</sup>/<sub>4</sub>d. Total outlay £1084 19s. 3d. Towards this there was raised previous to the removal of Mr. J. Langham, by bazaar, tea meeting, &c., £240 12s. 10d. Since March last £324 11s. 6<sup>1</sup>/<sub>2</sub>d. for rent of cottages, £17 12s. Total income £582 16s. 4<sup>1</sup>/<sub>2</sub>d.

We have not included the expense of the bazaar, as some few goods were sold on commission; we have given only the clear profits. There is still some work to be done, and the architect's fee to be paid, but towards these we have several amounts still to come in. It is the intention of the trustees to leave £500 on the premises for the present, the interest of which will not exceed the rent of the former place. We may also mention, that the money is borrowed from several of our own members on notes of hand, so that the expense and inconvenience of a mortgage have been avoided. This is a very pleasing feature in the case, and we think it worthy of imitation.

For a people so few and feeble as we are, we regard what has been accomplished as a great work. In fact many are taken by surprise, and ask, "How has this been done?" Diligent, earnest, united effort has done it, and by the Divine blessing we hope we shall yet do greater things than these. Where all have done so much, and so well, it is unnecessary to particularize; we will only say that to the Christian public we are much indebted for sympathy and assistance, to our own members and congregation we are more deeply indebted for their great liberality and untiring zeal; but to God we are most of all indebted for opening our way, and giving the people a mind to work. We pray that within the walls of this building a numerous and powerful church, composed of living souls, may be raised up, and that it may become "The House of God and the gate of heaven" to many a weary wanderer.

JOHN SHARPE.

ADELAIDE SOUTH AUSTRALIA.—Extracts from the Journal of J. Read.

Dec. 31st, 1861. Attended a watch-night service at Brompton with the Wesleyans. It was a solemn and profitable time. 1861, farewell! Burdens, troubles, cares, hopes, griefs, and yearnings, farewell! Farewell to my Christian brethren who have heard the trumpet, and obeyed the summons before me and have gone forward!—Welcome! Welcome! 1862.

Who can tell what materials for future history 1862 may furnish? Who can point out the heart destined to ache with disappointment or to be elevated by hope? What writer's pen will drop, what warrior's sword be sheathed, what monarch's crown fall during 1862? Ah, these things float in darkness, or are like some hieroglyphic of which we have not the key. If I be spared, may 1862 be a year of greater usefulness and devotedness than 1861. Amen.

Jan. 5th. Preached special sermons for our chapel at North Adelaide; subjects—morning "The conqueror conquered," afternoon "Echoes of the departed year," evening "The crystal river." The evening service was one of great power. May my heart be cheered by my soon seeing souls brought to God.

6th. Tea meeting at North Adelaide. There was a good attendance. A heavenly influence pervaded the public meeting. We raised by these services about £23. Praise the Lord!

19th. Preached at Norwood School Anniversary, South Adelaide Circuit. May heaven's blessing rest upon the children.

26th. I felt the presence of my Master while administering the Sacrament at Pine Forest this evening. At this place our first connexional chapel in the colony was erected.

29th. Gave a lecture at North Adelaide on the "Utility of preaching the gospel in the open air."

31st. Preached in the open air at North Adelaide. The people, to whom it seemed a new thing to see a preacher with open book preaching beneath heaven's wide canopy—listened attentively while we spoke of the saying that smiled in the Star of Bethlehem and was proved by the sweet drops of Gethsemane and the blood of Calvary—"Christ Jesus came into the world to save sinners."

Feb. 2nd. Preached three times at Queenstown, Beverley and North Adelaide: I felt the blood of sprinkling in the evening while speaking upon the three crosses and the three dying ones of Calvary.

3rd. Attended South Adelaide school tea meeting. It was interesting and profitable.

5th. Preached in the open air at North Adelaide on the cry from the cross, "Is it nothing to you all ye that pass by?" and afterwards in the chapel on "Jesus in the midst." Lord, bless thy word!

10th. Preached in the open air at Walkerville to a good congregation. This place was missioned by our people about ten years ago, but no society was formed. There has been no preaching there for several years except by the Wesleyans and the Church people. O that our way may be opened!

11th. Preached in the open air at Alberton at 7, and in the chapel at Queenstown at 8 o'clock. May the seed soon be blessed. Amen.

16th. Preached the anniversary sermon of Burton Chapel, Salisbury Circuit. There being only £8 debt on the chapel it was swept off and the Treasurer found himself with money in hand.

23rd. Preached school sermons at N. Adelaide to good congregations who manifested their sympathy for this blessed institution by contributing liberally to the school funds.

March 2nd. Preached school sermons at Payneham, South Adelaide circuit, to overflowing congregations. Had a blessed time in the evening, speaking on "They that sow in tears shall reap in joy."

10th. Attended the opening of a New Lutheran Evangelical Church. Several German ministers spoke in German, a Congregational minister and myself addressed the people in English. It was a good meeting. Their lively singing and warm hearted prayers made me think of "home," and the solitary monk who by Divine help shook the moral world.

16th. Preached chapel sermons at Salisbury. The prayer meeting in the evening was a good one in heavenly influence, but I want to see souls—precious, blood-bought souls converted to God. The Salisbury friends have done well in chapel matters; during the past year by special efforts they have raised above £200.

24th. Gave a lecture at Pine Forest on "Bunyan, the immortal dreamer." Profits nearly £8. This was more than we expected from so small a place.

30th. This evening at North Adelaide, while preaching from the solemn words "Woe be unto him that striveth with his Maker!" I felt an unction from the Holy One resting upon me. I have been at meetings in the colony where more have been converted, but none have surpassed this in influence and mighty power. Believers were quickened, backsliders wept, and sinners cried for mercy. It was a melting, moving, reviving time. O for more such showers of grace!

April 3rd. There were more at the week night service this evening at North Adelaide than I have seen before since I have been on the circuit. I had a good time in preaching from "Hinder me not!" I believe the Lord is at work upon the hearts of the people. Ride on, Jesus, still ride on!

6th. Preached the opening sermon of a new Baptist chapel at North Adelaide this morning; and afternoon and evening the school sermons at Queenstown. Many were unable to obtain standing room. Tears were shed while we spoke of "the Great Shepherd gathering the lambs," and "sorrowing sowers but successful reapers." May some of the little ones soon be brought to Jesus. Amen.

13th. Preached morning and evening at North Adelaide and an anniversary sermon at Norwood, South Adelaide, in the afternoon.

20th. This evening preached a school sermon in the Bible Christian Chapel, South Adelaide. Union! blessed union! with it the church could convert the world.

23rd. Buried a man to-day, who two days ago seemed to be in the enjoyment of good health. May I hear the echo of the warning, "Be ye also ready!" Met with some natives on my return home. Self-gratification is their chief characteristic—eating and sleeping. They talked about "white money" and "tuck out" meaning they wanted some money to buy food. On spiritual things, O how dark! What can raise them? The gospel! Yes! thank God, it can. O brethren, if you have the means, send us praying, faithful men—and send them speedily,—for sinners are dying every day,—that the thousands here in darkness may be pointed to the "Lamb of God that taketh away the sin of the world."\* J. READ.

THE fourth anniversary of the Primitive Methodist Chapel, Queenstown, North Adelaide Circuit, was celebrated on Sunday and Monday, the 15th and 16th, June 1862. On the Sunday three sermons were preached, those in the morning and evening by the Rev. J. Read, and that in the afternoon by the Rev. T. Smillie, of the Free Scotch Church. The congregations were numerous. On Monday a public tea meeting was held, when a goodly number sat down to enjoy a social meal together. The meeting commenced by singing and prayer, after which Mr. G. Hills was voted to the chair. In a few appropriate remarks he introduced the Rev. J. Read, who, according to announcement,

\* [We hope to bring our Intelligence in this department up to more reasonable dates in another month or two. Editor.]



delivered a lecture on "John Bunyan, the immortal dreamer." The rev. gentleman treated the subject in a masterly manner. Mr. R. Keal was called upon to read the report, showing the financial position of the chapel up to the present date. According to the report the debt remaining on the chapel is £120 2s. 6d. £100 of the first amount are owing to the Hon. G. F. Angus, that gentleman having lent the trustees £200 for four years without interest, to be repaid in eight instalments of £25 each half year—for which kindness the trustees desire to return the hon. gentleman their warmest thanks, as it has placed them in a position to get the chapel out of debt in a short time. Total amount realized by collections, seat rents, &c, £21 12s., leaving a deficiency of £3 8s. of the £25 due in a few days. Votes of thanks to the Chairman, and to the ladies for providing the tea having been carried, the Doxology was sung, and prayer being offered by the Rev. J. Read, brought to a close these interesting services.

CASTLEMAINE, VICTORIA.—In celebration of our chapel anniversary, at Green-Gully, on Lord's-day, July 13th, 1862, sermons were preached by the writer and Samuel Kelsall, Esq. The congregations were good, and we hope good was done. On the following Tuesday the annual tea meeting took place. The tables were richly and gratuitously laden by the members of the church, and, considering the unfavourable state of the weather—and that the inhabitants are thinly and widely scattered, some of them having to come three or four miles, the number who attended was very respectable. The public meeting was presided over by Mr. J. Williamson, and addressed by Messrs. Fbbetson, House, the writer, and Rev. G. T. Hall. The proceeds of the anniversary were a little over £7. There is no debt on the chapel, and it was thought by several of the friends that the time had come to make an effort towards erecting a more substantial and commodious one. Others were afraid, and pleaded that the old chapel might still do. But a gentleman in the meeting made a proposition which decided the matter, viz., that if nine persons would get or engage to give five pounds each, he would give five pounds. The proposition was warmly responded to, and the result is that, about £80 are guaranteed. You may, therefore, (D.V.) ere long expect to hear something more about the matter. May the Lord establish and bless the work of our hands.

GEORGE GREY.

P.S. Several souls have of late been converted in this circuit. Glory be to God!

G. G.

CASTLEMAINE, VICTORIA.—On Lord's day, July 13th, 1862, we opened for Divine worship a very neat and substantial church at Daylesford. Useful and impressive sermons were preached to attentive congregations, by the Rev. G. T. Hall, of Bendigo, and the Rev. S. Knight, (Wesleyan) Daylesford.

On the following day the ladies of the church gratuitously provided a first-class tea, to which, notwithstanding that the rain was fast descending, and the streets were about twelve inches deep in mud, a goodly number sat down. After the tables had been cleared, the public meeting commenced. Devotional exercises over, Captain Trewarther was called to the chair, and made a very appropriate speech, and then called upon the writer, the Rev. G. T. Hall, and the Rev. S. Knight, to successively address the meeting. The presence of our God was graciously manifested: we really felt it good to be there.

The church has a very chaste appearance. The cost, including fencing, &c., is about £155. The following sums have been realized: subscriptions, £43, opening services £37, total, £80. We have borrowed £70, at 8 per cent. per annum.

May God glorify this house of his glory. Amen.

GEORGE GREY.

WOLLONGONG AND FOX GROUND MISSION, NEW SOUTH WALES.—The Primitive Methodists at Mount Keira opened their new chapel for Divine worship on the 7th of August, 1862, when three sermons were preached: in the morning by the Rev. G. Charter, Congregational minister, Wollongong; and in the afternoon and evening, by the Rev. J. Langford, of Newtown. The congregations were large, and a gracious influence pervaded the meetings. On Monday a soiree was held to assist in paying for the building: a large, concourse of people was present on the occasion. After the tables were removed a public meeting was convened, the Mayor of Wollongong presided, and appropriate addresses were delivered by the Revs. J. Somerville (Wesleyan), G. Charter, and J. Langford. Including subscriptions, Sunday collections, and proceeds of the soiree, about £105 were raised in favour of the chapel fund, and it is expected that in about three months the building will be all but, if not completely, out of debt. The progress of the cause on this mission is exceedingly retarded for want of a resident minister, but the officials and members cling together and struggle for the advancement of the cause in a most praiseworthy manner. If ever any people merited the attention and assistance of the General Missionary Committee so do the members and friends on the Wollongong and Fox

Ground mission; and it is sincerely hoped that the General Missionary Committee will soon be able to send a married missionary to this place.

J. LANGFORD.

MARRICKVILLE, NEW SOUTH WALES.—The second anniversary of the Primitive Methodist Chapel, Marrickville, was celebrated on the 7th and 8th of September, 1862. On the Sabbath three sermons were preached, in the morning and evening by the Rev. N. Pidgeon, and in the afternoon by Mr. Gibson. On Monday evening a public tea meeting was held in the chapel, when a large number of people assembled to enjoy the rich repast gratuitously provided by the members of the church. After tea the public meeting was presided over by the Rev. J. Lang-

ford, and addressed by the Revs. T. C. Mell and N. Pidgeon. The whole of the services were of a very interesting kind, and there is not any room to doubt but that good and lasting impressions were made by the sermons and speeches. The collections on Sunday and Monday, including the proceeds of the tea, amounted to £15, which sum will enable the trustees to reduce the debt to about £33. During the past year they have expended a considerable amount in improvements. Our congregations are generally good, occasionally the chapel is made the birthplace of deathless spirits. O for an outpouring of the Holy Spirit, that speedily all may enjoy the love of God shed abroad in their hearts by the Holy Ghost given unto them!

JAMES LANGFORD.

## LITERARY NOTICES.

*The Duty: an argument on the Existence, Attributes, and Personal Distinctions of the Godhead.* By WILLIAM COOKE, D.D. Second edition of "Theiotes," revised and enlarged. London: Hamilton, Adams, and Co., Paternoster row, and H. Webber, 21, Warwick lane. 1862.

WHEN "Theiotes" first appeared, its perusal afforded us no ordinary interest and pleasure: and now that it has exchanged its Greek for an English name, and has come forth in a second and revised edition, we are happy to offer its esteemed author our congratulations on its success. Few works in our tongue are so worthy of a thoughtful and repeated reading and study as this admirable volume. In these days of superficial scepticism, when secularism and its affiliated associations of nondescript misbelievers, are "playing such pranks before high heaven as might make the angels weep," and when even dignitaries of the State Church of this so-called Christian country are exhausting their mispent energies to overthrow the citadel of Christian truth, and leave us helpless orphans in a fatherless world, it is truly encouraging to find that works of the class to which this volume belongs are after all in good request; and that neither the fermenting trash with which the press of the nation is teeming, the drain upon the finances of the people at large, nor the ribald infidelity that is employing its sappers and miners incessantly at the base of Biblical and Theological truth, has been allowed to produce a stagnation in the demand for such works as this. The cloud has still its silver lining, and the desert its oases. We will, there-

fore, "be of good courage, and hope to the end."

If the present work had not been more than once noticed in this Magazine before, and if valuable extracts from it had not been given in our pages, we should have felt ourselves, in duty bound, to give a more lengthy notice of it than at present comports with our limits. Under existing circumstances, all we can do is to repeat the favourable testimony to the ability, candour, piety, learning, and usefulness of the volume, which our predecessors have given (which we most cordially do), and to urge all our readers who have not yet secured a copy of it to lose no time in procuring one.

*A Prince in Israel; or, Sketches of the Life of John Ridgway, Esq.* By the Rev. J. STACHT, author of "The Christian Sacraments," "The Church and the Age," &c. London: Hamilton, Adams, and Co., Paternoster Row. 1862.

MR. RIDGWAY was for many years well known and generally revered in the Staffordshire potteries, and among men of business and all classes of philanthropists he won golden opinions. But unless we mistake, he most excelled as a member and office-bearer in the Christian Church. He may have been a master in trade, and a leader in the walks of philanthropy, but he was a "PRINCE IN ISRAEL." Let none of our contemporaries stumble at this title. Surely the Methodist New Connexion is one of the tribes of Israel, and as assuredly John Ridgway was one of its princes. Every section of the church has its leading spirits and perhaps, all things

considered, there are few such spirits more worthy of their position than was the honoured subject of this memoir. He possessed great native capacity, was early brought to the Saviour, consecrated to His service a long life, and no wonder if he lived to wield an extensive influence. There is no question that some men are born to rule, and when they have wisdom enough to rule wisely, let none envy their position. Mr. Ridgway was by no means a strait-laced sectarian; his heart was too warm, and his judgment too enlightened for that. Many of the churches of Staffordshire, in particular, can bear testimony to the orthodoxy of his spirit, and the liberality of his contributions. We once met him at a Primitive Methodist public meeting, over which he presided with his wonted urbanity and heartiness. It really does as good to feel that members of different portions of Christ's militant church are now on terms of amity and brotherhood, such as will hereafter develop into the oneness and harmony of the triumphant church before the throne. If we had more of the genial spirit of John Ridgway, earth would still more resemble heaven.

Notwithstanding the many "Lives" with which this writing and reading age abounds, there are few deserving of higher rank than this. Besides the claims of the subject of it, the superior talents of the author render it worthy of "double honour." Few men are fitter for the somewhat difficult and delicate task of a biographer, than the able author of this excellent book. Keen discernment, philosophical accuracy, elegant diction, lofty aims, and pervading piety distinguish the work. Many collateral subjects and contemporaneous men and events obtain a share of the writer's attention; but nothing really irrelevant, nothing requiring to be dragooned into position, just to show the writer's capability, or to fill up his volume,—nothing that we wish had been omitted, have we met with here. If, then, our readers will listen to us, we counsel them to take the first opportunity of obtaining, and of reading, marking, learning, and inwardly digesting the valuable work which is now before us.

*An Exposition of the Prophecy of Hosea.*

By the Rev. JEREMIAH BURROUGHS, rector of Tivetshall, Norfolk, 1643. Completed by the Rev. Thomas Hall, B.D., rector of King's Norton, and the Right Rev. Edward Reynolds, D.D., Bishop of Norwich. Revised and corrected by the late Rev. James Sherman, minister of Surrey Chapel. Edinburgh: James Nichol. London: J. Nisbet and Co. 1863.

Now we have another volume of the Nichol series of commentaries to which we called attention last month. This is a composite, being the production of three several authors. The greater portion of the work, however, is by Burroughs, and only five verses were expounded by Mr. Hall, and one chapter by Bishop Reynolds. The late James Sherman revised the whole work, and he very generously handed the stereotype plates of the work to Mr. Nichol for its re-publication. Excepting a few Calvinistic crotchets, and some antiquated and rather verbose passages, the work is well worthy of extensive patronage. Rich and beautiful thoughts often are to be found here, like the diamond in the midst of somewhat repulsive encrustations. In one of the prefaces we are told that the work had, like its devoted author (Burroughs), many narrow escapes!—

"Now among other arguments (good reader) to commend this excellent piece, this is one, That it has been brought to thy hand through several elements, having been in danger, part of it to be rotted in the earth where it was buried; part of it to be consumed in the fire wherewith much of the town where it was, flamed; part of it to be lost in by-holes where it was hidden in the midst of enemies." The reference to fire respects the town of Colchester, which was besieged and much of it burnt, while the original of a portion of the work was in the care of a friend residing there. We have great pleasure in recommending this valuable work to preachers and other students of prophetic scripture.

*The Works of Thomas Goodwin, D.D.*, some time president of Magdalen College, Oxford. With General Preface by John C. Miller, D.D., Lincoln College; honorary canon of Worcester; rector of St. Martin's, Birmingham. And Memoir by Robert Halley, D.D., principal of the Independent New College, London. Vol. IV. containing: Christ Set Forth—The Heart of Christ in Heaven Towards Sinners on Earth—Aggravation of Sin—Encouragements to Faith—The Glory of the Gospel—A Discourse of the Glory of the Gospel—The Knowledge of God the Father and His Son Jesus Christ. Edinburgh: J. Nichol. London: J. Nisbet and Co.; Dublin: Robertson. 1862.

This volume of Mr. Nichol's series of the Puritan Divines well sustains the character won for the series by the foregoing ones. It contains some of the best pieces of the celebrated Goodwin; "Christ set forth," and "the Heart of Christ in Heaven Towards Sinners on Earth," being

peculiarly valuable. The defects of Goodwin, in the estimation of Methodists, especially those of this generation, are his prolixity and his Calvinism. But allowing for these things, his works may be read to advantage by most persons. They are a treasury of puritan divinity. We trust the sale of the series will justify the experiment of the generous-spirited publisher.

Second Edition. *An Old Methodist*; or, Memoirs of Mrs. Jane Swallow, with Extracts from her Diary and Correspondence. By her Son, THOMAS SWALLOW, Primitive Methodist Minister. "She was a mother in Israel." The entire profits to be given to the Benevolent Fund. London: Richard Davies, Sutton Street, Commercial Road, E. Liverpool: G. Michelson, 42, Berry Street; and all Booksellers. 1862.

MRS. SWALLOW deserves to take rank with such devoted women as Mrs. Fletcher, Mrs. Rogers, Mrs. Judson, and others, as a woman of unwonted piety and unquestioned superiority of character. Her life, by her attached son, is alike creditable to subject and biographer. None can rise from a candid perusal of this book without being the better for the exercise. How desirable that mothers generally should imbibe the spirit of this excellent mother in Israel. She was a genuine old Methodist, and what is better, a very eminent Christian. Her son has becomingly enshrined the virtues of his sainted mother in this pithy volume, and while we thank him for his production, and for his generous offer of the profits of its sale to our Benevolent Fund, we commend his labour of love to all our female friends, and to all others who are willing to help our widows, orphans, and worn-out preachers, at the same time that they are promoting their own spiritual instruction and edification. We are glad to see the work has so soon reached a second edition, and hope shortly to find it has reached a third and a fourth. We should not omit to mention that the present edition is embellished with a beautiful portrait of the sainted woman.

*Salem's Harp*; being Hymns and Poems on miscellaneous subjects. By PARKINSON MILSON, minister of the Gospel. London: R. Davies; Leeds: J. Parrott, Briggate. May be had of Primitive Methodist Ministers. 1863.

HERE is a new volume of poetry by a Primitive Methodist minister. A devoted and successful Itinerant preacher, who has courted the muses in occasional moments of leisure and relaxation, but has also been honoured by them at times when most men are too much absorbed in the

prosaic nature of their work (as in travelling home from a country appointment in a winter's night), to hold converse with such fickle and fanciful visitors. We are happy to say we find the ring of the genuine coin in these pieces. Mr. Milson is more than a mere poetaster; he is a true poet. We have always thought that true piety is favourable to true poetry, and unless we much misjudge, our author supports our theory.

In this little book, the best edition of which sells at a shilling, there is considerable compass of theme; we meet now with a piece on the moon, and anon with a piece on the sea; now with lines on the New Jerusalem, and anon with lines on hell. A poetical memorial of the venerable W. Clowes, and verses on the Rev. J. Wesley's preaching on the tomb of his father, lines on the fires of Smithfield, and others on the ruins of Louth Park Abbey, some verses on the Christian warrior, and others addressed to our widowed Queen, are also contained in the volume. Prose, likewise, of no slight interest, accompanies the poetry. An able article on Smithfield, and another on Epworth and Wesley, for example.

On the whole, we deem this a very respectable little work, and shall rejoice in its rapid and extensive circulation.

*The Temperance Congress of 1862.* London: Published for the National Temperance League, by W. Tweedie, 337, Strand. Half-a-crown.

AMONG the interesting and important events of the by-gone year, there will hold high rank in the estimation and memory of many an Englishman, for many long years to come, besides the great International Exhibition, several other great gatherings, to which the Exhibition lent attraction and stimulus. And among such gatherings, the Sunday School Convention and the two Temperance Congresses may claim a leading position. Here we have a report of one of those Congresses, and a very respectable report it is. It extends to upwards of 200 pages, octavo, chiefly in bourgeois and breviter type, and therefore it contains no very limited amount of matter. It embodies the ripe thought of many of the leading temperance philanthropists—ministers, medical men, men of science, and others; and presents the temperance question as in a kaleidoscope, affording a lucid view of the multifarious aspects of this great physiological, medical, economical, social, moral, political, and patriotic movement. Papers were read at the Congress by a number of gentlemen and ladies whose names are a tower of strength, and whose views on the subjects

discussed most candid persons will treat with respect; and those papers are given *in extenso* in these pages.

The report, therefore, is no commonplace affair; and to all who wish to see the noble temperance enterprise fairly represented, and thoroughly expounded, it will be a valuable boon. Both friends and enemies would do well to examine it; and we advise all who wish to refresh their memory, or to read up, on the subject, to give this work a place in their libraries. It will be found, of course, that the merits of the different papers are unequal; but while all are good, it would be invidious to particularize. We have no hesitation in giving the report our hearty commendation.

*Lectures to the People*, delivered in Sheffield during the winter of 1857-58, by the Rev. HENRY BATCHELOR, now of Elgin-place, Glasgow. Second edition. London: Ward and Co., Paternoster Row.

THESE lectures were delivered by an able Congregational minister, on Sabbath afternoons, in the important town of Sheffield, after much the same fashion, and, of course, with much the same objects, as the lectures to working men which, within the last few years, have attained considerable notoriety in many towns in the kingdom. Many of the subjects are peculiarly interesting, and the style is generally very appropriate and telling. While some of the lectures have a local, and others a temporary interest, mainly, the majority of them may be read to good purpose at any place, and at all times. Some very eloquent passages occur in them, and many important lessons are supplied by them. We should be glad if all the working men who have leisure, could and would, in this season of comparative scarcity of employment, give these lectures a careful and prayerful perusal.

*The True and Beautiful in Man's Spiritual Experience*. By the Rev. HENRY GILL, author of "Early at the Temple." London: Ward and Co.

BEAUTIFUL without and TRUE within. So at least the work appears to us, with very slight exceptions in the latter particular. It is much like H. Ward Beecher's "Life Thoughts," which have gained great popularity on this side the Atlantic, as well as the other. Pithy paragraphs, all like the members of the body, distinct and yet connected. A leading principle permeates all—love to God and love to man. Bright touches of thought ever and anon turn up on the subject of that experience which is distinctively Christian. It is a suitable book for snatches of time,

such as busy people sometimes like to fill up with a paragraph from a good author. If a celebrated Frenchman could write a voluminous work while waiting from day to day for his meals, how many a work might be read in similar circumstances! If our readers have a mind to try the experiment, suppose they start with "The True and Beautiful" as No. 1.

"*To Be, or Not to Be?*" or, *Man's Present and Future Condition Considered*. By the author of "The Triple Judgment," &c., &c. London: W. Freeman, 102, Fleet Street. 1862.

A PLAIN, unpretentious, but sensible book, on the destiny of mankind. The author lays no claim to originality of thought or argument, but he brings the doctrine of Divine revelation as to man's future existence into decisive prominence, and clearly enough shows that nature and science, if they do not dogmatically teach, at least strikingly illustrate the doctrine of man's immortality, and especially the resurrection of his body. We have no doubt but the perusal of the arguments and illustrations with which this chaste and tasty volume abounds, will render very valuable succour to many minds, and we wish for the work an extensive circulation.

*Jesus our Ark*. By J. CHRISTIAN, Monghier. London: W. Freeman, 162, Fleet-street. 1862.

AMID much that is unexceptionable in this volume, we regret that there are some things of a contrary character. The author's views do not appear to be very exalted or enlightened either as to science or revealed truth. We believe he means well, but he had better have reconsidered his subject before committing his thoughts to the press. Methodist readers will do well to recollect the old motto—"Cum grano salis" going through this production.

*Pastor Gossner—his life, labours, and persecutions*. By the Rev. Dr. PROCHNOW, Berlin. With preface and introductory chapter, by Mrs. WITBRECHT. With engraved frontispiece. London: Morgan and Chase, 3, Amen-corner, Paternoster-row, E.C.

AN interesting life of an extraordinary man; a Roman Catholic Priest for many years in Russia, he was, nevertheless, a very earnest and eminently successful preacher of the gospel. He was the George Whitfield of the Russian metropolis, in so far as zeal and success were concerned.

It will do a Primitive Methodist good to ponder the history of this remarkable man. We have great satisfaction in recommending the work to all our readers.

*The Homilist*. A Monthly Pulpit Review. January, 1883. No. I. Third Series, price ninepence. London: W. Kent & Co., Paternoster Row.

We have good reason for saying the "*Homilist*" is a favourite with many of our readers, especially many of our preachers—itinerant and local—chiefly, perhaps, the junior portion of them. And if rightly read and used, it is well they should continue their patronage to it. For we deem it one of the most thoughtful, fresh, and suggestive, of all the periodicals issuing from the religious press of this country. We have occasionally met with sentiments no genuine Methodist could endorse, and expressions that savoured very much of Anglo-Germanism; but we believe the able editor has improved in his style of thought and utterance as he has advanced with his work; and of the present number we have nothing to say but good. If our brethren will be content to use the work as its editor designs, there will be no harm in the supercession of "*The Pulpit Assistant*," "*Continental Sketches*," "*The Pulpit*," "*The Pulpit Cyclopaedia*," "*Simmons's Outlines*," "*Barrett's Sketches*," or any similar work, by the successive numbers of the "*Homilist*." Dr. Thomas is a man of considerable originality and force of mind, and if his readers will seek a development of their own powers, instead of a slavish use of the products of his, we believe it will be quite agreeable to his purpose, and certainly much better for them. Primitive Methodist preachers,

at all events, should not be mere memoriter, and more especially, not mere plagiaristic speakers; but while culling other men's thoughts, and appropriating what is good, in a proper way, they should also think for themselves, and preach their own thoughts, and their own words—above all using freely those "which the Holy Ghost teacheth." There are more important things in these days than fine, flashy sermons—namely those sermons that come from the heart of a preacher, who is "full of the Holy Ghost and of faith," and reach the hearts of his hearers, exciting the cry, "What shall we do to be saved?" giving occasion for the angels of heaven to rejoice because sinners are brought to penitence and salvation. Let us all seek a renewed baptism of Pentecostal fire, and then shall we be likely to witness Pentecostal success. To our junior preachers we would say in all kindness and affection, study the sermons of Wesley, the lives of Fletcher, Bramwell, Oxtohy, Beurne, and Clowes; and above all the Sermon on the Mount, and the Epistles of Paul, and pray and labour to understand "the travail in birth for souls," till Christ anoint you with power from on high, and you become emphatically "*able* ministers of the New Testament." The Church expects this at your hands; the perishing souls around you demand it; the present and future prosperity of our beloved Zion depend much upon it. Thousands of prayers are ascending to heaven in your behalf. O may they be answered!

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## OBITUARY.

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Died, at Castleisle, in the County of Durham, in the Shotley Bridge circuit, March 26th, 1862, ROBERT COULTER, aged fifty-eight years. He was born April 4th, 1804, at Whitehaven, in the county of Cumberland.

His parents walked in the midst of spiritual darkness, and lived without God, and without hope in the world; consequently no pious influences were brought to bear upon the minds of their children, and no Christian example was placed before them; so that in early life, Robert became addicted to hard drinking and other sinful habits, and lived in all respects after the course of this world, till he was thirty-seven years of age; during which time he changed his residence from one place to another till he finally settled down at Castleisle.

At this place about twenty-one years ago, under the ministry of the Wesleys, he became convinced of his lost state as a sinner, and was enabled to embrace gospel salvation through faith in Jesus Christ. Having given his heart to God, he at once gave his hand to his people, and united in church membership with the Wesleyan Society at Castleisle, of which he remained a steady member till about three years ago, when circumstances occurred which led him to believe it would be to his own spiritual advantage to leave the Wesleys and unite with the Primitive Methodist Society; and in this belief he did so, and never afterwards had to regret it.

From the day on which he joined our Society till he was called to be numbered amongst the happy spirits above, he

walked worthy of his holy vocation, and placed a consistent example before the church and the world.

He was strongly attached to the house of God, and regular in his attendance at all the means of grace, except when prevented by affliction. He was a plain, humble, praying, earnest, and consistent Christian, and as far as his ability would allow, he laboured hard to glorify God and benefit his fellow men; so that his simple, earnest piety had gained the respect of all who knew him.

For some time before his decease, it was clear that his general health was failing, and that his once strong constitution was giving way to the power of disease, brought on by working many years in a lead mine. But as the outward man decayed his inward man was renewed day by day. It was evident to his friends that he was ripening for glory; frequently, whilst speaking his experience in the class, he has been heard to say, "I am going home to glory, and I shall soon be there."

His last affliction was short and severe, viz., inflammation of the lungs, which in the course of a fortnight terminated his mortal life, and placed him in the grave. His sufferings were great, but his patience was exemplary; not a single murmur escaped his lips, but he was in all things perfectly resigned to the will of God, and when not delirious, his mouth was filled with prayer and praise.

A few days before he died, he took an affectionate farewell of most of his children, to whom he spoke in tones of love and solemn tenderness, charging them to meet him in heaven.

One of his class-mates visited him, to whom he said, "Live to God, strive to be useful. I am dying, you are young and strong to labour; try to do all the good you can while you live."

His leader, brother Matcalf, sat up with him the last night he lived, and when he asked him how he felt in the near prospect of death, he broke out into earnest prayer and rapturous praise, expressive of his strong confidence and holy joy in the Saviour, and thus triumphantly he passed away from earth to join the redeemed "beyond the glittering starry skies."

He has left a widow and nine fatherless children to mourn their sad bereavement. But they do not "sorrow as those without hope," as "their loss is his infinite gain." May they and the writer meet him in heaven, where "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

W. NATION.

On Monday, April 7th, 1862, WILLIAM CLARKE died happy in the Lord at Dauntsey, near Brinkworth, Wilts, aged twenty-two years. Born in very humble circumstances, he was necessitated to go to work in very early life. Consequently his education was sadly neglected. But very providentially his situations were most favourable for moral and religious training. He was impressed with strong convictions that he was a sinner, while attending the established church. But there he could find no peace. At length he happened to attend a prayer meeting held at Tockenham, Brinkworth Circuit, and feeling surprised at seeing the whole congregation on their knees earnestly praying, he believed they were seeking for God's blessing, and that was just what he wanted; immediately he followed the example, and went as a penitent to the throne of grace. God's praying host were instantly engaged in his behalf. William cried with all his might, and believed with all his heart. The Lord heard his cries, and brought him out of all his troubles by making him happy in the blood of Jesus. That was about five years and six months ago. He was admitted into society, and became a warm, useful, and exemplary member. His conduct both private and public was highly commended by all who knew him. He maintained a most consistent walk as a professor of religion. His services will be greatly missed, as he made himself so generally useful, especially on public occasions. He was quite an example to young men for his activity in doing good and liberality to the cause of God. In the early part of January last he was taken ill with a severe cold. Medical advice was sought, but little or no relief was obtained. His affliction rapidly increased, and brought on a consumption which soon terminated his useful career. In health he had a ruddy countenance, and generally looked happy. He was greatly loved by all his class, and had the unbounded confidence of his employer. In affliction he was patient and resigned. I visited him several times and always found him happy in Jesus, ready to depart whenever the Lord should see fit to take him. At one time there was room for cherishing a fond hope that he would again recover. But, oh, how deceptive is disease! It came back with redoubled force, and almost suddenly took our young brother into the eternal world; but not without his leaving a testimony that he was going to be with Christ which is far better. His end was peace.

J. HILL.

ELEANOR CREECH of Castletown, Isle of Man, was born in the year 1794. During the early part of her life she lived

according to the course of this world ; but about the year 1842, through a sermon preached by Brother T. Jobling, on "The Prodigal Son," it pleased the Lord to awaken her to a sense of her condition, when she conferred not with flesh and blood, but with deep contrition mourned over her sins, ventured her all on the atoning blood of Christ, and obtained peace through faith in Christ. She at once united in church fellowship with us, and up to the time of her death was a steady and consistent member. She was constant in her attendance at the means of grace; if any one was to be found there, it was sister Creech. If any of the members absented themselves from the class, she on the first opportunity failed not to ask the reason of their absence, and she would often faithfully reprove them. Her illness was short and severe; she suffered about five weeks, during which time she frequently spoke of her hope in Christ, and her assurance of salvation. On being visited by her leader and the writer, she gave the greatest satisfaction as to her acceptance, and her willingness to depart and be with Christ. On Sunday, March 16th, she died in peace, aged sixty-eight years. S. S.

Died recently at Sheffield, SUSANNAH REANEY. She was a very worthy member of our Society at Bethel, Sheffield, and made it a rule never to engage in service, unless she could have the positive promise that she should meet in class with, and attend at stated times the religious services of, our people.

At the class, in the band-meeting, and at the prayer-meeting, she gave convincing proof that she was growing in grace, and living prepared to die. I saw her at her grandfather's funeral, (the late Mr. Bingham). She came to me and spoke of her aged relative's glorious finish, and while tears flowed down her cheeks, she said, with almost choking feeling, "It's all for the best." A week after she was at the class, and referring to her grandfather's death, she said, "I think sometimes I shall not be long after him." So it was. That was the last time she was at class, the last time she was at the means of grace. The following Saturday, with difficulty she was conveyed home, and the next Tuesday she went to join her grandfather in a happier clime. How mysterious! With greater appropriateness, and with as true submission to God's will, we say concerning her, cut off in the bloom of womanhood, what she said of her grandfather just before following him to his grave, "It's all for the best." It may not appear to some to be so; but it is so. If 'tis ours to go as suddenly, may we go quite as safely. J. G. SMITH.

Died at Aldwark Grange, in the Winster Circuit, March 13th, 1862, WILLIAM, the son of William and Lydia BARNESLEY, aged twenty-seven years. In early life he was the subject of deep and serious impressions; in the year 1848, he attended a Revival service at Ible, conducted by Mr. Joseph Harrison, and obtained the blessing of forgiveness of sins. His conduct for fourteen years was consistent with his profession. A day or two before death he quoted those beautiful lines:—

"O, love, thou bottomless abyss!  
My sins are swallow'd up in Thee;  
Cover'd is my unrighteousness,  
Nor spot of guilt remains on me;  
While Jesus' blood through earth and skies,  
Mercy, free, boundless mercy, cries."

W. PRICE.

Died at Hedon, in the Hull Second Circuit, March 8th, 1862, LOUISA ANDERSON, aged twenty-four years. She was converted to God about eleven years ago, and from that time to the day of her death, her conduct at home and abroad, was such as became a Christian. She possessed an intelligent mind, and a mild and amiable disposition, which, under the ennobling and sanctifying influences of grace made her an obedient child, an affectionate sister, a cheerful companion, and a highly esteemed member of our Society. She was most regular in her attendance at the means of grace; and when untoward circumstances compelled our people to discontinue for a while their services at Hedon, Louisa would plod her way two, and often three times on the Sabbath day, to Preston, an adjoining village. The bitter blast and piercing cold of winter did not prevent her from taking her accustomed seat in the sanctuary. About four years ago that fatal disease consumption first made its appearance in her system. During her long affliction she was never once known to murmur, but she bore all with the most Christian patience and resignation. As death approached she endured great spiritual conflict, and was tempted to think Christianity was a fable; but on the night of her death, while a few friends prayed around her couch, she obtained a complete victory, and repeatedly burst forth in prayer and praise. "The valley," she said, "is lighted up all the way through." "Thou wilt not leave me, Lord. I feel leaving my parents, but the will of the Lord be done." Such a glory filled the room as will not soon be forgotten. H. WOODCOCK.

Died at Ripley, Derbyshire, March 23rd, 1862, MARY BAMPFORD, in the sixty-sixth year of her age. From early life she was strictly moral, and attended the house of God. She was converted to God



about nineteen years since, and united with the church, and lived a consistent life until death terminated her earthly sojourn. Soon after her conversion she removed into Yorkshire, and while there she "witnessed a good confession before many witnesses." She travelled many miles to the means of grace; dark nights, and cold weather did not prevent her being there; she loved God's house, and not only went herself, but oft invited her neighbours to go with her. She had a large family, and her husband was unconverted; she had therefore much to contend with; but she was "more than conqueror through Him that loved her." When she returned to Ripley, she joined the church again, and for some time met in Brother Meakin's class. He says that her experience was clear, sound, and Scriptural. She was zealous in the cause she had espoused, and felt concerned for the welfare of her family. She prayed much for their conversion to God. Her last affliction was severe and protracted, but patience had its perfect work; she never murmured, nor wished her sufferings less. Her anchor was cast within the veil. As she drew near the grave she became more matured in grace. A few days before she died I called (in company with the Rev. J. Barfoot, of Belper,) to see her; we talked to her and prayed with her, and found her ready to go. Her language was:—

"Wisdom to aliver we prefer,  
And gold is dross compared to her."

She talked sweetly about Jesus Christ, and when her voice failed, she raised her hand as the expression of her conquest in Him.

J. STEPHENSON.

"A time to die."

The truthfulness of these words has been realised at Canning Town, London Third Circuit, by the death of Mrs. E. PALMER, seven years a Christian and consistent member of the church. She was converted on 21st February, 1855, and died on 21st February, 1862, aged twenty-seven years.

During her last illness she maintained Christian patience and fortitude. She was unspeakably happy, and was often heard to say, "Come, Lord Jesus, come quickly, and take my happy spirit home." She is now at home. J. B. HORBERRY.

Died at St. Ives, Hunts, March 12th, 1862, HENRY TWEET, aged fifty-one. About seventeen years ago under the ministry of the Primitive Methodists, he was led to see his state as a sinner, and was enabled

to believe to the saving of his soul. He soon gave his hand to God's people, and said, "This people shall be my people, and their God my God." His path was as the shining light that shineth more and more unto the perfect day. He was anxious that his neighbours should be brought to a saving knowledge of the truth, and laboured to bring them to God; and his efforts were not in vain. He was an assistant class-leader, and a member of the Branch Committee. A short time before his sickness, which was unto death, he was unusually happy in the prayer meeting, and exclaimed, "If I were now to die, I should go to heaven!" A short time after he was attacked with fever and inflammation, and although his sufferings appeared to be very great, his mind was stayed upon God and he was kept in perfect peace. He said to a friend who visited him, "Bless God, I shall soon be in heaven!" His end was peace.

E. WAITS.

Died at Patricroft, in the Manchester Third Circuit, March 1st, 1862, JOHN STONE, in the sixty-seventh year of his age. Of his early history I know but little, but his own statement is that he lived without the comforts of religion until the year 1835, when Brother G. Betts missioned the neighbourhood of Bury St. Edmunds, and the word preached came with power to his heart: he then sought and found pardon and peace through believing in Jesus.

Soon after his conversion, he removed with his family to Patricroft. During his pilgrimage he was the subject of many trials and much affliction, but out of all the Lord delivered him. His experience was simple and Scriptural. He had humble views of himself, but exalted views of the Saviour. His love for the cause of God was exhibited by his liberal contributions for its support, and his constant attention to duty. He loved the house of God. During his last affliction, which was somewhat protracted, I visited him, and found him happy in God. That religion which was his stay in health, was his solace in affliction; that Saviour whom he served in life was his support in death. When approaching his end, I asked him if there was light in the valley, and he lifted up his hand in triumph. One of his daughters asked him if he was happy. "O yes," was his reply, "and there is the same happiness for you all."

W. JONES.

## MONTHLY SUMMARY.

A MEMORIAL has recently been addressed to the Directors of those Railway Companies that run excursion trains on the Sabbath-day, urging them to discontinue the desecration of the Lord's-day by such a practice. The memorial was signed by all the Bishops of the Establishment, with the exception of the Bishop of Hereford, who, though he did not sign, expressed his approval of the object of the memorialists. And though the secular press has taken their lordships to task for this (so-called) attempted encroachment on the liberty of the people, and undue interference the enjoyments of the working classes, this is only what might be expected from those who know not God, nor regard the sanctities of the holy day. The reasons adduced in support of the prayer of the memorial are:—

"1. That we are of opinion that it is in accordance with the will of God, and essential to the well-being of man, that the Lord's-day be kept holy for the worship of God, and the performance of religious duties.

"2. Because excursion trains become a temptation to many to make Sunday a day of dissipation, and thereby tend to demoralize them (and those with whom they come in contact).

"3. Because while we are anxious to secure the working classes the relaxation which they need, we believe that the object can be obtained without encouraging the practice of travelling on the Lord's-day; as, for example, by affording them an opportunity of travelling at a cheap rate on a week-day.

"4th. Because excursion trains deprive both the company's servants, and many persons in the places to which they run, of the weekly day of rest, which they all require, as accountable beings, with a view to preparation for eternity.

"5th. Because we are persuaded that the more rest you allow your servants on the Lord's-day the more efficient they will be, both morally and physically, for your service.

"Believing therefore that Sunday excursion trains are wrong in themselves, and injurious both to the public and to the Railway Companies, we earnestly hope you will add the weight of your example to that of several of the other leading Railway Companies and refrain from running them."

Similar memorials have been sent to the same parties by the Congregationalists,

the Wesleyans, the Methodist New Connexion, the London Presbyterians, from several parishes and congregations in London and the neighbourhood,—among which were one from 1365 inhabitants of East London, and one from 1409 working men in the same locality,—and from the society for promoting the due observance of the Lord's Day. The movement has our best wishes.

We are glad to see that in some parts of the country efforts are being put forth with the object of securing the closing of public houses on the Sabbath. Any Christian, one should think, would be heartily glad to see these efforts crowned with success.

The Sabbath services in the London theatres have been resumed, and from what we hear we presume they are well attended, and doing some good. The Sabbath evening services in St. Paul's Cathedral have also recommenced, and the first Sabbath evening in the year the Bishop of London preached to about 3,000 persons.

The Bishops of Winchester and Rochester have spoken out against the book of the Bishop of Natal, and the Bishop of Rochester has written a strong request to his brother of Natal, who is at present in this country, to refrain from taking part in any service in his diocese. Dr. Lushington has pronounced judgment in the court of Arches against Dr. Williams and Mr. Wilson, two of the writers in the "Essays and Reviews," depriving them of their livings and status for one year, and mulcting them in expenses. But they have appealed to the Judicial Committee of Privy Council, and therefore "the end is not yet."

Lord Ebury has written to the daily papers on the spiritual destitution of the Metropolis, and he very earnestly urges on the Church of England the duty of working side by side with the Nonconformists, to promote the evangelization of the masses, instead of treating their dissenting brethren as though they were Papists or Infidels.

The Nonconformist Bicentenary fund has reached £152,000. Chapel building, school extension, and kindred objects are to be promoted thereby. How is the Primitive Methodist Jubilee fund doing in comparison with this?

Something has been said lately on the desirableness of an amalgamation of the Nonconforming churches, such as the Congregationalists, the Baptists, and the Presbyterians of England. Several emi-

next names, such as those of Dr. Macfarlane, Howard Hinton, and Samuel Martin are mixed up with the subject. We must wait to see if anything comes of the discussion. In the meantime it seems some dissatisfaction is being displayed with the mode in which Dissenting ministers are in some instances ordained, especially when prayers that have been previously prepared, are actually read at such services.

Most of the religious denominations are collecting and contributing large funds in aid of the Lancashire operatives, and the sum raised by the Wesleyans amounts, according to last reports, to more than £31,000. This is a much more agreeable announcement than the one which says that, between November, 1859, and October, 1862, there was subscribed in this and other lands, in aid of the falling fortunes of the Pope, the sum of 5,150,000 crowns, under the name of Peter's peace.

Several of the services for special prayer, held during the week, January 4th—11th, seem to have been well sustained, and were doubtless productive of good.

A novel kind of revival meeting has recently been held in Ireland. It seems that for a series of years, a savage system of faction fights has been carried on in a district of Tipperary, between different portions of the papal church. The origin of the dispute was a difference of opinion on the age of a bull; from which the opposite parties took the names of the "Three year olds," and the "Four year olds." Lately an archbishop made an endeavour to put an end to the quarrel which had been attended from time to time with rancour, bloodshed, and murder. Besides addressing a pastoral letter to these members of his flock, he sent some missionaries, under the title of "Redemptionist Fathers," to hold a sort of "revival meetings," among the people. The missionaries, or revivalists, held a series of services night and day, apparently with considerable effect; and at last the archbishop himself appeared on the scene. And when relics had been duly exhibited, saints and angels invoked, masses said, eloquent discourses delivered, and supposed miracles abundantly performed, his grace took his seat by the altar, and summoned the members of the factions to appear before him. They came, they clasped each other's hands in impassioned conciliation, and vowed with fervent enthusiasm that they would never, no, never, quarrel anymore, nor even mention the obnoxious words that had hitherto been the rival battle cries. The archbishop might surely take up the language of Cæsar, and exultingly exclaim,

"*veni, vidi, vici!*" "I came, I saw, I conquered!" We wish the reconciliation may be permanent.

But while we are glad to see a Romish Priest using his influence to effect a consummation so devoutly to be wished, we cannot rejoice over the doings of his brethren in other places. A terrible example of the persecuting spirit of the papacy is now exhibited in Spain, where a number of Protestants are imprisoned, and even sentenced to the galleys, for "the Word of God and the testimony of Jesus Christ." We hope next month to supply some remarkable information on this subject. Well may the French Emperor urge the pope to institute reforms in his administration in Rome, for both in the far-famed city and everywhere else, where his *ebon sceptre prevails*, deeds of darkness are the order of the day.

Right glad are we that, all the influence of the priests to the contrary notwithstanding, a Protestant church is now in course of erection at Naples. The land was generously granted by the illustrious Garibaldi, during his brief tenure of power there, and after many delays the foundation stone has been laid, and the first Protestant place of worship in Southern Italy is in a fair way for being completed.

The "Matilda Wattenbach," and the "Hanover," have safely arrived at Auckland, New Zealand, with the first cargo of Nonconformist settlers, for the colony of Albertland. The former vessel arrived on 8th, and the latter on the 18th of September last.

A powerful appeal on the subject of the American war and slavery, has recently been issued by a committee of correspondence in London, and signed by a large number of influential London and country ministers and laymen; and perhaps, a still more powerful document has been published by Mrs. Beecher Stowe, as a reply to an address sent to America, some years ago, by the ladies of England, calling on the ladies of America to use their influence for the overthrow of slavery. Mrs. Stowe writes in behalf of multitudes of women in America, who now call for the sympathy of their English sisters to sustain them, and their fathers, husbands, brothers, and sons, in their present endeavour to effect the liberation of the down-trodden sons of Ham. Would that this eloquent address could be read by every woman in the land. It is published as a small book, by Low, Ludgate-hill, London, price one shilling.

The terrible American war still continues, with small prospect of abatement. Let all British Christians pray that it be

soon brought to a righteous termination, and that liberty to the slave may result from it. Primitive Methodism in Canada, we are happy to learn, still progresses, and so it does in the Australasian Colonies.

May the Connexion this year enjoy universal prosperity, and all the sections of the Redeemer's universal church be covered with the divine glory.

## POETRY.

### THE INNER CALM.

Calm me, my God, and keep me calm  
While these hot breezes blow;  
Be like the night-dew's cooling balm,  
Upon earth's fever'd brow.

Calm me, my God, and keep me calm,  
Soft resting on thy breast;  
Soothe me with holy hymn and psalm,  
And bid my spirit rest.

Calm me, my God, and keep me calm;  
Let thine outstretched wing  
Be like the shade of Elim's palm,  
Beside her desert-spring.

Yes, keep me calm, tho' loud and rude  
The sounds my ear that greet,—  
Calm in the closet's solitude,  
Calm in the bustling street.

Calm in the hour of buoyant health,  
Calm in my hour of pain,  
Calm in my poverty or wealth,  
Calm in my loss or gain.

Calm in the sufferance of wrong,—  
Like Him who bore my shame;  
Calm 'mid the threatening taunting  
throng,  
Who hate thy holy name.

Calm when the great world's news with  
power  
My listening spirit stir;  
Let not the tidings of the hour  
E'er find too fond an ear.

Calm as the ray of sun or star,  
Which storms assail in vain;  
Moving unruffled thro' earth's war;  
The eternal calm to gain.

DR. BONAR.

### THE DYING CHRISTIAN TO HIS FRIENDS.

For me "to die is gain."—Philippians i. 21.

O DRY those tears which flow so fast,  
From all your grief refrain,—  
Soon will my sufferings all be past,—  
For me "To die is gain."

Ah, why should fears your bosom swell,  
Or parting cause you pain?  
"My Jesus has done all things well,"—  
For me "to die is gain."

While thousands only long for life,  
And toil for earthly fame,  
Through years of tumult, noise, and strife,—  
For me "to die is gain."

The joys of earth which charm the gay,  
Are only joys in name;  
As shadows they shall pass away,—  
For me "to die is gain."

I fled in life's sweet morn to Him  
Who was for sinners slain;  
His blood still cleanses me from sin,—  
For me "to die is gain."

'Tis life indeed, to live to Christ,  
While here I still remain;  
And life in death, to feel I'm His,—  
For me "to die is gain."

My soul has oft desired to reach,—  
While on life's stormy main,—  
This holy calm, this heavenly beach,—  
For me "to die is gain."

Delightful thought! I soon shall rest  
From sorrow, sin, and shame;  
And feel with millions of the blest,—  
For me "to die is gain."

Newark.

P. DAYKIN.





*Yours Truly*  
*Edward Rust*

Born Nov<sup>r</sup> 26 1813

Engraved by T. W. Hunt.

# THE Primitive Methodist Magazine.

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MARCH, 1863.

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## B I O G R A P H Y .

### MEMOIR OF THE REV. M. TINSLEY.

MARSHALL TINSLEY, late of North Walsham, in the county of Norfolk, was an itinerant minister in our Connexion. He was born at Balderton, in Nottinghamshire, in 1818. He was the son of Marshall and Bridget Tinsley, who lived in the fear of the Lord, and took great pains to train up their children in the way they should go, combining with their instruction, fervent prayer and supplication on their behalf at the throne of grace. As they belonged to the poor, they were unable to bestow upon their children a liberal education.

The subject of this memoir was brought to God when about sixteen years of age; he then became a member of our society, and continued a zealous, consistent Christian to the end of his life. Shortly after his conversion, his name appeared on the circuit's plan, and he laboured in the capacity of a local preacher about four years, and had success in warning sinners to flee from the wrath to come. In 1838, he was called to the work of the ministry by the Fulbeck Circuit, and from that time until 1843 he laboured on the following stations—Fulbeck, Bury, Isle of Man, Preston Brook, and Chester,—with some tokens of Divine approval. By the Conference of 1843 he was re-stationed at Chester, but North Walsham being in need of a preacher, he was given up to that station. Here he enjoyed the sympathy of the people, and by the blessing of God witnessed an increase of members. His next station was Wangford, where he saw the salvation of God in the conversion of sinners,—about one hundred being added to society. He thence removed to Stowmarket, in Suffolk, and in this station I understand he was the means of doing good to some whom he found in the way to ruin.

From 1846 to 1848 he laboured on the Hadleigh Circuit, where I believe he had to endure some severe trials; but he prayed, "Save me,

O God, for the waters are come in unto my soul ;" and many deliverances he realized. By the Conference of 1848 he was appointed to Brandon, where he laboured two years, and left an increase of members. He next removed to Rockland, where after labouring earnestly and suffering patiently until 1852, it was his painful lot to have to report a small decrease.

Swaffham, Aylsham, Wangford, Wisbeach, and Briston next in succession shared his labours, until 1861. He was then stationed the second time to North Walsham ; and on his entering his station he appeared in a low, nervous state, having recently interred a beloved wife and an interesting daughter in the cemetery of this town. After some time, however, he became more cheerful, and the friends remarked they never saw him look so well. Appearances are proverbially deceptive : and so it was here. For our friend soon sickened and died. The cause of his death was gastric fever, from which he suffered extremely during the fourteen days of his affliction ; but in the midst of all he enjoyed a calm and tranquil state of mind : having laid the foundation of his hope on the Rock, it was unshaken "*Amidst the jar of cleaving pain.*"

He departed this life June 27th, 1862, aged forty-four years, with a firm assurance that the blood of Christ cleanseth from all sin. May all who read these lines realize its cleansing virtue.

Those who knew Mr. Tinsley say he was a good man, and possessed a benevolent disposition. He was an affectionate husband and father, and a kind friend to the poor. But his work is done, and he now enjoys his reward. May the reader and the writer meet him in heaven.

W. DOLMAN.

### MEMOIR OF THE REV. R. FENWICK.

ROBERT FENWICK was born at Haslingden in 1837. During his boyhood he manifested a very spirited disposition of mind, and was at times very bad to manage ; but being blessed with pious parents, both of whom were members of our society, they endeavoured to train up their children in the fear of the Lord. His mother frequently spoke to him of good things, and used to exhort him to be a good boy ; and he would very seriously say, that he would some time become a good boy, and that he would also be a preacher. He was sent to our Sabbath-school, and it is said by his teachers that he was difficult to control for a time, but he had not been a scholar long before he began to manifest a serious concern for his soul's salvation. He sought the Lord by earnest prayer and deep penitence of heart, and wept bitterly on account of his sins ; but ultimately he was brought to see clearly the plan of salvation. He ventured his soul on the atonement of Christ, and obtained redemption through his blood, even the forgiveness of sins. He forthwith joined our society at his native place, and from this time he became a devoted follower of



Christ. He was often found in private, wrestling with God in prayer. His class-meeting was a real delight to him. He was punctual in his attendance at the means of grace, and signs of adaptation for usefulness soon manifested themselves. Hence in 1854 his name was placed on the preachers' plan among those of exhorters, and in 1855 he was advanced to an approved preacher. He was attentive to his appointments, and was acceptable and useful in his public ministrations.

In April, 1859, he was called into the regular ministry by the Oldham Circuit, and laboured with great acceptance till July, 1860, when he was removed to Rochdale, where he was well received and very useful. He returned home in December of that year, evidently far gone in a consumption. His affliction was protracted and severe, and he often expressed a desire to recover that he might resume his labours. But when he was informed that there was no hope of his recovery, he cheerfully acquiesced, saying, "It is all right;" adding, "I am the Lord's, and he is mine."

He enjoyed perfect peace in prospect of his departure, which event occurred on the morning of Friday, April 5th, 1861, in the twenty-fourth year of his age and the second of his itinerancy. At his funeral a large number of friends from Oldham, Rochdale, and Haslingden were present. The Rev. R. Hill, his superintendent, delivered a short address, and the scene was very affecting. Many felt the force of that saying in the book of Ecclesiastes, "It is better to go to the house of mourning than to go to the house of feasting." May those that were present, and all that read this short sketch meet him in the better land. Amen.

T. HINDLEY.

[As I was in the Haslingden Circuit when Brother Fenwick was put on the plan, and was in the Oldham Circuit, as superintendent, when he was taken into the regular ministry, and repeatedly visited him after he became unable to labour, I may state that I have good reason to believe that he was a devoted young man, and was very much respected. He would have been useful to many, I doubt not, had his life been spared. But our loss is his infinite gain. By some oversight, no memoir of him has been prepared for the Magazine until now; but I give insertion to this short account as soon as it has come to hand.—Ed.]

## MEMOIR OF THE REV. J. WALKER.

JAMES WALKER, son of the late Rev. J. Walker, Primitive Methodist minister, was taken out to travel by the Boston Circuit, January 18th, 1862, and died at Yarmouth, August 11th, 1862, aged twenty-one years. The following particulars have been received from Brother C. Gardiner:—I first became acquainted with Mr. W. when I was stationed at Yarmouth in 1858, my home being at his mother's. I had a good opportunity

to ascertain his character and disposition. James lost his father when only six years of age. He was the eldest of four left to the care of his widowed mother. A sympathising friend at Manchester, Mr. Willett, adopted James as his son, gave him a liberal education, and would have placed him in a position to do well in life. But he became refractory and was sent home. He was then put apprentice to a slater in Yarmouth. About a year afterwards he formed an acquaintance with some young men who led him further into sin and folly. Unsteadiness, late hours, intemperance and corrupt language now were his traits. He became worse and worse, frequenting public houses, dancing, and ball rooms, &c., breaking through all restraint and casting aside religious impressions, the instruction and counsel of his pious mother, and of the ministers who took an interest in his welfare. These things greatly pained the mind of his kind and devoted mother, and drew forth many ejaculations that God would turn the bias of his mind; and we constantly remembered him at the throne of grace. But still he appeared to harden himself in sin, and to give place to sceptical principles.

For four months before his conversion he refused to kneel at the family altar, and annoyed us as much as possible when engaged there. This was very distressing to his family and myself. But bless God, at length a change took place! And what a glorious change! The lion was turned into a lamb. This occurred January 2nd, 1859, at twelve o'clock at night, in our bedroom. When I was talking to him on the importance of attending to the salvation of his soul, he fell suddenly on his knees, and cried for mercy; he prayed mightily, and in about twenty minutes obtained pardon. A more blessed season, I never experienced. We were singing and praying all night, and the next morning he took out of his pocket some cards and put them into the fire, saying, "There is an end of them; they had nearly been my ruin." The same week he joined Mrs. Smith's class, and signed the temperance pledge.

In June his name appeared on the Yarmouth plan among the exhorters; he was very earnest, and promised to be extensively useful. Favorable testimonials having been received from the Yarmouth officials, he was pledged by the Boston Circuit in March 1862. He attended the District Meeting at Melton Mowbray, and during his examination he was suddenly taken ill of gastric fever. Ten weeks elapsed before he could be removed home. The friends at Melton were exceedingly kind to him (although he was an entire stranger) and bore a large share of the heavy expenses incurred by his affliction. Boston and the other stations in the district have subscribed the rest. His family informs me that after his removal home his sufferings were of the severest nature, yet scarcely a murmur escaped his lips. Often when his physical strength was exhausted, he would say, "Now I am happy, those hours you think my worst, are my best: my soul is then in close communion with the Lord."

Often bathed in tears he complained of his own unworthiness, and in his letters to me he expressed his implicit confidence in the atonement.

On the morning of his death he took breakfast as usual. He was seized in half an hour after with a violent fit of coughing and vomiting blood, which continued thirty minutes. His mother perceiving he was near death said, "James, is all right between you and God? give me some token." As he could not speak he immediately lifted up his arm to indicate all was well. The arm dropped. The mortal affliction was past.

J. T. NEAL.

### MEMOIR OF MR. ABRAHAM SYKES.

ABRAHAM SYKES, a class-leader in Dewsbury Circuit, was born at Dewsbury Moor, in the year 1786, and died at Gomersal, June 12th, 1862. His parents were of the humbler class of society, but decidedly pious being members of the Wesleyan Community. He followed the course of this world in his youthful days, and at an early period enlisted into the British army. It would appear his conduct as a soldier was good, hence he was sent out on a recruiting mission, and whilst thus engaged at Manchester he met with and married her who now mourns his loss. According to the terms of his enlistment he had now only three months to serve, but the French war breaking out, he was sent to encounter his country's foe, and was engaged in the desperate and memorable battles of Salamanca, and Badajoz, in which he beheld his comrades fall on either hand, whilst, doubtless in answer to a father's prayers, and a mother's entreaties, a kind Providence watched over and preserved him. At the termination of the war he was discharged, and joined his wife, who had begun to meet in Mr. Waller's class in Manchester; but on account of the nature of his employment—he being a miner,—he located at Marsden, near Burnley. About this time he surrendered his rebellious will, and by faith in a crucified Redeemer, embraced the free, sovereign, forgiving mercy of God, joyfully experiencing

"Jesus and all in him are mine."

This happy change was wrought in the year 1821, his first ticket bearing date October. Not by any particular human agency was he converted, but as he always acknowledged, he was gently drawn by the Spirit of God, in answer to the prayers offered by his parents on his behalf. There being no Primitive Methodists in Marsden, in order to meet in class, and sit under the preaching of God's Word, he and his wife had to walk to Burnley, taking with them what family they had. But an ardent thirst for the conversion of his fellow men, a travelling in birth for souls—which always characterized him—induced him to open his house at Marsden for preaching, and for the meeting of a class. Although on this account, contumely and persecution were heaped upon him, yet he trusted

in God—the work prospered, and some eight or ten joined the class. But a strike taking place amongst the miners, all left except himself and his wife. This to our departed brother was a very trying time, the enemies of the cross exulted, and the cry was raised that there were only a “Ranter and a half,” left in Marsden. But though tried, he was not cast down nor forsaken; he believed Marsden was destined to become a fruitful field. For this end he made it his constant study how to win souls to Christ, and when engaged at his daily toil in the bowels of the earth, he would frequently cry mightily to God for a revival of his work—no matter who pointed the finger of scorn,—his motto being—

“Wicked men I’m not to fear.”

Sometimes he would go into the “hole” where some of his fellow-miners were at work, and pour out his soul to God in earnest, believing prayer for their conversion, though frequently threatened with bodily harm if he did not desist. My informant was one by whom he was thus treated. But God often works by very humble means, our friend saw conviction was produced—for a mightier power than human was at work. God triumphed, and my informant was the second person to come forward to help to form another class, and he is still a member with us at Marsden. When those forming the first class had to leave the neighbourhood, an attempt was made to take Marsden off the plan, but on our brother’s asking the question, “Will you keep it on if I will pay for twelve members?” the matter dropped. One Sabbath, being without a preacher, they applied to the Rev. M. Lee, then travelling in the circuit, for a supply; but he could not meet the case unless they could prevail upon his wife to go;—she went, God blessed the Word, several souls were converted, one backslider was reclaimed, and the struggling cause received an impetus which it never afterwards lost.

It was the custom of our friend to call his class together on Saturday evenings for singing, prayer, and Scripture reading. On one of these occasions he told them that it had been revealed to him, while at prayer, that they were to have a chapel, and where it was to stand;—he saw the chapel built, and an excellent choir of converted persons connected therewith; and it now stands on the very spot indicated, having about ninety members in church fellowship, and about three hundred Sabbath scholars. He is regarded to this day as being the highly honoured agent in God’s hand of introducing, and to his utmost ability of supporting, Primitive Methodism in Marsden.

In the year 1835 he removed into Yorkshire, his native county, and into the same house from which he has been interred. Finding no Primitive Methodist interest here, he succeeded in getting Gomersal put on the Huddersfield Circuit’s plan, where through his endeavours a class was soon formed, of which he was appointed leader. Shortly afterwards he, with the preachers planned for Gomersal, missioned the adjacent and populous

village of Littletown. A society was raised, principally of young people, some of whom remain, whilst others have preceded him to heaven. One of that number, R. Brook, is now in the itinerancy, and stationed at Huddersfield.

About the year 1840 the writer became acquainted with Brother Sykes, and he always found him truly devoted to God. His religion was a deep settled love to God, which he evinced in his every day life by a circumspect walk and conversation, by closet devotion, by family worship, by his punctuality at the means of grace, and by the support he afforded to the cause of Christ. His house was ever open to receive the ministers of the Gospel, and even when his children one after another got married and left the parental roof, and he by reason of old age, was too feeble to follow his usual employment, he would still offer of his substance to God's servants, and his house was still the pilgrim's inn.

For a few of the latter years of his life he suffered, sometimes very acutely, from affliction, which incapacitated him for any labour, and reduced him to great straits, even so far as to have to be praying for deliverance at the very time his deliverer knocked at the door. God did not forsake his righteous servant nor suffer his seed to beg bread. His feet seemed to be several times dipt in Jordan's streams, and to human appearance he was about to quit this terrestrial scene, but he rallied again and again. However the last conflict came, and he was fully equipped for the battle. He gave to all who visited him the fullest assurance of his acceptance with God, and when nearing the portals of eternal blessedness, he testified that he was going to heaven: and on the morning of the above named date, he triumphantly departed to glory.

By his removal the Church militant has lost a consistent member, his class a faithful leader, and his family an affectionate husband and father; but the Church triumphant, has received another trophy of redemption.

" His memory long will live alone,  
In all our hearts as mournful light,  
That broods above the fallen sun,  
And dwells in heaven half the night."

May reader and writer meet him in heaven, is the prayer of

J. BATTYE.

[We can endorse what is said by Mr. Battye of the sincere and earnest piety of our departed brother Sykes. For three years we regularly visited his hospitable dwelling, and always found him what his biographer has so aptly said. He was an "Israelite indeed, in whom was no guile." He was very "zealous for the Lord of hosts." We doubt not he is now enjoying the blissful vision of God. May we meet him again when our warfare is past. Amen.—ED.]

## MEMOIR OF MRS. CATHERINE LEAK.

CATHERINE LEAK, of Hull Second Circuit, the daughter of George and Mary Bell, and wife of William Leak, was born March 21st, 1817, at Hexham, Northumberland. Being blessed with a praying father, she was from her childhood led to the means of grace, and taught to fear the Lord; hence from an early period she was the subject of religious impressions. When about fifteen years of age she gave her heart to God, and united with the Primitive Methodist Society in Hull. However, after being a consistent member for some time, through changing her situation, and the force of temptation, she lost her confidence in the Saviour.

Of late years, when deeply sympathizing with backsliders, she has often been heard to refer to this part of her experience, saying, "I have known what it is to be a miserable backslider; but the Lord has had mercy upon me, and saved my soul." About three years after marriage, her husband became the subject of saving grace, through the preaching of the Rev. W. Sanderson. He at once did what the heads of all families ought to do—he reared a family altar. One time whilst kneeling at that altar, she engaged in earnest prayer for pardon, and through faith in Jesus she was enabled to rejoice aloud in God her Saviour.

In November, 1848, under the preaching of the Rev. P. Milson, our sister obtained light on the great doctrine of a full salvation; and in the prayer-meeting which followed, she, by faith, realized the blessing. After that time her whole life was one powerful argument in support of the above doctrine. Although she had many temptations from the devil—temptations of a most powerful and harassing character—and persecution from the world and lukewarm professors, yet by the grace of God she lived, professed, and preached entire sanctification; yes, and gloried in it too, up to the day of her death.

Mrs. Leak did not reach angelic perfection; she was human, and consequently had her infirmities. She was capable of committing mistakes, of arriving at wrong conclusions, of erring in conversation and conduct; and the more so because her education was very limited, and she was gifted with no extraordinary powers of mind. But she knew more of the deep things of the spiritual life, and had clearer views of the highway of holiness than many Christians who are endowed with superior mental ability.

As a wife she was about all a reasonable husband could wish. She often cheered her husband on in the way to heaven, directed his attention upwards for help in his troubles, commonly saying, "The Lord will bring you through." Both by her conversation and example she shed religious light upon her children, and prayed down awakening influence upon them. She strove to "bring them up in the nurture and admonition of the Lord." She was highly esteemed by her neighbours; even those

who can scarcely spare a favourable word for Christians or Christianity admitted her to be one of the excellent of the earth ; they had confidence in her prayers, and she was the first they were anxious to see when they supposed death was knocking at their door. Her zeal for the Lord of hosts won the admiration of all. Many members of our own society and congregation, together with hundreds of her neighbours, forsook their dwellings and thronged the highway to see her borne to her final earthly resting-place, and thus told that they, with ourselves, believed that a mighty woman had fallen in Israel.

Mrs. Leak burned for the honour of God her Saviour. The love of Christ constrained her. She endeavoured to tread in the steps of her Divine Master by going about doing good. Many interesting facts might be given, would space permit, showing how the careless have been awakened, professors quickened and sanctified, and the afflicted and dying saved through her efforts and in answer to her prayers. She was naturally diffident, not courageous ; but being filled with God, she broke through all, and when opportunity allowed would dare to speak to almost any one on eternity and the blood of the Lamb.

About nine months before her death, Mrs. Leak was appointed a class-leader in connection with the Church Street Society. She felt the work to be great, and the cross heavy ; but she took the appointment, and persevered, and the class greatly prospered. It was visited by many beside the members of it, who bear witness that God there wonderfully revealed himself. Many whilst worshipping in that class received unusually rich baptisms of the Holy Ghost. She strongly urged her members to seek the fulness of the Spirit ; some realized it, and retain it to this day.

Mrs. Leak was often an afflicted woman. Consumption commenced its fatal ravages upon her weakly system. She was ill the last time about twenty-four weeks, during which she had many visitors, to whom she preached Christ and holiness. For some weeks a cloud hung over her soul ; Satan with his temptations assailed her mightily. But yet her confidence in her Saviour she maintained unshaken, and at intervals the light of heaven broke in upon her soul, and she rejoiced exceedingly. In the morning of the day on which she died, whilst her brother was talking to her about Christ, she had a severe struggle, and whilst praying, " the heavens opened," the cloud dispersed, Satan fled, and her soul was filled with rapturous joy. From this moment she was most triumphant. She appeared to be no longer treading the cold regions of death, but to be on the very borders of paradise, and to be bathing in the light of heaven. To those present it was like dwelling on Mount Tabor, or near to the celestial gates. Her expressions were grand, such as, " I am on the Rock ;" " I shall weather the storm ;" " The blood of Christ cleanses me ;" " Glory ! hallelujah !" She many times with inexpressible joy

clapped her hands, and said, "Glory be to God!" Death was now advancing upon her in every part. She shook hands with her husband and children just before dying, gave them her last advice, and offered for each her last prayer. She thus did to all present, and then said, "My work is done. Father, I have finished the work thou hast given me to do. I only want now to be loosened; Father, loose me and let me go." After this, as if heaven was open to her view and she was drinking of its bliss, she said, "Is this glory? Home at last! home at last!" When she could talk no longer to her family and friends, she appeared to converse with heaven's bright intelligences, for some of the last words she articulated were, "Angels are . . . I am coming, Jesus . . . heaven. . ." and then she sweetly "languished into life," on the 11th July, 1862, leaving a husband and four children to mourn their loss, but not to sorrow as those without hope. J. TONGUE.

### MEMOIR OF MR. SAMUEL PINNELL.

SAMUEL PINNELL was born at Brinkworth, in the county of Wilts, in the year 1802, and died at Grittenham, June 23rd, 1862. At a very early age he was sent to school, and his progress in learning far exceeded that of many of his school-fellows; but he never had the advantage of receiving either instructions or corrections from his father; and his mother being poor, he was soon obliged to go to work to help to provide for his maintenance, and then he followed "a multitude to do evil." At times he has been led to praise God with all his heart that ever the Primitive Methodist missionaries visited this country when he was on the brink of ruin, for while listening to the word of life from their lips, conviction seized his guilty soul, and he trembled beneath the word; but through not giving his heart to God there and then, and casting his soul fully on Christ for salvation, he went home from the means of grace with a burdened, guilty conscience, and through the insinuations of Satan, and the follies of youth, his convictions soon wore away. For some time he neglected going to hear the word, but at length a young man that had been his companion in sin, and who had found salvation through the blood of the Lamb, prevailed on him to go with him to the means of grace. At that time the Lord wonderfully poured out His Spirit on the inhabitants of this country, and hundreds were converted to God, and our departed friend was amongst the number. He then could sing with all his heart and voice—

"My God is reconciled,  
His pard'ning voice I hear;  
He owns me for His child,  
I can no longer fear."

The change wrought in him by the Spirit of God was visible to all who knew him, and his cry to his neighbours, acquaintances, and poor sin-



ners generally was, "Come thou with us, and we will do thee good." The love of Christ constrained him to speak to his fellow-men in the name of the Lord, and he was soon put on the plan as an exhorter, and anon as a local preacher. His powerful voice will long be remembered by those who heard him in the open-air, as well as by those who heard him in the sanctuary. His views on the doctrines of salvation were clear and scriptural; and he was a good public speaker. The writer, and many others, no doubt, can well remember, when with trembling steps he got up into a wagon to preach at a camp-meeting at Clack, more than thirty years ago; his text was "O Israel, thou hast destroyed thyself, but in Me is thy help." He delighted to tell what he knew and felt of Christ, and while with streaming eyes and a feeling heart he has been speaking, the influences of the Holy Spirit have flowed through the congregations, and the stout-hearted have been constrained to cry for mercy; and, doubtless, many will be the crown of his rejoicing in the day of the Lord Jesus. For thirty-five years he was a member in our Connexion; but for many years he has been the subject of severe affliction. He suffered from asthma, which he bore patiently. His end was peace. He rested on the great atonement. Many years a class met in his house on Sabbath mornings, and a prayer-meeting was held there in the week; he had there refreshing seasons to his soul, and would sing, when his breath was sufficient,—

"Though poverty's my lot,  
And the fig tree blossom not,  
I can sing the song of hope,  
Heaven's my home!"

It was his wish that his remains should be deposited in our chapel yard at Brinkworth, with those of some of his early fellow-labourers and sufferers in the cause of the Lord Jesus Christ. Some of the rich as well as the poor paid a last tribute of respect to him, by following his mortal remains to their resting place. The funeral service was performed by our respected friend Mr. J. Hill, who on the following Sabbath evening preached his funeral sermon in the open-air at Grittenham, to a large and attentive congregation.

J. MATTHEWS.

#### MEMOIR OF MR. JAMES THOMAS.

JAMES THOMAS was born at Ridge hill, in the parish of Bullingham, in the county of Hereford, 1814. From his childhood he was of a mild and peaceable disposition; he nevertheless remained a stranger to God till, in his seventeenth year, he was persuaded to attend the preaching of our people, when conviction darted into his mind, and he saw the need of a Saviour; after a short struggle he was converted to God. As the authorities of the circuit perceived that he had the promise of usefulness about him, his name appeared on the plan, in March, 1834.

He laboured hard in the Pillawell and Hereford Circuit, with a good

share of success, and many are the souls who ascribe their conversion to his labours. He was punctual in his attention to his appointments, nor did he pause for dread of long journeys, rainy days, or dark nights. His Christian career was bright, and his character without a stain ; by his honest and upright demeanour he gained the respect of all with whom he came incontact.

In the year 1856, he was employed in raising gravel, and while doing so the earth gave way, and a large quantity fell on him, dislocating one hand, and his legs were sorely mangled. This laid him on a bed of affliction for some considerable time ; indeed, he never fully recovered from the shock, but he bore the sad stroke with lamb-like patience ; nor did one murmur escape from his lips ; and as soon as he had to some extent recovered, he resumed the work of the ministry, as far as strength and circumstances would allow. But during the latter part of his life he had an aged mother at home to take care of ; this detained him much of his time, and often prevented him from attending to that work in which he so much delighted.

His last illness was diarrhœa, which, after a few weeks of painful affliction, put an end to his earthly career. During his illness he was never heard to express one doubt as to his soul's safety ; he was fully resigned to the will of the Lord, and died triumphant in the faith, July 7th, 1862, aged forty-eight years.

" The Church has lost a man of faith and prayer,  
Who peacefully trod the even tenor of his way ;  
He's gone the nameless bliss of heaven to share,  
And bask in regions of a cloudless day ;  
His battle's fought, the fight is o'er,  
The goal is gained, the race is run,  
The staff's laid by, the pilgrim toils no more,  
The welcome's given, ' Come in, well done, well done ! ' "

R. LANGFORD.

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#### MEMOIR OF MR. M. GIBSON.

ONE after another we are summoned hence. Death is perpetually making inroads upon our families, friends and churches. Another of our office-bearers has been called to his reward. Michael Gibson is no longer among us. He was a tenant of earth about seventy-four years. He was born and he died at Kilham. With his character previous to his regeneration we have no acquaintance. He was a son of fallen Adam, and partook of the degeneracy of his posterity. We do not know that there was anything unusually immoral in him, but the saying of the Saviour was applicable to him, " Ye must be born again." He lived in his carnal state until he was thirty-five years of age. He was awakened in a prayer-meeting ; it was about the time when the late Rev. John Coulson first visited this neighbourhood. Whether Mr. C. was specially used as the agent in the conversion of Michael we do not know, but it is

known that others claim Mr. C. as their spiritual father, who were converted about the time of Michael's conversion. When convinced of sin, as being guilty of it and polluted by it; of righteousness, as needing one that was not his own, and needing to be purified by the washing of regeneration; and of a judgment to come, when all secrets will be disclosed and every man will be rewarded according to his doings, Michael earnestly sought and soon found him of whom Moses and the prophets wrote: "The Lord our righteousness." From the time of his conversion to the day of his death he maintained with integrity the character of a Christian.

For thirty-six years he sustained the office of a local preacher. As to pulpit ability he might perhaps be ranked with the third class; but as to attendance on his appointments, he would be about number one in class the first. When health permitted, nothing prevented him attending to his appointments. When others would have shrunk on account of the smallness of the congregation, the distance of the place, the badness of the roads, or the roughness of the weather, Michael was still at his post. His motive was a sense of duty. He said, "If I do my duty I shall be right." He did not labour in vain nor spend his strength for nought. Many will be the crown of his rejoicing in the day of the Lord. He was a class-leader thirty years, and was faithful in the discharge of the duties of this important office. In it he has left an example worthy of imitation. He always endeavoured to see his members once a week. When they were absent from class, he visited them at their own home. If any of them were lost they were not lost through his neglect. From Kilham to Thwing, a distance of four miles, he went for years to lead a class. Thwing was his spiritual birth-place. Here he lived and laboured for many years, and when he had removed to Kilham, he still visited Thwing, and watched over the interest of the society there as leader and steward. At this place he took an active part in getting up a chapel; and before he was married, when a farmer's servant, not having convenience of his own to accommodate the ministers of Christ, he paid for board and lodgings for them; and this he continued to do until they could be otherwise accommodated. And for the last twenty years his house has been the home of one or more of our preachers when they have visited Kilham, and from him they have always met with a hearty welcome.

During the last few months his health visibly declined. A severe attack of jaundice indicated his approaching end. Death came, but not unlooked for. During his affliction he was disturbed by no dark forebodings. He said to some who visited him, "All is right," and to others, "I'm packed up," and to others, "I am a great sinner, but I have found a great Saviour." He breathed his last, July 9th, 1862. His end was peace. Many have made a greater display in the world than Michael, but few have acted with more consistency. His earnestness kept him

steadily to his purpose, and punctual in the discharge of his duties. We knew him many years, but we cannot call to mind a single instance in which his morals were impeached. To the wavering class he did not belong. Having taken hold of the plough, he held to his hold until his Master called him to his reward. Let such as are ever declaiming against the inconsistencies of religious professors find one belonging to their own class equal in worth to Michael Gibson. That his widow may be comforted while she remains on earth and then crowned with him in heaven, is the prayer of

E. TYAS.

### MEMOIR OF MR. R. CAMMACK.

RICHARD CAMMACK, the subject of this brief sketch, was born at Heapham, in the county of Lincoln, in the summer of 1836, of poor but honest and industrious parents. He lived after the course of this world, a stranger to true religion, but not indulging in those excesses of immorality and wickedness which many do. Sustaining an injury in one of his ankles, which disqualified him for farm service, he was apprenticed to the shoemaking business at Hemswell, in Lincoln Circuit, where he attended the means of grace amongst the Primitive Methodists, and was awakened to a sense of his danger and brought to a knowledge of the truth as it is in Jesus. This was about the nineteenth year of his age. Having obtained the pearl of great price, he became very zealous in the cause of truth. The circuit authorities seeing he was likely to be useful put him on the plan as an exhorter, which office he filled with acceptability and faithfulness. His earnest appeals to the hearts of his hearers have caused the tear to start, and the sinner to tremble and cry for mercy, and his name to some is now as ointment poured forth.

At the close of the year 1860 he came to reside at his native place, and joined our society at Springthorpe, Gainsborough Branch, and laboured amongst us about twelve months. It then began to be evident that consumption had laid siege to his weak frame. He continued to attend the means of grace as long as his strength would permit; he loved the house of prayer. The last time he spoke at Springthorpe, the Divine influence was wonderfully felt: he had power with God, and prevailed. Being his leader, I generally found him clear in his experience, with his prospects bright for glory. I visited him several times during his affliction, and always found him on the Rock. He suffered much from internal pain, which he bore with patience, exclaiming,—

“ I suffer my allotted years,  
Till my Deliverer come;  
And wipe away his servant's tears,  
And take his exile home.”

The day before he died, he said, “ Mother, I shall die to-morrow.” Seeing his friends weep he said, “ What do you cry for? all is right.

Jesus is mine, and I am his. Bless the Lord! he is precious." The next day he suffered much, and often said, "Lord, help me! come, Jesus, and fetch me. Glory! glory! bless him." And waving his hands in token of victory, he then sweetly fell asleep in Jesus, July 14th, 1862, nearly twenty-six years of age.

S. HILL.

### MEMOIR OF MR. S. WOODWARD.

"THE memory of the just is blessed," and "the righteous shall be had in everlasting remembrance." Such is the memory of Samuel Woodward, who departed this life at Kensington, July 21st, 1862, aged twenty-six. The history of his early days appears to have been marked by all the frivolities and sins which generally characterize youth. Not having been blest with pious parents, it is not to be wondered at if he experienced but few pious restraints.

At the age of twenty, he was providentially led to our preaching-room at Kensington. His attention being arrested by the lively singing, he was induced to enter, and to his great astonishment all seemed happy in their employment. He resolved forthwith to attend the means of grace, which course soon resulted in his salvation. Then it was that he resolved, "this people shall be my people, and their God my God." His union with God's people was to him a source of joy, he loved the communion of saints. His religious experience was clear and scriptural, and the grace of God abounded in him as a well-spring of life. Cheerfulness invariably characterized his deportment; religion to him had its charms.

Having zealously co-operated for some time with the Kensington society, circumstances arose which led him to unite with the society at Hammersmith, a union which proved to be valuable. Naturally being of a warm and an enthusiastic temperament, all he did was characterized by a fervency and a zeal bordering on excess; his words and acts said, "Work while it is called to day, for the night cometh when no man can work."

In 1859 he entered the marriage state; the union was short but felicitous. It is just to remark, that he was the means in the hands of God of leading his partner to a saving knowledge of the truth. May she meet him in glory.

The Sabbath school at Hammersmith being in want of a superintendent our brother was appointed to that office, which he nobly sustained to the last. He was kind and persevering, and in punctuality he greatly excelled. His attachment to the children was strong, and not a few of them reciprocated the same feeling. He was ever at his post; "first in the morning, and last at night," was not only a maxim, but a practice. To live, spend, and be spent in the cause of God was what he really coveted. His removal is a breach and loss not easily to be repaired. But the school did not enjoy all his labours; on the

plan his name appeared as an exhorter. In this capacity his labours were abundant. We have frequently known him on a Sabbath day go out into the streets and preach three or four times, accompanied by the children of the school ; and this in addition to attending all the regular services.

The last Sabbath but one he spent upon earth he spoke three or four times in the open air, besides attending the regular services in the chapel, school, class, and prayer-meetings. In short, we can say that some weeks before his death, scarcely a moment was spent on the Sabbath, but was put to good account. His fervent prayers and burning addresses in the open air, were not all in vain ; but eternity alone will unfold the full amount of his success.

His departure is a loss to the temperance cause, for he was a leading spirit in that moral movement. Many of the children of the Sabbath school he had formed into a band of hope, and not a few poor inebriates had renounced the accursed thing through his influence. In his secular calling he was highly respected, and by different tradesmen his loss is much lamented.

The affliction which proved fatal to him, was abscess on the brain, accelerated by falls from his cart. For some years he suffered more or less from an affection in the ear, but alarming symptoms did not appear until a short time before his death. The few days he was confined to his room he suffered much, and although at times reason was gone, yet there were lucid moments in which he gave undeniable proofs of his fitness for heaven. His desire was " to depart and be with Christ, which is far better." The day before he died, which was the Sabbath, he awoke early in the morning, and wished to go to the prayer-meeting ; and throughout the former part of the day his constant cry was " Let me go to the chapel !" But being informed that he was not fit to go, he would reply, " When I get there and pray, I shall be all right." Finding that he would not be permitted to go, he exclaimed, " I have never been accustomed to spend my Sabbaths in bed, let me go." His constant attendance at the means of grace, and his secret devotion at home evinced his spiritual progression. Truly his path was that of the just which is as the shining light, shining more and more even to the perfect day. Death to him had no sting ; he spoke of it only as a departure. His faith realized the fact that " absent from the body, present with the Lord." To get to glory was what he most anxiously desired and sought after ; this was the ruling principle of his being.

A few hours before he departed he seemed to suffer much, but being perfectly resigned to the will of God, he exclaimed, " Father, if it be thy will, let it be short ;" after which he calmly and sweetly sank to rest. He has left behind him a widow and one child. May they both meet him in heaven, is the prayer of

J. HEALEY.

# D I V I N I T Y .

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## AN ESSAY ON THE PENAL CONSEQUENCES OF SIN.

*Read before the Association of Ministers of the Nottingham District, and sent to the Magazine at their request.*

BY REV. JOHN WENN.

The subject of the present paper is of vast and solemn interest. For the penal consequences of sin are felt in every zone of the earth's surface, have been felt through all past ages, and by all ascending generations up to our first parents, and will be felt by most through all time, and by many to the dim, the distant, the interminable ages of eternity.

Its solemnity arises from the view of creature-suffering which it presents. If we read the history of the past, survey the present, and attentively note the testimony of universal experience, we shall the more admire that striking passage of St. Paul's in the epistle to the Romans, "For we know that the whole creation groaneth and travaileth in pain together until now : and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Indeed, the greatness and importance of this subject are such, that any one however gifted might well despair of doing justice to it. Surely, then, we can hardly be acquitted of presumption in attempting to deal with it. Yet there are one or two considerations that may serve not only to remove all suspicion of undue boldness, but also to animate us in the "work that has been given us to do."

And first, we shall not meddle with things too high for us. We shall enter no abysmal depth, climb no giddy height of daring speculation. We shall endeavour to keep the plain beaten path of hard fact and revealed doctrine. Or if we deviate at all therefrom, it will only be to meet conjecture with conjecture, and to confront probability with a counter-probability. And second, we are assured that we shall obtain the sympathy and forbearance of our brethren.

The penal consequences of sin are *present* and *future*, or *temporal* and *eternal*. We shall take them up in order. But before we proceed to illustrate the connection between sin and suffering here, permit us to observe, that in our judgment, it is not a useless task. For unless we have much mistaken the character of the Church's teaching, this subject has rarely received from that quarter the attention it deserves. The subject is, indeed, commanding the attention of the higher class of novel writers, and they are dealing with it forcibly and well, so far as they go ; but they lack sufficient motive. The motives which they present are

chiefly drawn from the wreck and ruin that sin works upon people's reputations, fortunes, families, and so on. Now beside these the Christian teacher has other motives to present. He points to the disorder that sin has created in the heart, and the misery that it has occasioned in the soul of man; he describes the beauty and the joys of holiness; he tells of the love of a crucified Redeemer; he proclaims the approach of death and of the day of judgment. These motives are amongst the most powerful inducements to moral action. So that, *cæteris paribus*, Christian teachers should be able to effect more in this direction than any other class of men whatever. But we think that as a class, with their advantages, they have not achieved so much in this line as might reasonably have been expected from them.

Our observation needs not to be very extended in order to find out that *two* evils exist in this world,—the evil of pain, and the evil of sin. We feel these are evils because the mind shrinks from the one, and condemns the other. Nevertheless, the tendency of pain may be to improve and "perfect" the moral nature of the sufferer; while the tendency of sin on the other hand is to deprave that nature, and its result is punishment.

But before we lay claim to any consolation to be derived from the beneficial tendency of pain and sorrow, we must be satisfied of *two things* concerning them. First, that they derive all their efficacy in this respect from their *previous and present connection with Divine grace*. "For whom the Lord loveth he chasteneth." And second, that their origin *lies beyond ourselves*. For who can doubt that a great deal of pain and sorrow, and of circumstantial depression, is to be laid to the account of imprudence, wastefulness, and idleness? Now it often happens that persons who suffer much in these respects, and perhaps to a large extent from these causes, are wont to quote, (in sincerity, no doubt, though mistaken sincerity) that line of Cowper's—"God moves in a mysterious way," when, as Joseph Parker says, they ought rather to say, "*Man* moves in a mysterious way," because it is certain that law, whether physical, social, or moral, cannot be broken with impunity, and such persons seem to speak and act as if it could. Such individuals seem to forget that the pot-house will bring a family to want and disgrace, and that "drowsiness will clothe a man with rags." The Apostle James tells us "to count it all joy when we fall into divers temptations." But then we must "fall," not float or run into them. And then, when in the exercise of prudence and diligence faithfully discharging our duty, "we fall" into temptations, these are not intended as punishments, but as aids to our faith and patience.

We have thought it right thus far to distinguish between those effects of sin which are not attributable to any specific violation of law, and those which are: because it is to the latter only that we apply the



epithet *penal*. Now it is with the penal consequences of sin that we have to do. Not with those general consequences of sin which fasten themselves upon man *as man*, whether Christian or infidel, but with those that overtake him as, in some specific sense, a transgressor and a rebel.

And that dire consequences *will* follow the commission of crime there can be no reasonable doubt. It is not always, however, that the sinner feels the effect of his sin the moment after it is committed, any more than a man *must* feel severe pain the next moment after an accident. The Bible may not in all cases, nor in many, specify the exact point in the path of being at which the culprit shall be overtaken. This, in most cases, is more or less uncertain. The avenger oftentimes limps after his prey as if he would never come up with it : but at other times he leaps upon it with the ferocity and agility of a tiger. There are more men threatened than stricken, says George Herbert. The day of iniquity may also be the day of visitation, or there may be an indefinite distance between them. "Their foot shall slide in *due* time." But however punishment may be suspended to a future stage in the history of an individual or a people, it is usually only suspended, not averted. This remark is illustrated in the history of the Israelites. In using the history of that people for our purpose, we lay ourselves open indeed to the cavil of Strauss, who affirms in his "Leben Jesu," that "the connection between sin and suffering is a vulgar Hebrew notion." He goes on to say that Christ himself "repudiated it." But Strauss has fallen into hands abler than his own. One of these, Dean Trench, in his book on the parables, says, "All Scripture affirms that the sum total of the calamity that oppresses the human race is the consequence of the sum total of its sin : nor does he (Christ) deny the relation in which a man's actual sins may stand to his sufferings. What he does deny is, man's power to trace the connection, and therefore his right in any particular case to assert it." But when the connection is traced by the finger, and asserted by the word of God, surely we cannot err. Such we believe to be the case in the history of the Israelites. When, yielding to the foolish clamours of the people, Aaron made the golden calf, God was angry and threatened to consume them. Moses interceded, and God said, "Go, lead the people into the place of which I have spoken unto thee : Behold, mine angel shall go before thee, nevertheless, in the day when I visit, I will visit their sin upon them."

No doubt the connection between sin and suffering is as *real* as the connection between any other cause and its effect. Only punishment is not so easily traceable to its own proper cause, as some other effects are to theirs. The reason may be found, perhaps, in the nature of the moral government of God. The reality of the connection just mentioned, and the difficulty of tracing it apart from some Divine intimation, are both

well illustrated by another Biblical narrative. Joshua and the elders of Israel had sworn to respect the persons of the Gibeonites, who had craftily secured their lives by pawning their liberties. Almost five hundred years after, Saul, in zeal for the men of Israel and Judah, slew many of the Gibeonites. After this, Saul dies, and no question is made of that slaughter. But in the days of David there was a famine in the land for three years successively, and God being inquired of, said, "it was for Saul's killing the Gibeonites." Now the connection between the crime and the punishment was here *real*, but who could have traced it, except the finger of God had done so? How forcibly the narrative just given illustrates St. Paul's charge to the Thessalonians—"That no man go beyond or defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you and testified."

While, however, it is always difficult, if not impossible, to say precisely to what crime any particular penalty should be assigned in the case of another, it is not so difficult in one's own case. For frequently there is so close and evident a connection between sin and suffering, as to oblige a man's own conscience to a confession of its reality. When the sons of Jacob had come into their brother Joseph's presence in Egypt, and he had spoken roughly to them, had treated them as spies, had imprisoned them, had imposed upon them the condition of leaving one of their elder brothers with him while they went to fetch the youngest, they said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear: therefore is this distress come upon us." Again, when Pilate objected to shed the innocent blood of Jesus, the Jews readily exclaimed, "His blood be upon us and on our children!" Jesus died, and was buried. But there was a resurrection, not only of his person, but of his doctrines. The apostles preached them boldly. They were cast into prison: an angel let them out. And they were found standing in the temple, and teaching the people. The officers brought them before the high priest and the council, who said, "Did not we straitly charge you that ye should teach no more in that name? And behold ye have filled Jerusalem with your doctrine, and intend to *bring this man's blood upon us*." And who can doubt that in hundreds and thousands of minds there is the sad but irresistible conviction that, "this shattered body, this imbecile intellect, these wasted energies, this injured reputation, this polluted, crime-haunted imagination is the result and punishment of my sin?" The Earl of Rochester, who fell a melancholy moral and physical ruin in the thirty-third year of his age, said on his death-bed, "The language of a friend which was so familiar to me, hangs yet about me!" But whether the connection between sin and its penalty be traceable or not traceable, evident or inevident, of its reality and certainty there

is, there can be, no reasonable doubt. "Be ye *sure* your sin will find you out."

And now we pass on to a remark of more extended and solemn significance—that *the consequences of sin do not at all times, if at any, exhaust themselves upon the original offender*. Others may suffer for our sins. One man's crime may involve in disgrace and sorrow not only himself, but his family, three or four generations of his descendants, or a nation. This remark is also susceptible of Biblical illustration. Let us revert to the narrative given above—that concerning the famine in the days of David—and in that narrative behold the way in which the crime was expiated, and the calamity stayed. "David took seven of Saul's sons, and hung them up against the sun, and after that the Lord was entreated for the land." "Now this story does not instance in families only, but in kingdoms also. The father's fault is punished on the sons of the family, the king's on the people of his land. And this after the death of the king, after the death of the father." And there are many facts of a kindred character occurring throughout the Scripture. We can only barely mention a few of them. The sins of Ahab were visited upon his family. God said, "I will not bring the evil in his days, but in his son's days I will bring the evil upon his house." The child of Bathsheba was slain for the sin of its father David; and moreover, he who had stained himself with the crimes of adultery and murder, was doomed to behold, in agony and shame, the ravages of lust and the sword in the bosom of his own family. "The whole family of Eli—all the kindred of the nearer lines male," died in the flower of their age, on account of the criminal weakness and indulgence of the head of the house and of the priesthood. Neither can we say that such facts are peculiar to the Bible. For it will be in the recollection of most how the children of Rush, the murderer, fled to hide their shame and sorrow in the Australian bush. In a sermon entitled, "The descending and entailed curse cut off," which has for its motto or text, Exodus xx. 5, 6, Jeremy Taylor says, "This one thing I desire to be strictly observed, that it is with much error and great indiligence usually taught in this question, that the wrath of God descends from fathers to children, only in case the children imitate and write after their father's copy. Supposing these words, 'of them that hate me,' to relate to the children; but this is expressly against the words of the text, and the examples of the thing. God afflicts good children of evil parents for their fathers' sins, and the words are plain and determinate. God visits the sins of the fathers—in *tertiam et quartam generationem eorum qui oderunt me*—to the third and fourth generation of them—of those fathers—that hate me,—that is upon the great grandchildren of such parents." A little farther on he says:—"And that virtue and innocence which shall by God be accepted as sufficient through the Divine mercy to bring the son to heaven, yet,

it may be, shall not be accepted to quit him from a load of temporal infelicities, the reward and curse of his father's crime." "Verily," as Job says, "God layeth up his," the wicked man's, "iniquity for his children."

Once more we remark that the consequences of sin may follow the offender even after he is forgiven. Of the truth of this statement we have a plain proof, we think, in the case of David. Was David forgiven or was he not, when his heart was torn by the dissensions, and the lustre of his crown dimmed by the crimes, of his children? Forgiven, say we. And yet, contemporaneously with the announcement of forgiveness, it was foretold that lust should invade, and that the sword should not depart from his house.

Some persons have manifested astonishment at the irregularities and crimes of good men's children. How comes it, say they, that such pious parents have such irreligious children—that such steady parents should be afflicted with such unruly and disorderly offspring? The cause of the children's badness, especially if they evince a proclivity towards some specific vice, may, as we have seen, lie in their parents, grand or great grandparents leaning to that same vice. And thus by a reproduction and a reaction, the children are punished on account of their parents and the parents on account of their children's sins, even after the guilt of the offenders has been all forgiven.

"For just is retributive ubiquity; Samson did sin with Delilah,  
And his eyes and captive strength were forfeit to the Philistine.  
Jacob robbed his brother, and sorrow was his portion to the grave.  
David must fly before his foes, *yea, though his guilt is covered,*  
And he who, seeming old in youth, was marred for others' sin.  
For every special crime must bear its special penalty :  
By luxury, or rashness, or vice, the member that hath erred suffereth—  
And, therefore, the sacrifice for all was pains at every pore."

"Thou wast," exclaims the Psalmist, in reference to ancient Israel, "a God that forgavest them, *though thou takest vengeance upon their inventions !*"

With one extract from a celebrated living author, we close this part of our subject. Miss Muleck says, "What's bred in the bone will come out in the flesh ! Like father like son ! The sins of the parents shall be visited upon the children ! So runs many a proverb, so confirms the unerring decree of a just God, who would not be a just God, did he allow himself to break his own righteous laws for the government of the universe ; did he falsify the requisitions of his own holy and pure being, by permitting any other wages for sin, but death. And though through his mercy, sin forsaken, escapes sin's penalty, and every human being has it in his power to modify if not to conquer any hereditary moral as well as physical disease, thereby avoiding the doom and alleviating the curse,—still the original law remains in force, and ought to

remain an example and a warning. As true as that every individual sin that a man commits breeds multitudes more, is it that every individual sinner may transmit his own peculiar type of weakness or wickedness to a whole race, disappearing in one generation, reappearing in another, exactly the same as physical peculiarities do, requiring the utmost caution and education to counteract the terrible tendencies of nature,—‘the something in the blood’—which is so difficult to eradicate; which may even make the third and fourth generation execrate the memory of him or her who was its origin.”

(To be continued.)

## WORKS OF CREATION.

### THE SEA AND ITS PERILS.

*With Brief Sketches of some of our Filey Fishermen who have perished therein.*—By the REV. C. KENDALL.

(Continued from page 94.)

“They roam where danger dwells,  
Where blasts impetuous sweep,  
Where sleep the dead in watery cells,  
Beneath the faithless deep;  
Where tempests threaten loud  
To 'whelm the shipwrecked form :—  
Show them a sky that hath no cloud,  
A port above the storm.”

THIS division of our theme will possess a melancholy interest to many of our readers. The perils of the sea! How significant this phrase! What a thrill is it calculated to send through many hearts! How many loving families have dear ones sleeping in the deep—sleeping till the judgment's trumpet shall awake them. Some persons question the existence of any danger in a seafaring life above what is common to any of the ordinary callings pursued on land, but we consider such danger exists. Take one thousand seamen eighteen years of age, and a thousand landsmen engaged in any kind of labour, and we presume more of the former will die by accident than of the latter. So painfully common is it to be drowned, that many have called such a death for a sailor a natural one. The perils of the sea are innumerable; we shall only attempt to point out a few of these.

*There is danger—*

1. From hidden rocks and sands. These abound in various parts of the ocean. Some of these are well known, and are pointed out on charts, or by other marks; but others are not known familiarly, and in the darkness of night, or through the force of contrary winds, there is great danger of being brought into collision with one of these enemies of seamen. And new dangers from the above causes are continually occurring. What are called coral reefs are constantly being formed in a remarkable manner, through the labours of millions of little insects. Some of these stand out of the water, and others do not, and then the danger is much greater. If we could have a correct history of the ships

which have been brought into collision with this danger, and been destroyed; could we conceive aright the amount of property which has been destroyed, and the thousands of seamen and passengers who have struggled with danger and sunk in death from this cause, we should be appalled. Nor are these alone dangerous, for sandbanks are eminently so, arising partially from changing their locality. There were two notorious ones in ancient times on the African shore, one called the Major, lying near the coast of Cyrene, and the other not far from Tripoli. Both these were much dreaded by the mariner of yore. And who has not heard of our Goodwin sands off the coast of Kent? Many a noble crew whose hearts beat high with hope of reaching port in safety, have been brought into collision with this treacherous part of the ocean; in many instances ship and men have been buried in these sands, and few, if any, vestiges left to tell the tale of their sad destiny. Rocks and sands evidently constitute two of the perils of the deep; through these many bright hopes have been dashed down, and many visions which enchanted from their distance have been clouded over.

2. There is peril from being lurching or knocked into the water. On land a man may fall from his horse, or out of a vehicle, and escaping the crush of the wheel, be but little injured, and if injured, probably soon be restored through proper treatment. But when out on the deep waters, and precipitated from his vessel, he comes into contact with the watery element, he finds it a deadly antagonist to his health and life; and has to commence a struggle for his existence. Perhaps the noble ship is sailing majestically along before a fresh breeze; the sailor youth is aloft with agile feet and fingers plying his dangerous avocation, when a sudden gust of wind or roll of the ship pitches him from his elevation on to the ship's deck, and he is destroyed—or not improbably he is precipitated into the surging billows. He may be seen and heard, for he cries for help; and every eye is turned towards him as he floats on the breast of the waves. There is bustle and excitement on board; probably an effort is made to lower a boat and attempt his rescue, but the sails being set, and the wind strong, the ship bounds away at great speed; the struggling seaman is lost sight of, and left to utter his cry for assistance to the murmuring waves and howling winds, and after a fruitless attempt to preserve his life, he descends, exhausted and perhaps unconscious to his liquid bed to sleep till the judgment's trumpet shall call him up. Truly this is a source of danger. How many have we known or heard of who in this way lost their valuable lives. They encountered this peril, and died.

“Then think of the mariner tossed on the billow,  
 Afar from the scenes of childhood and youth;  
 No mother to weep o'er his sleep-broken pillow,  
 No father to counsel, no sister to soothe.”

*There is peril—*

3. From fire. Some readers might suppose at the first moment that a fire in a ship at sea would soon be extinguished; but nothing is much more difficult. From the nature of the wood, the strength of the wind, and probably the combustible character of the cargo, the devouring element often rages with uncontrollable fury. It is lamentable how many ships have been destroyed at sea by fire. We could give the names of some which have been destroyed in this manner, involving terrible loss of life and property. The Government registers would tell a tale on

this subject painful in the extreme. The causes of fire while at sea have been many and various. The voluntary ignition of some of the merchandise occasioned by friction or some other cause, the lightning's flash, the blundering of some of the crew caused probably through strong drink, the lights or fires used in the vessel—one or other of these things has often been the cause of a ship's taking fire. Fire is kind as a servant, but cruel as a master. Let us try and show our readers a picture of a ship on fire. It will be found imperfect, but drawn from what is often found to be a reality. You see that noble vessel riding on the "watery crest;" danger appears very distant. There is no leakage, there are no mountain billows nor boisterous winds; no displaced sails nor injured tackling; she looks lovely in her strength and completeness. There is smoke issuing from the hold; every eye is attracted thereto. It is examined, and the officer declares the ship is on fire. Excitement and apprehension spread among all on board as with the quickness of electricity. What is to be done? They try to extinguish the fire. Probably the hatchways are covered in to try and smother it, or the lower decks are scuttled, and the hatchways are opened to let in the waves, and in this way to extinguish it. Vain hope! ill requited toil! The destructive fire rapidly spreads. Danger appears imminent. The boats on board may be few, and incapable of holding half of those on board; perhaps the spreading and intense fire prevents their being lowered. The flames progress, and begin to scorch the unhappy sufferers. Death is near in his most terrible aspect. Terror or despair seizes every mind. There is no prospect before them but death, and the dreadful alternative of dying either by fire or water—and the majority prefer the latter. Plunge! plunge! go these unhappy ones, raising their voices to God the universal Father for that mercy which is denied them by the death-dealing elements.

What peril has been encountered from fire! What a picture could be drawn by some persons who have been involved in this danger! To what a number of ships the poet's lines will apply by merely altering the name of the ship:—

"The *Amazon* is missing! her mariners sleep,  
As we fear, in the depths of the fathomless deep;  
And no tidings shall tell if their death grapple came  
By disease or by famine, by flood or by flame.  
The storm-beaten billows that ceaselessly roll  
Shall hide them for ever from mortal control;  
And their tale be untold, and their history unread,  
Till the dark caves of ocean shall give up their dead."

#### 4. Sudden and strong winds are perilous.

Moderate breezes are favourable to commerce, and are ranked amongst the seamen's best friends; but boisterous winds and gales are his determined enemies. In every gale which disturbs the mother on shore, especially the sailor's mother, she hears, or fancies she hears the death-knell of some loved youth. It was an opinion held by the ancients that Satan had power to raise the wind, and in a storm they were accustomed to sacrifice a black sheep to drive the angry demon away. This usage illustrates the sailors' treatment of the prophet Jonah. But we are not disposed to yield so much power to Satan, for we think if he possessed it, more persons would be drowned than are; however, if Satan has power to raise the wind, and he is called "the Prince of

the power of the air;" we know whose prerogative it is to say to the troubled waters, "Peace be still."

Strong winds weave the death-shroud of many sailors and fishermen, and of great numbers who are voyagers in search of a home in a distant Colony or Continent. Through their fierceness, perhaps the vessel founders in mid ocean, leaving no memento behind to tell loved ones on shore the mode of their death. Within the last few days, three fishing smacks from this port (Great Grimsby) have disappeared, involving an aggregate loss of life of twenty-four persons; no one has seen the vessels since the commencement of the late gales, and it is more than probable that smacks and men now rest in the ocean's deep. Many distracted minds are found in this town as the consequence of this disaster. It loudly preaches to living seamen from that solemn text, "Prepare to meet thy God." But what more often happens is, the vessel is driven by furious winds on some rock or sand bed, and is destroyed, perhaps in sight of anxious friends or numerous spectators. What heart-rending calamities rush into the mind as we discourse of dangers from winds. Who has not suffered loss from this cause? Reference to a case in point, memorable from its character and the number who perished, will be acceptable to most of our readers. On the 26th of August, 1859, the Royal Charter left Melbourne for England; she made a rapid and prosperous voyage till she arrived off the Irish Coast; arriving off point Lynas, on the Welsh Coast, the wind blew a perfect hurricane. A pilot was signalled, but none appeared; the ship gradually drifted towards the shore, both the anchors were let go, but the chains parted. The engines were worked at their full power, but the vessel would not move windward, and soon struck the rocks in four fathoms of water. The cry arose, "We are lost, we are lost!" The captain tried to console the passengers by an assurance that they were on a sand bed and would be able to walk on shore. Fallacious hope! It was then night and dark; the ship however soon thumped so heavily on the rocks, that danger was evident to all. She was then only twenty yards from a projecting rock, and at half-past three o'clock, a man named Rogers, engaged to carry a rope on shore. With true heroism he plunged into the raging surge, and after being beaten back once or twice, succeeded. The people in the ship crowded together as well as they could, and the Rev. Mr. Hodge, a clergyman from New Zealand, prayed and exhorted, but was interrupted by the thumping of the ship, and the sea washing over her. The scene in the saloon was of the most heart-rending character; husbands and wives, parents and children, clinging to one another in the most affectionate embrace. Thirty-nine by the rope were carried on shore, and then the ship divided, plunging all into the sea, and killing numbers. What thrilling incidents occurred in connection with this wreck! A son of a Mr. Lewis who lived near the scene of the wreck went to Australia eight years before, and was returning home with the fruits of his toil. Mr. Lewis was aware of his son's being on board this ship, and when news of her being a wreck reached him, he hurried to the rocks overlooking the appalling scene. He spied his returning son, and the son his anxious father; regardless of his wealth, he cast himself into the sea, and swam to his father who stretched out his hands to draw him to shore; but at the moment when about to embrace each other, a terrific sea swept over the young man, and carried him into a watery grave. In connection with this wreck four hundred and sixty persons in a few hours were



launched into eternity. What hopes and anticipations then perished—perished near port. In twenty-four hours, the captain had said, we shall be in Liverpool, and the company were so elated and grateful that they presented a purse of gold to the captain, and another to the minister. All was hilarity as they neared the shores of England, and many of them were engaged in music and dancing, who in a few brief hours entered the eternal world. Ah! what multitudes are trifling, sportive, and immoral on the verge of perdition, and still expecting a home in heaven! May the Holy Spirit awaken them! To perish in the neighbourhood of the port, after traversing the dangerous sea many thousand miles; to perish with all the feelings of home warm in the heart, and all the anticipations of domestic felicity vivid in the imagination, adds considerably to the severity of the calamity! How many thus sink! How many thus struggle with death on the margin of dry land! It is said that eleven out of every sixteen seamen die by accident. There are lost every year on the English coast, eight hundred lives, and one fourth of these are lost between the Humber and the Firth. Nor does the mariner only suffer from strong winds. The hardy fisherman as he plies his avocation in pursuit of honest bread, often falls a victim to their power. Through accidents inseparable from his calling, his vigorous and valuable life is often sacrificed.

Religion is essential to safety, for eternity, in every avocation of life. The seaman finds it an invaluable treasure in the day of trial, and many of this bold, useful class of men are sailing over the ocean, month after month, with a consciousness that spiritually they are voyaging to the port of endless felicity. This statement will be confirmed by a touching incident that has recently occurred in a sailor's career. A letter, of which the following is a copy, was a short time ago picked up in a bottle upon the coast of Jutland; the writer, Captain Loynes, of Hartlepool, was a devoted Christian; he had been at sea twenty-two years, and about the same length of time had been united with the Church of Christ. He left Hartlepool on the 16th of October, 1862, with a crew of four hands in the "Glory" of that port, bound to Hamburg, with a cargo of coals; the vessel has not since been heard of, except through the annexed letter, leaving no doubt that she foundered at sea, with all hands, in the fearful storm of the 19th of October, the date of the letter. Here is a man standing face to face with death, calm, self-possessed, with presence of mind to sit down and pen this letter when all hope as regards this life is gone, but with a hope blooming with immortality; his ship the sport of the billows, but heaven open to his view, and his deepest sympathies called out towards his wife, so soon to be a widow, and his six children, so soon to be orphans.

*At Sea, October 19th, 1862.*

"My dear wife,—Before you get this I shall be in heaven; our ship, the "Glory," of West Hartlepool, is just about foundering; the pumps both choked; and John Hunter has had his leg fractured with a sea breaking, and we are almost a wreck; but thank God we are resigned to our heavenly Father's will. My men are all happy in the Saviour's love. They were all crying for mercy, and they found peace. The lad, John Hunter, was one of the brightest conversions I ever saw. My dear wife, I have left you in the hands of the Lord, and I know he will provide for you and the dear children, and I hope you will meet me in heaven. May this be granted for Christ's sake—in heaven.

I remain your loving husband, JOHN LOYNES."

What but true religion can produce heroic fortitude like this? What a blessed possession is religion. Who on reading this deeply affecting letter does not say,—“Let me die the death of the righteous, and let my last end be like his.”

*(To be continued in our next.)*

## FOR PREACHERS AND CLASS-LEADERS.

### EXTRACTS.

**GLORY OF REDEMPTION.**—There is more of God, more of his essential glory displayed in bringing one sinner to repentance, and forgiving his sins, than in all the wonders of creation. From this work angels themselves have probably learned more of God's moral character than they had ever been able to learn before. They knew before that God was wise and powerful; for they had seen him create a world. They knew before that he was good; for he had made them perfectly holy and happy. They knew that he was just; for they had seen him cast down their own rebellious brethren from heaven to hell for their sins. But until they saw him give repentance and the remission of sins through Christ, they did not know that he was merciful—they did not know that he could pardon a sinner. And oh! what an hour was that in heaven when this great truth was first made known—when the first penitent was pardoned! Then a “new song” was put into the mouths of angels; and while with unutterable emotions of wonder, love, and praise, they began to sing it, their voices swelled to a higher pitch, and they experienced joys unfelt before. Oh, how did the joyful sounds, “His mercy endureth for ever” spread from choir to choir, echo through the high arches of heaven, and thrill through every enraptured angelic breast! and how did they cry with one voice, “Glory to God in the highest, and on earth peace, good will toward men.”—*Payson*.

**OMNIPRESENCE OF GOD.**—God is everywhere present by his power. He rolls the orbs of heaven with his hands; he fixes the earth with his foot; he guides all the creatures with his eye, and refreshes them with his influence; he makes the powers of hell to shake with his terrors, and throws them out with his command, and sends the angels on embassies with his decrees; he hardens the joints of infants, and confirms the bones, when they are fashioned beneath secretly in the earth. There is not a fish in the sea, but he shows himself to be the Lord of it, by sustaining it; and in the wilderness the bittern and the stork, the dragon and the satyr, the unicorn and the elk, live upon his provisions, and revere his power, and feel the force of his Almightiness.”—*Jeremy Taylor*.

**NIGHT.**—“The day is thine; the night also is thine.” The night indeed casts a veil upon the beauty of the earth, but it draws the curtain from that of heaven; though it darkens below, it makes us see the beauty of the world above, and discovers to us a glorious part of the creation of God, the tapestry of heaven, and the motions of the stars, hid from us by the eminent light of the day. It procures a truce from labour, and refreshes the bodies of creatures, by recruiting the spirits which are scattered by watching. It prevents the ruin of life by the reparation of what was wasted in the day. It takes from us the sight of flowers and plants, but washeth them with dew for a new appearance in the morning. The perpetual succession of night and day is an evidence of Divine wisdom in tempering the travel and rest of creatures.”—*Charnock*.

**ATHEISM.**—The heroism of the atheist is heroism no longer if he knows that there is no God, the wonder then turns on the great process by which a man could grow to the immense intelligence that can know there is no God.

What ages, and what lights are requisite for this attainment! This intelligence involves the very attributes of Divinity, while a God is denied. For unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity, by which even he would be overpowered. If he does not know absolutely every agent in the universe, the one he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he does not know everything that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus unless he knows all things, that is, precludes another Deity by being one himself, he cannot know that the Being whose existence he rejects does not exist. But he must know that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection, and acts accordingly.—*Foster*.

**CROSSING THE JORDAN.**—When the children of Israel entered Canaan, so great were the mustering numbers, that while column after column covered the shore of the Promised Land, thousands filled the channel of Jordan, and thousands more had not reached its brink. There were those who had attained their highest hope, those who trembled in the passage between the arrested billows of that river, and those who toiled still amidst the desert thorns and sands, not catching a view of that deliverance which was now begun. Yet was all assured. The most distant step was marching towards victory and rest. Each tribe was in its place. The whole people was in movement. It was an unbroken train. First and last, only sooner or later, were speeding to their country of inheritance. Shout was prolonged by shout from those who were foremost and from those who were behind. It was one great armament impelled by a common spirit throbbing with a common life. The triumph of every one momentarily advanced—"All passed clean over." So, dear Christians, onward hasten the pilgrim saints of the Most High. Innumerable are the throngs which have found their way to heaven. An entrance has been ministered unto them. At this hour many feel the pains of death. Jordan is driven back. What companies crowd the desert world, and shall increasingly crowd it, but all journeying to the same goodly place. "Now is their salvation nearer than when they believed." The glorified, the dying, the living, they are marshalled into one procession, and constitute but one host. There is no interval nor interruption in their array. In mighty series they urge their course or find their rest. The gate of heaven is never shut. They who enter in encourage those who follow them. The succession never fails. They come! they come! from the four corners of earth, from the four winds of heaven! The celestial conquerors bend from their thrones to meet them! And they who are still in this wilderness, with death between them and heaven, are not cut off from that congregated infinite—"Ye are come to the spirits of just men made perfect."—*R. W. Hamilton*.

## THOUGHTS ON OUR QUARTERLY TICKET FOR DECEMBER, 1862.

"Let your conversation be without covetousness," &c.—Heb. xiii. 5.

ALTHOUGH I am not going to write a sermon on these words, the thoughts therein contained may serve me as the basis of a few remarks. The first thing that claims our attention is the term "covetousness," which in its ordinary acceptation means an eager, insatiable desire for gain; in itself it is a great, growing, and in some respects a universal evil. All persons, perhaps, are at one time of life or other more or less liable to its influence. God, in his word, expressly forbids it, and declares he holds it in abhorrence: it has its seat in the heart, which is under the influence of an insatiable desire for that which belongs to others. St. Paul says, "The love of money is the root of all evil"—it tends to produce unbelief and all those lustful feelings which are so injurious in their results. It has frequently caused its subject to

swerve from the truth, practise deceit, fraudulently lay hands on the property of others, and imbrue his hands in the blood of his fellow. The man who is thoroughly under the influence of this sin is the subject of the worst feelings a man can endure on this side hell, and if he do not get saved from it he will have to endure the torments of the burning lake. As I belong to the laity, I may be permitted to ask, why do many of our people attach so little value to the Quarterly ticket? Too many of them never think of paying anything for it; they seem to view it more in the light of a ministerial perquisite than as a pledge of their membership with God's militant host. And with whom does the blame rest? Not with our people as members: I am convinced they are not so under the influence of the demon covetousness—no, the blame rests mainly with the ministers and leaders. The Lord convince us one and all of our duty, that we may be enabled affectionately to teach our people theirs; then I am sure none will more cheerfully perform that duty than the members of the Primitive Methodist Society. Suppose a circuit has 500 members, it is not too much to expect 400 of them will pay their weekly penny, and sixpence or one shilling for their Quarterly ticket. Were this done, the finances of our circuits would soon be greatly improved, the labours of our Connexion be greatly extended, new ground be broken up, that now occupied be better worked, and the Church and the world proportionately blessed. The Lord hasten the time, and save us fully from the sin of covetousness. Amen.

We now notice the important duty of Christian contentment. I shall not linger here; suffice it to say that the basis of true Christian contentment is reconciliation with God by Jesus Christ; hence its possessor lives in the enjoyment of true heaven-born peace, and has the testimony of a good conscience before God and men. St. Paul says, "Godliness with contentment is great gain." It is the duty of the Christian to be satisfied with that sphere of life in which God in his Providence has placed him, to be contented with what God has given him to possess: "Better is a little with righteousness than great revenues without right." But though the Christian is to be contented with what he possesses, it does not imply that he is not to try to improve the position of himself and those dependent upon him; no, the direct tendency of religion is to raise a man, and if the energies of his renewed nature have fair play he will be intellectually elevated, will perform every duty, and prosecute every effort to advance his social position; and as the door of Providence opens he will enter in, and by prayer for God's blessing to rest on his honest industry, he will do all he can that his children may occupy at least as good a position as himself, if not a better and more influential one. This is not antagonistic to, but in perfect accordance with, the spirit of the Gospel.

I direct attention lastly to God's glorious promise, "I will never leave thee nor forsake thee." In whatever state the Christian may be found, in whatever circumstances he may be placed, the promise holds good; for the mouth of the Lord hath spoken it—the lip of eternal Truth hath declared it, and this is enough for the believer. Is he the subject of affliction, poverty, or bereavement? He is not alone; for Christ is with him, giving him consolation and inspiring him with hope. Is he the subject of temptation? He is not alone; for Christ is by his side, "He knows what sore temptations mean." Let the Christian in the time of temptation place his hope where his help is laid; let him do as the disciples did when John was beheaded: "They went and told Jesus." If he do so, he shall realize the blessedness of the man that endureth temptation. Is he on the battle-field, engaged in severe conflict with the enemy? Let him use the sword of the Spirit; it is made of the best material, and will cut both back and edge; let his arm be nerved by prayer, that he may skillfully use the shield of faith, and however thick and fast the fiery darts of Satan may fly, they shall fall pointless at his feet. Is he grasped by the icy hand of death? Still he is not alone; for Christ is with him, and he has said, "I will never leave thee." Is he entering the valley? He may find it dark at the entrance, he may have a dreadful struggle with the powerful but conquered foe; still he is not alone, for Christ

is with him ; and as he grasps this promise, and leans upon the arm of Omnipotence, light springs up in the midst of the darkness, for the valley is lighted up by the Light of life, and he passes onward through the valley, and if not triumphantly, yet he peacefully enters the haven of eternal repose. It must be so, for "cherubic legions guard him home, and shout him welcome to the skies."

"There all the ship's company meet,  
Who sailed with the Saviour beneath ;  
With shouting each other they greet,  
And triumph o'er sorrow and death."

May we all be among them.

S. B.

## FOR THE FAMILY.

### SOCIAL LIFE OF THE PURITANS.\*

It is now time to turn from the churches, that we may direct our thoughts to the social life of the first Nonconformists. You will there find that, of many grotesque things imputed to them, some were the pure inventions of festive malice, and that others lose their look of absurdity when truly understood. You expect to see the immortal oddities of Hudibras start up before you ; you expect to meet half-gloomy, half-comic wonders, at every step of your inquiry ; at the very beginning you expect, at least, to find that George Newton's people have outlandish names, such as *Kill-sin Pimple*, or *Weep-not Billings*, for all the historians from Hume to Macaulay have told you that this was the fashion. They all appear to have been mistaken. It may be allowed that names remotely like these, because formed out of a religious dialect, were occasionally given by the settlers in Massachusetts to their children and that a very few might also have been given to children in England ; it must be asserted, however, that where they were in use, they were always imposed in infancy, and never selected by the parties themselves. Please to remember, that if such names were worn by the men and women of the Protectorate, they had been conferred upon them at the font in the reign of the British Solomon. We have ample evidence that the habit was occasional then, but it really seems to have declined by the time of which we are writing. If existent anywhere, it surely might have been expected in the place where those charged with adopting it had their stronghold ; but not one such name is to be found in the copious Taunton register of that date, and not one in all the numerous parochial registers of the same era, which the present writer has examined.†

Imagine yourself leaving Taunton Church on some thanksgiving day, and walking with a grave barger to his home. Take notes of what you see. His life there, just as much as in public worship, is ruled by Scripture texts. Texts are woven into all his conversation, for the language of the Bible is with him the language of common life ; he applies it to everything, and uses it most, not as you might suppose, when most artificial, but when most in earnest. Looking round, you see texts painted on the doors and over the fireplaces, stamped on kettles and skillets, wrought in garments, and even carved on the wooden cradle in the corner where the child lies asleep. A Nonconformist, who was young in Oliver's time, after praising his father for great care in the religious instruction of his children, adds, "Let those Scriptures upon the chimney-stone in the parlour be witness."‡ There were

\* From "JOSEPH ALKENE." By the Rev. Charles Stanford. London: Jackson and Walford.

† Confirmation of these statements will be found in "Camden's Remains," p. 42, 1629; "Harris's Cromwell," p. 342; and Lower on "English Surnames." This writer gives instances of such names from a Sussex jury list, which he assigns to about the year 1610, and from the parochial register of Warbleton, 1617.

‡ "Life of John Machin," p. 19.

thirteen texts there. In a few cases, as might have been expected, satirists wrote merrily about this Puritan use of texts, especially on their appearance in ladies' embroideries. A personage in one of the comedies is represented as saying—

“Nay, sir, she is a Puritan at her needle too  
She works religious petticoats; for flowers,  
She'll make church-histories; besides,  
My sleeves have such holy embroideries,  
And are so learned, that I fear in time  
All my apparel will be quoted by some pure instructor.”\*

In one of Beaumont and Fletcher's plays we read of “a neat historical shirt.”† From such passages it appears that the custom was of earlier origin than the period of the Commonwealth, although it was then in the height of its observance.

You are not to infer from all this, that your burgher friend leads a life of holy dulness or illiteracy on account of his biblical notions. Why should he? He enjoys a *recreative* hour as freely as any other man, thinking it lawful, however, not so much because it is natural, as because he can show you chapter and verse for it. “Recreation,” he will say, “is an exercise joined with the fear of God, conversant with things indifferent, for the preservation of bodily strength, and the confirmation of the mind in holiness. To this end hath the word of God permitted shooting (2 Sam. i. 18); musical concert (Neh. vii. 67); putting forth riddles (Judges xiv. 12); hunting of wild beasts (Can. ii. 15); searching out, or the contemplation of the works of God (1 Kings iv. 33).”‡

You find him almost *insensible to the beautiful or awful in art*; but not so much from religious scruples, as from strong religious excitement, and the effect of distracting war. In time of war the best man thinks more of the forces that insure protection than of the graces that decorate repose. He is more likely to be occupied in barring his gate, than in training the rose that clusters over it.§

On the same account you will find him *indifferent to written poetry*. You are not likely to see a new poem in his house. We are told, it is true, that in the houses of a certain western town—

“Poems were pasted up on every hall  
As thick and thin as cobwebs on the wall:—

Here you might view Haman in all his pride,  
And, like a rogue, hanged and then dittified.  
Each kitchen, parlour, chamber, were all drest here  
With Samson, Joseph, Daniel, or Queen Hester.”||

But this was a local accident,—these were the effusions of an inspired parish clerk; and Nathaniel Miers, “the clarke that did the christenings”¶ in Mr. Newton's absence, was not inspired. If, in any of the houses at Taunton in the time of the Commonwealth, you saw amongst the broad

\* Jasper Mayne's “City Match.”

† Beaumont and Fletcher's “Custom of the Court.” The statements given above are supported by the traditions and relics of three or four Nonconformist families known to the author, in the west of England. One venerable member of his former congregation, a gentleman who lived to the age of ninety-four, used to tell of a ramble he had when a boy over the old house of a Nonconformist baronet, which was printed over in this way: and he remembered how his youthful mind was impressed by an inscription in the dormitory anciently used by the handmaidens of the family, and which was intended to strike the eye the first thing in the morning,—“Arise, ye women that are at ease.” It is a wonder that the witty enemies of the Nonconformists have not made more of these things.

‡ Master Perkins.

§ Wilmot.

|| “Batt upon Batt,” a poem, 1680.

¶ Register of Mary Magdalen.

sheets on the wall, one that was covered over with what at the distance of a few yards looked like poetry, a nearer approach would shew you that it certainly had not been selected for its poetical merit. We owe most of our written poetry to the remembrance in peace of past excitement; but the crisis of excitement is not itself the season when poetry is most likely to be written or read. The lives of the Puritans were often instinct with the very soul of poetry; only, "instead of singing it like birds, they acted it like men."\* Poetical authorship was next to impossible amidst their trials; yet, even in this respect, they were not deficient in comparison with their opponents. They had at least, George Wither, John Milton, and "the glorious dreamer," John Bunyan.

After the noon-day meal, your host confesses to you his delight in goodly music, and quotes in support of his views, the saying of one of his ministers: "Of all beastes," saith *Ælian*, "there is none that delighteth not in harmony, save only the asse; strange would it be for men to love it not." Singing begins, and perhaps, to the accompaniment of the lute; but, although playing on the lute is mentioned by *Alleine* with approval, it was a question with some of his neighbours whether they ought to conform so far to the habits of the ungodly. At a meeting which the members of the Baptist Church at Taunton held with the members of sister churches at the Bridgewater Association in 1655, the question was proposed, "Whether a believing man or woman, being head of a family in this day of the Gospell, may keep in his or her house an instrument or instruments of musique, playing on them, or admitting others to play thereon?" The answer was, "It is the duty of the saints to abstain from all appearance of evil, and not to make provision for the flesh to fulfill the lusts thereof, to redeem the time, and to do all to the glory of God; and though we cannot consider the use of such instruments to be unlawful, yet we desire the saints to be very cautious lest they transgress the aforesaid rules in the use of it, and do that which may not be of good report, and so give offence to their tender brethren."† Keeping the "aforesaid rules" in mind, your friend will venture to use the lute, and invite you to join in a song, not, however, one of the songs of this world. (When you have time, if you have courage, look into one of the Roxburgh or Luttrell Collections of the songs of the Seventeenth Century, preserved in the British Museum, and you will soon see the reason.) Since all the living literature of music was too tainted for the pure to use, he gives out a canticle from a little black volume, called the "The Booke of Psalmes; close and proper to the Hebrew; smooth and pleasant for the Metre; plain and easy to the Tunes. By W. B., 1654." Out of this book *Alleine* and his family were accustomed to sing after dinner, though sometimes he would substitute the *Te Deum*, which he much rejoiced in; and it was said, when he pronounced the sentence, "The noble army of martyrs praise thee," it was always with "a certain exaltation."

You will find your companion *severe in his notions as to simplicity in dress*. When a Somersetshire lad came home one day, in a coat brodered with broad gold lace, his mother in great alarm cut it all away, and he himself afterwards remembered his "vain apparel" with great anguish, saying, "My buttons, gold, and the silk on my sleeves lay on my conscience, a burden weighty as a world."‡ Some of the elders of the people, while they held grave opinions about adornment in "gold, pearls, and costly array," expressed those opinions to the weaker brethren with edifying moderation, desiring that "they should be proceeded against with all sweetness and tenderness, and long-suffering, it being not so clearly and generally understood as other things that are more contrary to the light of nature."§ After all the standard of dress adopted by the Puritan would more closely approximate to modern

\* Kingsley on Plays and Puritans.

† "Baptist Church Book," Lyme Regis.

‡ "Life of Trosse."

§ Papers of Western Association of Baptist Churches in 1655.—Baptist College Library, Bristol.

laws of taste and propriety than would that of the Cavalier, with his silks, feathers, laces, and gaudy streamers of ribbon.

Your friend exacts from his family the most strict respect to the injunction, "*be not conformed to this world.*"\* But knowing what was meant by "the world," in the life of any one of the Stuarts, you are not surprised. If those gallants, the "bright exhalations of knighthood"—so often placed by Sir Walter Scott in enchanting contrast to the rude and gloomy Puritans—were walking the earth now, you would not call them gentlemen, nor wish to see them at your table. Of course we are speaking not of exceptions on either side, but of the average Puritan and the average Cavalier.

In the evening you leave the burgher's house to take a view of life amongst the poorer classes. You hear the music of family praise floating through many a stone shafted lattice as you pass along the streets. It used to be so even in London,† but more especially in the better instructed provincial towns.‡ At last you enter the cottage of a labourer. Pasted upon the wall are various folio sheets, with such titles as these:—"Old Mr. Dod's Sayings," "Another Posie out of Mr. Dod's Garden," "Plain Directions for the more profitable hearing of the Word," by Joseph Caryl; "Memorables concerning our life before God, by one desirous of poor folks' salvation," "Sayings, &c., which may be pasted on a man's chamber door for a memoriall." In the place meant to be most public and honourable, there is a sheet, broad as a leaf of the "Times" (you are not to forget the nineteenth century), bearing the title, "Mr. Joseph Alleine's directions for covenanting with God; also, rules for a Christian's daily self-examination."§ A few godly books lie on a shelf near the window.

If you have been much in Puritan company you must have learned that, although no large society was at that time in existence for the diffusion of religious knowledge amongst the poor, sheets and books for this purpose were often distributed privately, or by concert of two or three persons, to the extent of hundreds of thousands. When, for instance, Alleine's treatise on conversion came out, a Nonconformist minister proposed that an edition should be printed for gratuitous circulation, and immediately paid down £50 towards the cost. Others joined him, and the result was, that an impression of 20,000 was dispersed without sale, and another impression was, by the same method, sold under rate.|| In these ways, together with the system of catechizing, on which so much stress was placed in those days, the poorer people were remarkable for their religious intelligence. The poor man, into whose cottage your spirit is now glancing, is ready to open a dialogue with you like one of those reported in the "Pilgrim's Progress."

If you wish to see what Puritan life was like in "the high places," go with Mr. Alleine and his brother Norman to spend an evening with Admiral Blake at his country-house at Knowle, two miles from Bridgewater. Suppose it to be during the period of his brief visit to England in 1656. Suppose his friend, Colonel Hutchinson, to be staying there. There would be a simple meal, the Bible would be brought in, there would be prayer, there would be conversation such as Christians love, and which they can only have when in

\* We must hope that extreme measures to secure family order were not often resorted to; but in one of Mr. Newton's books there is a publisher's list, which announces an interesting new work with the following title: "The Husband's Authority Unveiled; wherein is moderately discussed whether or no it be lawful for a good man to beat his bad wife."

† "Time was when one could not have come through the streets of London, even on a week-day, but we might hear the praises of God in singing of Psalms."—*Mr. Case*, 1663.

‡ Baxter says of Kidderminster, "You might hear a hundred families singing psalms and repeating sermons as you passed through the streets." And this, he elsewhere tells us, was not an uncommon thing in other towns.

§ British Museum. The Rev. John Wesley afterwards issued an abridged publication of these "Directions," giving them high praise.

|| Life and Funeral Sermon of the Reverend Mr. Thomas Brand, M.A., by Dr. Samuel Annerly, 1692.



"their own company ;"—there would probably be discourse in logical forms on some of the mysteries of Christian truth—of course there would be reasonings over some "case of conscience ;"—Mr. Newton would be apt to get prosy in discussing the opinions of Fragosa, Tolet Sayrus, and Roderiques—then there would be a flow of graceful and varied talk, not only on politics, but on books, pictures, gardening, or the last scientific experiments of the Oxford Society—and the great sailor who had so often made the Dutch tremble at his sublime audacity "would affect a droll concern to prove before the ministers, by the aptness and abundance of his Latin quotations, that, in becoming an admiral, he had not forfeited his claim to be considered a good classic."\* You could not find better types of the winning yet stately Christian gentleman than amongst the Puritans.

They had amongst them men of narrow and negative opinions ; men of vehement, disputatious independence ; men who had no love for the lovely in the works of God or man, and who were accustomed to think that, in the exercises of religion, the eye and the ear were only in the way ; men who seldom relaxed the stern strain of the faculties which their exigencies of the day demanded, and who therefore made Christianity look forbidding. They were often joined by men who thought with, were not of them, and who only misrepresented them to the world ; who put religiosity in place of religion, and displayed a false Puritanism, "as like and as unlike the true as hemlock is to parsley ;" men to whom plain downright Lewis Stuckley said, when referring to the signs over the tradesmen's doors, "You have glorious signs, but ill customs ; an angel for a sign here, a lamb for a sign there, but within devils and cheats."† Still, the true principles of Puritanism were favourable to strength and refinement of character, to domestic purity and love, and to all kinds of commercial prosperity. While they were ascendant, "there was scarcely an instance of bankruptcy heard of in a year."‡ "Many places," remarks Baxter when writing of Alleine, "were so seasoned by the great abilities and holy lives of their pastors, the great market towns have become as religious as the selected members which some think only fit for churches." "In those years between forty and sixty," Philip Henry testifies, "though on civil accounts 'the foundations were out of course,' yet, in the matters of God's worship, things went well ; there was freedom and reformation, and a face of godliness was upon the nation, though there were some that made a mask of it. . . . This, we know very well, let men say what they will of those times."§

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## POETRY.

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### SLEEP.

"Oh, lightly, lightly tread,  
A holy thing is sleep!"—MRS. HEMANS.

THE father sleeps,—hush, children! wake him not  
That slumber deep is well and dearly bought.  
Now the long day of heat and toil is past,  
The welcome shades of evening fall at last,—  
Rest, weary one! enjoy that calm repose  
Which rarely on his couch a monarch knows;  
Sleep undisturbed by dreams of guilt or fear,  
With all thy loving and beloved ones near.  
Sleep, and awake revived, refreshed, anew  
The path of loving labour to pursue;

\* Hepworth Dixon's *Life of Blake*, p. 267. † Gospel Looking Glasse.

‡ Neale's *History*, vol. iii. p. 46.

§ *Life of Phillip Henry*, by Sir J. B. Williams, p. 89.

Thus days and years of honoured life to spend,  
Till the last summons meet thee at the end,  
Calling to better worlds thy soul away  
Softly as slumber falls at close of day!

The exile sleeps,—hush, stranger! wake him not!  
Let home and friends be for a time forgot.  
Ah, not forgotten! all so long in vain  
Desired, remembered, is his own again!  
Yon dark banana grove he sees no more,  
He hears not now yon wild hyæna's roar,  
Through the long vista of departed years  
Far other sights he sees, and sounds he hears;—  
A blue lake trembles in the evening gleam,—  
Down a deep glen rushes a mountain stream—  
Half hid among the birches near the hill,  
On his fair home the sunset lingers still,—  
And where those sands the wave and shore divide,  
A gentle maiden wanders by his side;—  
Gaze on, fond dreamer! all must vanish soon,  
Beneath the blaze of India's sultry noon,  
All, save sad memories, must ere then be gone,—  
Enjoy the present bliss,—dream on, dream on!

The sufferer sleeps,—breathe softly! wake him not!  
The rest has come, so long and vainly sought.  
The hours of fevered restlessness are past,  
The weary eyelids gently close at last,  
Gone is the look of agony and care,  
Almost a smile those faded features wear;—  
Oh, surely God is good, and sleep's soft dew  
May the worn frame and wasted strength renew,  
Sleep, dearest, sleep! while Love long known and tried  
Watches with sleepless patience at thy side,  
Watches to hail the first glad look or word  
Which tells that hope has dawned, that prayer is heard,  
That all those troubled days of pain and fear  
Shall soon but as a midnight dream appear,  
And joy, like morning sunbeams, yet shall come,  
And all be bright in thy now darkened home!

The mourner sleeps,—tread lightly! wake him not!  
Let sorrow's pang be for a time forgot!  
In the bright spirit-land he wanders now,  
With heart unburdened, and unclouded brow.  
The dear departed he beholds once more,  
Loving and lovely as in days of yore;  
Voices long silent all his pulses thrill,—  
Eyes of deep love meet his like sunshine still;—  
From those fair forms all trace of slow decay,  
The shadow of the grave has passed away;  
Again united in communion sweet,  
Spirit with spirit, heart with heart, they meet,  
Oh, blissful vision! must he wake again,  
To find it all illusion, false and vain!  
Dream on, sad heart! but not of meetings here,  
Earth's passing joys, which smile and disappear;  
Dream of the brighter home, the better land,  
Where soon our weary feet in peace shall stand,  
Where the Forerunner is before us gone,  
And all His own shall follow—*thus* dream on!

The Christian sleeps—in Jesus—blessed thought!  
Hush, mourners! though ye could, awake him not!  
Would ye recall him from the home of bliss,  
The “better country,” to a land like this?

To weep as we are weeping—all our pain,  
 Temptations, conflicts, to endure again?  
 No, brother! slumber now, and take thy rest  
 In the low sleeping place which Christ has blessed,  
 Till the great Easter morning light the skies,  
 And all His people like Himself shall rise,  
 Bright in His radiance, with His beauty fair,  
 Ever His glory and His bliss to share.  
 Oh, precious hope! already from afar  
 Through sorrow's night we see the Morning Star,  
 And guided by its beams, we calmly lay  
 Our sleeping ones to rest, to wait "that day!"

H. L. L.

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## THE SABBATH SCHOOL.

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### THE BEGINNING OF SUNDAY-SCHOOLS IN IRELAND.

THE REV. DR. URWICK, of Dublin, in the paper which he read at "the Sunday-school Convention," recently held in London, states that about the year 1770, the Rev. Dr. Kennedy, curate of Bright parish, in the county of Down, was painfully struck with the total disregard of the Lord's-day among the young people and children in some villages through which he had to pass in going to and from his duty at the church. His congregation was very small. A gentleman of the name of Henry, with his family, joined it, and with him Dr. Kennedy consulted by what means it could be improved. Having engaged a well-conducted and competent man in the capacity of parish clerk, they got boys and girls together on Sundays to practise psalmody. This made a little stir. In 1774, to singing was added exercise in reading the psalms and lessons for the day, which, being rumoured abroad, excited further attention. Ere two years more had elapsed, the numbers had considerably increased. Those who came were desired to bring what Bibles and Testaments they could, in order to their being better instructed and examined in what they read. Then the children of other denominations were invited to share the advantages of the meeting. And thus, by the year 1778, the gathering which had begun as a singing-class a few years previously, had matured into a "school" held regularly every Sunday for an hour and a half before the morning service.

The good work went on and prospered until the latter part of the year 1785, when Dr. Kennedy heard of the proceedings in England for the establishment of Sunday-schools. His own was, in reality, a Sunday-school already. But he and the gentleman he advised with, agreed that its plan should be made more comprehensive and systematic, according to the English method. During the winter they spread information on the general subject, and obtained funds among persons they interested in the project. The necessary preliminaries being arranged, the Bright Sunday-school was opened on the first Sunday in May, 1786, with Robert Henry, Esq., as its superintendent; members of his family and other respectable individuals as teachers; and honest Thomas Turr, the parish clerk, ready to help in it as he might be able, or occasion require.

This account was supplied by a man named Thomas Chambers. He entered as a scholar on the first Sunday in June, 1786, just a month only from its commencement. Being able to read well, he was placed in the head class. He represented that, though there was a good deal of opposition, the number of scholars in August afterwards amounted to 343, including Episcopalians, Presbyterians, Methodists, and Roman Catholics, collected from within a district nine miles in length, and differing in ages from four years to upwards of twenty. The senior classes, besides learning the Scriptures, com-

mitted to memory portions of Watts's hymns. A pair of shoe-buckles for boys, and pieces of ribbon for girls, were rewards for diligence. The most deserving were favoured with a tract, and had their names inscribed on a roll, and posted in the church; the first thus honoured was a Roman Catholic girl. Several years ago, our worthy informant sent up to the Sunday-school Society's Committee in Dublin a pocket Bible, which Dr. Kennedy gave him within twelve months from the opening of the school, for having sometimes acted usefully as a teacher. Not unnaturally, Chambers counted the book very precious, and the more so as he considered it to be, which probably it was, the first Bible ever given in an Irish Sunday-school. As a book, neither its paper, print, nor binding will compare with those of Bibles easily procured now; but then it would cost what to the poor was a serious sum. The hold which that copy of the Scriptures had on the good man's affections may be known by what he wrote on the paper in which he wrapped it for transmission:—"God speed thy journey, my dear Bible! Farewell.—T. C."

Chambers died a few months ago, a patriarch of more than fourscore and ten, in the possession of his faculties to the last, and trusting in the one Saviour. Though a plain man in humble life, his letters contain touches of the graphic, and even of the poetic. Dr. Kennedy's removal to another diocese, in 1791, interfered with the working of the school. Through his absence, and consequent changes in the management of parish affairs, it lingered dwindling for some time, and became almost extinct. However, it afterwards revived. The present minister of the parish writes to me, "You will, I think, be glad to hear that what he (Chambers) called the 'Bright Light' is still burning, and I hope will continue to do so till eclipsed by a brighter day."

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## MISCELLANIES.

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### THOUGHTS ON A VISIT TO THE GRAVE OF THE REV. WILLIAM CLOWES.

THERE is a solemn grandeur around the tomb which is to be felt nowhere else. When the heir apparent to the British throne stood by the grave of the great American chieftain, George Washington, he took off his hat in honour to the warrior; pensive he hung over the cold monumental marble, while a death-like stillness reigned around, unbroken, save by the sighing wind that swept around the tomb, and raised soft as the touch of an angel the locks from the brow of the noble young prince. And who does not like to hold communion with the dead, to visit the place where humanity takes its last deep slumber?

Having to pass through Hull on my way to the sea side, I took the opportunity of visiting the grave of that great and good man, the Rev. William Clowes. The afternoon was gloomy, the clouds hung like drooping banners over my head, which gave to the heavens a dismal aspect. About three o'clock I arrived at Springfield Cemetery, which possesses no small degree of artistic beauty. There stood the colossal tomb-stone, with its golden epitaph.

At my left was a humble grave, its only ornament a wreath of flowers; the living testimonies of a parent's love. I observed among the dark green foliage, a number of people walking attired in deep mourning. As they passed to and fro, I saw the tears of affection gush forth, and heard the wild wail of distress which kissed the tombs as it passed: "Lover and friend hast thou put far from me, and mine acquaintance into darkness." I was now conducted to that sacred spot, where lies locked in the arms of death, one of the mightiest warriors of his day. With becoming reverence I approached his tomb, and stood for several moments with uncovered head, reading the epitaph on the massive vault erected to perpetuate his memory. Thus reads the eulogium relative to his character:—

"HE WAS A BURNING AND A SHINING LIGHT."

How brief, yet appropriate; an archangel could not have composed a sentence more expressive. "A burning and a shining light." Not a star, but a sun arrayed in all his meridian glory.

My mind now became busy with the past. The closing scene of this great man passed in dramatic splendour before my mental vision. That hour of grand mysterious import, when he stood with one foot upon the shifting sands of time, and the other upon the grand *terra firma* of eternity. I saw him stretched upon the bed of death, his earthly house was being demolished, but the inner temple was being polished and fitted up to stand amongst the many mansions in his Father's house. How silent he lies! Not a syllable escapes his lips. Why does he not speak of Jesus, of whom he used to speak in such glowing strains, and bear testimony to the consoling power of religion in a dying hour? The reason is obvious; death has spoiled the power of articulation, his heavenly Father has so willed it that he shall speak no more; his shrill cry of "To Calvary," "To Calvary," which has sent thousands weeping to the cross, who by believing have liberty found through the blood of the Lamb, has been heard for the last time; those lips which once trembled with the songs of Zion, have sung their last earthly song, and are being tuned for higher raptures, and more entrancing melodies. Those eyes which were once lit up with unearthly lustre, now roll like suns eclipsed within their orbits. Those feet that once trod the dark alleys and solitary lanes in search of the wanderer, have performed their last mission. Grouped around him are his favourite marshals; they have come to see him die, to march with him to the gate of death; they have fought side by side in many a conflict, and now to inaudible shouts of triumph they watch him bear the flag of victory high above the smoke and storm of the last great battle. They cling around him, like a child around its dying parent, and are loath to let him go; but he must depart, for his Master calls; and angels with their radiant fingers are preparing the laurel for his manly brow, and the shining minstrelsy have gathered up on the jasper threshold to hail him to the courts of bliss, already soft as the dying cadence of an angel's lute the notes of welcome fall upon his ear. The flaming steeds and chariot have left the crystal portals, and are on their way to bear him home; noiseless as the golden sunbeams, they enter the chamber of death, and thread their way through that solemn assembly. Ere he departs, one of his sons in the ministry, requests him to give them a sign of his acceptance with God. Those wasted hands that have lain for hours motionless by his side, are raised in token of victory, and William Clowes exchanges time for eternity. He stepped from the bed of death into the chariot of life, and away went steed and chariot "like an ascending glory," while the face and raiment of Clowes turned golden in the flash of the fiery vehicle.

What tongue can describe the grief which this event caused? Not only a family, but a whole Connexion is thrown into mourning.

The day for his interment is published from every pulpit in Hull, and the adjacent villages. The morning dawns, and thousands come to pay their last tribute of respect to this honoured and devoted man. What a sight was that funeral train as it passed in solemn pomp through the streets of Hull; the very pavement seemed to tremble under the tramp of that mighty host! Slowly the procession moved along, the funeral dirge rolling forth in strains solemn and majestic, which told the careless spectator that no ordinary man was being carried to his resting place. They arrive at the Cemetery, and as his remains are lowered into the vault prepared for their reception, the solemn and impressive words, "Man that is born of a woman," break the silence; the burial service having been read, thousands step forward to take a last fond look of their departed leader, "Who being dead yet speaketh."

As his tomb retreats into the shade of time, the more radiant will it be with glory to the eyes of posterity.

Extraordinary men are like mountains, and their image seems to grow in proportion as they recede from our view, and stand out alone in the confines of the horizon.

HENRY HARRIS.

## AN INCONSISTENT MARRIAGE.

THE relation which I am now to give of a person with whom I was intimately acquainted, may serve to awaken your fears, lest a promise being left you of entering into rest, you also should come short of it. This youth, in his unawakened state, lived in security for about twenty years. It pleased the Father of mercies to convince him then, that the course he was pursuing would lead to destruction, and that it was high time to seek the Lord while he might be found, and to call upon him while he was near. With this conviction he set about seeking the salvation of his soul. He thought it his duty to join the church of God, asking divine assistance to fulfil the duties that devolved upon him. It was not long before he thought he had found the Pearl of great price, and appeared to rejoice in a present salvation. His words were, "I know by experience that God has power on earth to forgive sins." He walked in all the means of grace for several years.

At length he was led to change his condition of life. Unhappily for him, he chose for his wife a gay handsome lady, but a stranger to serious religion; and although she was not of his way of thinking, his family and personal appearance pleased her so well, that she consented to their union, thinking that after they were married she could cure him of his religious frenzy—and too well she succeeded in the attempt. At first she began to reason with him in this way; she observed, that if they meant to be thought anything of by their friends and neighbours, they should not treat them with so much neglect, when invited by them to go to this, that, and the other place of diversion. That he knew how much very religious persons were set aside by people of respectability; that so much reading and praying went on in his house, that the neighbours laughed at it. "In fine," said she, "I married you, you know, to be happy with you, but I utterly despair of happiness, unless you become like other people." Her husband assured her that happiness was what he sought, and what he had found; but he had not found it in those things which she esteemed to be objects of happiness, but in the love of God and the services of religion; he told her, that he hoped that he should ever make it a special aim to make her happy, but that he was certain the happiness that arose from the pleasures of this world was not substantial; that although for the present it might afford imaginary sweetness, in the end it would be bitter as death.

When she found that mildness would not do, she adopted a harsher mode. She refused to conform to family devotion. He grieved, he wept, and in secret often prayed for her, but she yielded not. She used every stratagem her fruitful imagination could invent; she persisted till she finally wearied him out. His affection for his wife, worked on from day to day, induced him to comply in some measure with his partner's wishes; he thought he would attend to his private duties, and try to get to heaven alone, if she would not go with him. But she pursued him to his closet, and finally drove him from every retreat, until he seemed to forget every religious ordinance. The regulation of his life by God's law being neglected, he soon found the corruptions of his heart to stir within; they then broke out in his life, till he finally gratified her in every request she made, and even ran to greater lengths than ever he did before he made a profession of religion; he realized the truth of this proverb, "The backslider shall be filled with his own ways."

Some time after this, he was induced to go to hear a sermon preached on a particular occasion, in which the minister entered into all the feelings of his heart, and all his sins were brought to his remembrance. He then promised the Lord once more that he would again serve him, let the opposition be what it would. But his difficulties appeared now to be greater, and his strength to resist them less than before. He felt as in his enemy's hands; and, like a man who had been bound when he was asleep, he awoke with surprise. He struggled, but he could not get free; he groaned under his bondage, and wished for liberty, but in vain. His wife redoubled her efforts, and gained her point a second time. He continued in this state for some

time, sinning with but little remorse of conscience. He had lost desire for the means of grace, and the company of the people of God ; he gave himself up to the customs and maxims of an ungodly world.

After this he was laid upon a bed of affliction, and his life was despaired of by himself and his friends. In this affliction his fears were roused, his sins appeared in dreadful colours before him, so aggravated did they appear to him, that he thought he dared not look up to God for mercy. "How can I," said he, "expect that God will pardon me, when I have run counter to his will, grieved his Spirit, sinned away all that peace I once enjoyed, and finally, have gone farther astray since my apostasy than I ever did before I professed to come to Jesus ? O that I had my time to live over again ; O that I had never been born !" His disorder increased, and his fears gathered into a dark cloud of terror. "If," said he, "God would only give me another trial, I would amend my ways ; if God will not hear me, perhaps he will hear the prayers of his people in my behalf. O send for them, that they may pray for me ; for how can I stand before the Avenger of sin in this lamentable condition !" His friends did visit him, and God graciously heard their prayers in his behalf, and, contrary to expectation, he recovered. But, as his strength of body increased, his convictions subsided, and by the time he was fully restored to health, he was ready for, and actually did return to, all his former vices.

Several years after this I fell in company with him, when I entered into close conversation with him about the state of his soul. I asked him what he thought would become of him if he died in his present state ? "Why," said he, "as sure as God is in heaven, I shall be damned." "Well," said I, "do you mean to die in this state ? do you never think of changing your course of life ?" "My friend," said he, "I have no desire to serve God ; I have no desire for anything that is good ; to tell you the truth, I as much believe my damnation is sealed, as I believe I am conversing with you. I know," said he, "the very time the Spirit of God took his flight, and what you may be more surprised at than all I have yet said, is, I am not troubled about it, no more than if there was no God to punish sin, or a hell to cast sinners into." I anxiously pointed out to him the fountain of Christ's blood, in which *all* may wash, and which washes away *all* stains. But he turned away. I was struck speechless. I cannot describe my feelings ; I could say no more to him ; I could only observe with what an air of indifference he spoke ; and though his words deeply affected my mind, yet his heart appeared to be as hard and unmoved as a stone.

After I parted with him, I fell into meditation on the awful subject. Lord, whom have I been conversing with ? An immortal spirit clothed with flesh and blood, that appears to be sealed over to eternal damnation ! A man that once had a day of grace, and the offer of mercy, but now appears to have cast them away ! The door of heaven seems to be shut against him, never to be opened more ! He once might have accepted of salvation, but because he did not improve his time and talent, God judiciously has given him over to hardness of heart and blindness of mind ; he is neither moved by mercy, nor terrified by judgment. What a lesson to me, thought I ; may I improve it to the glory of God and the salvation of my own soul. About two years after this he was laid upon his death-bed, and his conscience roared like thunder against him, and cast its lightning upon him to torment him. His sickness was short, and his end truly awful. Many Christian friends visited him, and sought to administer comfort : *but he was comfortless*. One said to him, "Perhaps you may be mistaken ; it may not be so bad with you as you imagine." "Ah," said he, "would to God I was mistaken ; happy would it be for me. But," continued he, "can I be mistaken about my affliction ? Is it imagination that confines me here ? Are my pains imaginary ? No, no, they are a reality ; and I am as certain of my damnation as I am of my affliction." Some persons offered to pray with him, but he forbade it. He charged them not to attempt it. "For," said he, "that moment you attempt to lift up your hearts to God in my behalf, I feel the flames of hell kindle in my breast. You might as well pray for the

devil as for me ; you would have as much success. Do you think to force God ? Do you think to force the gates of heaven, that are barred against me by justice ? No, let your prayers return upon your own heads, I want none of them." The distress of his mind seemed to swallow up that of his body, and he continued nearly in the same situation till the day of his dissolution. All that Christians or Christian ministers could say to him made no impression on his mind. He never asked any one to pity or pray for him. Just before he departed, after he had been rolling for some time from side to side, with horror depicted in every feature of his face, he cried to his wife, "Bring me a cup of cold water, for in one hour I shall be where I shall never get another drop." She brought him the water, which he took and drank with greediness ; he then reached back the cup with his trembling hand, and staring in her face, his eyes flashing terror all around him, he exclaimed, "Becky, Becky, you are the cause of my eternal damnation." He turned over, and, with an awful groan, left the world, and launched into a boundless eternity.

Dear reader, art thou despising Christ's dying love, and his great salvation—despising the day of grace, forsaking thine own mercies, and counting thyself unworthy of eternal life ? Consider the *end* of thy way. "Say ye to the righteous, it shall be well with him : woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given to him. (Isa. iii. 10.)

"*He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.*"—Prov. xiii. 20.

### THE AGED SINNER.

ONE lovely morning in the Spring of 186—, while about our Master's business, an old man over whose head the storms of threescore years and ten had blown, called upon us requesting us to accompany him to the bedside of his aged partner who, he said, was "verra ill, and gets worse and worse, and theres neer chance for her ; Doctor's gin her up."

Feeling the request at the moment somewhat of an interruption, we nevertheless complied, remembering our business was to save souls—

"To lead them to a pardoning God,  
And quench the brands in Jesus' blood."

And that like our great Exemplar we were to be always ready, instant in season and out of season, that we might by all means save some. We at once turned our steps towards the house of affliction, endeavouring as we went to elicit from our guide a few particulars respecting the previous life, and moral state of the invalid ; in order to be able to give the advice and instruction which were most suitable to her condition. In answer to our interrogations we were told that "she had been a good creature all the days of her life, and could read her Bible as weel as ivver the parson could, and was not afraid to die." On reaching her abode we found her making flesh her arm, while her heart departed from the living God. Her righteousness was of her own creation, consisting of so many duties performed with punctilious precision. The Bible had been occasionally read. "I owe nobody a farthing ; ever since we were married we've paid all our debts, and nobody can say that we've done them any harm, and I hope to go to heaven." Such was the foundation of her hope of heaven. We expressed ourselves pleased to hear that she and her husband had endeavoured to be just in all their dealings, and never to infringe upon the rights of their fellows : but we felt it no easy thing to cut away from beneath her feet the false ground without inducing despair.

As we visited her time after time, we pointed out the breadth and spirituality of the divine law, and the absolute impossibility of the sinner's being justified thereby ; showing that the law was not given for justification, but as our schoolmaster to bring us unto Christ. And as we endeavoured to lead her into the way of peace by simplifying our language as much as possible, light broke in upon her mind,—shot "athwart the gloom profound,"—and



by the eye of faith she beheld the Lamb of God, and rejoiced in Christ, having no more confidence in the flesh.

A more illustrious example of saving mercy we never beheld. Her enlightenment and conversion being of God were productive of their appropriate fruits. Her progress in the divine life was strikingly manifest in her gratitude for benefits received, prayer for grace needed, penitence for faults committed, and submission to chastisements inflicted.

As she drew near the eternal city her prospects brightened. Day by day did she

"On Faith's strong eagle pinions rise,  
And force her passage to the skies,  
And scale the mount of God."

And ultimately she passed away like the morning star which sinks not behind the western hills, but melts away into the superior light of heaven.

"Comfort came down her departing soul to raise,  
And her last faltering accents whispered praise."

Her aged partner wept, and vowed he would follow her to the skies. For a brief period he gave some indication of a fulfilment of that which he had promised. But alas! alas! he was again entangled in the meshes of the net of iniquity—a victim to the curse of intemperance, that fell destroyer of the bodies and souls of men! A few short months brought him to the house appointed for all living. He finished his course full of doubt, gloom, and uncertainty.

Our narrative is done, it teems with encouragement, it is pregnant with warning, and fraught with instruction.

To the trembling penitent, the anxious inquirer, the poor backslider, it speaks in accents of encouragement. To the profligate sinner, the impenitent man, the impenitent woman, it speaks in words of terrible import.

O heed its warning voice. Yield thyself to Christ! Take him as thy prophet, priest, and king. Take him for life and death, time and eternity; being willing to be what he would have thee be, to do what he would have thee do, and suffer what he would have thee suffer.

And may we behold his glory in heaven.

J. M.

### STATISTICS.

**CENSUS OF ENGLAND.**—The first volume of the census for England, which has just been issued, shows the numbers and distribution of the people in the several parishes and places. An abstract of the returns was published last year; a careful revision of them shows that on the 8th of April, 1861, the population of England and Wales, with the Isle of Man and Channel Islands, including the army at home, and the navy and seamen in the ports, rivers, and creeks,—that is to say, all the persons in the kingdom—amounted in number to 20,209,671. The returns for Scotland having been also revised, the population of great Britain on that day is found to have been 23,271,965; and the returns for Ireland, when the revision of these also is completed, will bring the population of the United Kingdom to above 29,000,000. The increase in England and Wales alone, since the census of 1851, has been 2,138,615, notwithstanding that in the interval, 2,250,000 persons emigrated from the United Kingdom, of whom it is calculated that 640,316 were English. Since the census of 1851, the male population of England and Wales has increased 11·33 per cent, the female population 12·50 per cent. The excess of females over males, 365,159, in 1851, had grown to 513,706, in 1861; and these figures do not include the army, navy, and seamen out of the kingdom. In Scotland the disproportion is still greater; in Great Britain, with the islands in the British seas, the excess of females over males in 1861, was 687,471, to which the Irish returns, according to the unrevised abstract, have above 150,000 to add. On the census night 62,430 persons were on board vessels in the harbours, rivers, and creeks of England and Wales, without reckoning persons in barges on canals; in the metropolitan

district 8,084 persons were on board vessels in the docks and the Thames. In England and Wales 124,962 persons were in workhouses and workhouse schools; 13,456 in hospitals; 24,207 in lunatic asylums; 26,395 in prisons and reformatories; 23,598 in orphan asylums and other principal charitable institutions, without reckoning in any instance the official staff in charge of these institutions; 80,839 persons, military and families of military, were in barracks. The population of the Isle of Man and the Channel Islands, which had previously been increasing, has, in the ten years under review, hardly maintained its number, except by an increase of the military force. In a few months the publication of the census of England will be completed by the issue of tables of the ages, occupations, birth-places, &c., of the people, with a report on the general results.

## CONNEXIONAL INTELLIGENCE.

### HOME DEPARTMENT.

FISHPONDS, BRISTOL STATION. — Our Society at Fishponds, previous to March last, had for some time been in a low state, but at that time several of the members were aroused to a greater earnestness in the Divine service, and commenced to converse about and pray for a revival. They obtained permission to hold prayer-meetings in houses where the inhabitants were unconverted.

While pleading with Heaven, their expectations were enlarged. Their faith became mighty, and God honoured them by manifesting his power in the conversion of sinners. The work thus commenced was not like the meteor, flashing through the sky, and then disappearing from view. It grew and spread. The fire of Divine love was kindled in the hearts of the members, and early in the morning they might be heard singing the high praises of God through the streets of the village; and the careless were aroused and soon flocked to the chapel. There, night after night, were witnessed scenes, such as cause "Joy in the presence of the angels of God." Strong, robust men, were suddenly stricken by the power of the Spirit, and constrained to cry aloud for mercy, when He who is "Mighty to save," appeared to them, as the Lamb of God, bearing away their sins. Believing in Him, they passed from "death unto life;" and were enabled to look up to God as reconciled through the blood of atonement. During this time of refreshing, upwards of a hundred professed to find pardon through faith in Christ.

"Give us room that we may dwell," now became the cry of the church. The scheme was devised of erecting a gallery in the chapel, and subsequently of painting the whole, which was duly completed, at a cost of £53 11s.

On Sunday, August 3rd, 1862, the chapel was re-opened, and a tea-meeting was held on the following day. In making up the accounts, it was found that so liberally had the people given of their substance to the cause of God, that even before the work was finished, sufficient money was in hand to pay for the whole. That this sanctuary may more than ever be filled with the power of the Highest, and be the birth-place of souls, is the prayer of J. H. J. TAYLOR.

TRAN, RAMSOR STATION.—Tea is a very respectable village, possesses a large tape factory, which employs a large number of hands, and contains a population of about 2,000 souls. A Primitive Methodist Chapel was built here in the year 1836; but, from what has happened, it appears that deception and dishonesty were practised by the builder. One morning, some months ago, the roofing gave way, and fell with so tremendous a crash that it startled the inhabitants of the place. The falling of the roof carried away part of the two gable-ends, and a side-wall down to the bottom of the window-sills, dashing the door and windows to pieces, and leaving the chapel a complete wreck. It lay for weeks in ruins. Finally it was decided at a quarter-day, to re-build it. When authority was given, Brother A. Hawley set about it with might and main, and begged through the station for funds. A builder was employed; the work set out, and the chapel has been re-built. It has four beautiful windows, with ornamented stone heads; a new door and frame; a new boarded floor, and considerable improvement in the form of the pews. The ceiling is plastered, and very tastefully corniced and bedded. The walls are built of brick, and furnished with a new inscription stone, and the front is very

nicey dressed down, which makes the chapel look like a new one. It is one of the neatest chapels now in the station. The chapel was re-opened on Lord's-day, August 17th, 1862, by Brothers Tomlinson and Charlesworth; and on Sabbath, October 5th, by Miss Buck. The collections amounted to £11 11s. The total cost of the re-building is about £70 (exclusive of the painting). Towards this sum we have raised by donations, public subscriptions, &c., £63 19s.; and we intend to persevere till the whole be paid off. We hereby acknowledge our gratitude to Brother and Sister Hawley and Mrs. Nutt, for their diligence in soliciting donations, and to all who have assisted us in saving this house of God, and we trust that great grace may rest upon them all.

W. Rooke.

**FROGHALL, RAMSOR STATION.**—Froghall is a rising village within the precincts of Kingsley and Ipstones parishes, surrounded by romantic and varied scenery of hill and dale: and through which runs the river Churnett, which divides the two parishes. It is now a place of considerable importance, on account of the extensive iron-stone works, lime-stone works, and coal works, which are carried on in it, and in its vicinity. The name of Froghall is connected with the early history of our Connexion. But of late years it has been lying desert-like, for want of a preaching place. Within the last twelve months, it has been re-missioned by Brother W. Beech, and others; and, although we had to meet with discouragements at first, the Lord opened the way. A room was lent us gratuitously, wherein to hold our religious services; and then the Almighty poured out His Spirit, and several souls were brought in. Soon inquiries were made for land for a chapel. Mr. John Birch, of Froghall Mill, kindly gave us a very eligible site, adjoining the public road, and near the railway. Proper steps were accordingly taken preparatory to commencing building. And in June last, the foundation stone was laid by W. S. Allen, Esq., of Woodhead Hall, who gave us a donation of £5. The chapel is 30 feet by 24; and 13 feet from the level of the floor to the wallplate. It is built of brick, and covered with slate. It has a boarded-floor, with eight elevated pews; six windows, cast frames, 6 feet 6. by 2 feet 6; a first rate octagonal pulpit. A room underneath the elevated pews for a school room, capable of accommodating thirty or forty children. The chapel is ceiled and plastered to the sidepieces, and the front is nicey palisaded. It was opened for religious worship on Lord's-day, August 31st, by brother R. Jukes, of Westbromwich; and on September 21st, by Mr. W. Gilbert

(Wesleyan), of Hilderstone. The collections amounted to £20 16s. 9d. The total cost of the chapel, &c., is about £160, towards which we have raised one third. The chapel is capable of accommodating 150 persons with seats, and the sittings are nearly all let. We acknowledge our gratitude to Mr. J. Birch and family for the site of land and other assistance, and to all others who have assisted us in our undertaking.

W. Rooke.

**CROSTON STREET CHAPEL, LIVERPOOL CIRCUI.**—A bazaar for the reduction of the debt on this chapel, was opened in the school room on Monday, September 1st, 1862, and continued on the three following days. Prior to the erection of the chapel, the society worshipped in a small room in Kirkdale, but this having become too small for the increasing congregation and neighbourhood, several friends exerted themselves to obtain a more commodious place, which resulted in the building of the present edifice. The chapel was opened for Divine worship about two years ago. After it was finished, a considerable debt remained on the premises. Owing to the difficulty of borrowing money at that time, the trustees were obliged to take £300 on a promissory note, to be repaid at £100 per annum: but having other demands to meet besides the ordinary expenses of the place, these terms could not be complied with the first year. The gentleman who had advanced the money kindly allowed the £100 due to stand over another year, intimating, however, that he must not have another disappointment. Last April, several of our lady friends resolved to do what they could to help the trustees out of their difficulties, and a bazaar was determined upon. Mrs. Cobb, the Misses Piercy, Mrs. Arnfield, Miss Jones, Mrs. Drake, Mrs. Povey, Mrs. Corfield, Mrs. Watkins, Miss Barrant, Mrs. Maddrell, Mrs. Spruce, and Mrs. Meredith, engaged to provide the needful for the stalls. Mrs. Heron and Miss Piercy undertook the management of the refreshment stalls. These ladies afterwards exerted themselves in a very praiseworthy manner, and their success exceeded our highest expectations. The stalls were crowded with useful ornamental and fancy articles. There was a good supply of needlework, also of wool and wax flowers, &c., which met with a pretty good sale. Miss S. E. Piercy presided at the piano, and enlivened the proceedings by playing occasionally a selection of sacred music and popular airs. The representatives of the press attended, and gave a very pleasing account in their respective papers. The bazaar was opened by singing a few verses of the well-known hymn,—

"Praise ye the Lord, 'tis good to raise,"

after which, the writer engaged in prayer. The attendance on the whole was good, but many were kept away by heavy showers on the Monday afternoon, and by almost unceasing rain on the Wednesday and Thursday. The total receipts amounted to £180 Os. 5d. Since the bazaar upwards of £10 more has been received. We have still many goods on hand, by which our nett profits will easily be augmented to upwards of £200. In consequence the debt on the chapel will be considerably reduced, and the trustees placed in much easier circumstances. We have also to record our sense of the Divine goodness in the continued prosperity with which the society has been favoured. The chapel has already been the birth place of many souls. The congregation has steadily increased; the pews have let well and now yield about £46 per annum. The society has gradually increased from about thirty members to nearly one hundred; and its moneys for quarter day have increased nearly every quarter since the chapel was opened. In the beginning of 1861, a Sunday School was commenced, which has since done well. At the last March quarter day we reported to District Meeting 219 scholars, and a goodly number of teachers. At the second anniversary, held in June last, the collections amounted to nearly £20. Other efforts of a more private nature have been made on behalf of our chapel. Our esteemed friend, Mr. Piercy has presented a very handsome clock. Mrs. Cobb has kindly given a gross of cups and saucers with plates, &c. for tea meetings, and a similar number has been provided by the school. Twenty neat tea urns, and a suitable number of tables have also been provided by the congregation and school. In addition, a few of the trustees and friends of the chapel in the beginning of last year, contributed nearly £30 to the chapel fund. Truly the trustees and society have great cause for gratitude and encouragement. They have trusted in God, and worked hard, and not in vain. In conclusion, I may state that our Circuit, as a whole, is doing well. The prosperity with which it was favoured under the efficient superintendency of the Rev. J. Garner, during a period of six years, is continued. That it may abound more and more, dear Editor, is the sincere prayer of your late colleague and ever well-wisher,

R. ARNFIELD.

WHEATON ASTON, STAFFORD BRANCH.  
—The second anniversary of the Sabbath School, was celebrated on Sunday, September 7th, 1862, when two powerful sermons were preached by R. Bowen, our superintendent minister. After each sermon, the children recited and sang several pieces

suitable for the occasion, which gave great satisfaction to the teachers and congregations. Some pounds were collected more than at the last anniversary. Our school is in a prosperous condition.

J. CRESSWELL.

EAST RUDHAM, DOCKING STATION.—More than thirty six-years have elapsed since our people first entered this village to proclaim the "unsearchable riches of Christ." Since then many deathless souls have been turned from darkness to light, and from sin to righteousness. For years the energies of a working society had been crippled for want of a suitable place in which to conduct worship. A chapel was a desideratum, but where to obtain ground to build was the question. I am happy to inform the friends of our Zion, that God has now opened our way. A plot of freehold land has been purchased, and legally secured to the Connexion, at a cost of £20. The foundation stone was laid by the writer, on the 8th of May, 1862, and two very powerful sermons were preached by the Rev. R. Key; and the sum of £27 17s. was collected. The chapel is 38 feet by 24 outside; and 18 feet from the floor to the wallplate. It is built of good hard red and white bricks. We have a school room at the north gable 22 feet by 10, which opens into the chapel by sliding shutters. The chapel is fitted up with 26 open seats, with square framed panel backs; the rest are free seats. A rostrum, beautifully worked, serves the place of a pulpit, and will seat eight persons. At the entrance of the chapel we have a square-framed and panel-worked lobby 7 feet high, the door made to shut with a spring. The wood work is tastefully stained; the floor is boarded, the walls inside are of rough stucco, jointed. The ceiling has two handsomely formed ventilators. The chapel is lighted by eleven windows, six of which are hung with brass pulleys, patent lines, and iron weights. The centre one in front is circular, glazed with coloured glass, under which is the date stone, with the inscription, "Primitive Methodist. Ebenezer. 1862." The chapel was opened on the 7th, 14th, and 17th of September. The sermons were preached by the Revs. R. Betts, E. Blake, T. Charlton, and Mrs. Chipperfield. Much good was done, and the sum of £21 was collected. The cost of the chapel, including all expenses, is £270; towards this we have now raised £82; this sum we hope to make £110 from the forthcoming bazaar, &c. The seats are all let, and more are needed. The society and school are prospering. The building is a credit to the society, and great honour is due to the architect and builder. We tender our thanks to the many friends who

have aided us, and beg for a continuance of their support. May the great God prosper the society, and fill the place with light and glory. E. BLAKE.

**HOCKHAM, THETFORD STATION.**—The opening services of the school-room in this village took place on Lord's-day and Monday, Sept. 14th and 15th, 1862. On the 14th three sermons were preached, by the Rev. J. Jackson, of Rockland, and Miss M. C. Buck, of Leicester. On the 15th, at three o'clock, Miss Buck preached again, after which a tea was served to 200 persons. A public meeting was held in the evening, addressed by Miss Buck, Messrs. Kemish, Frost, Nurse, sen., Nurse, jun., and the writer. The large congregations were highly delighted and blest. The cost of the building is about £62, towards which about £52 have been collected by different means, leaving a balance of £10, which is intended to be paid off in a short time. Great praise is due to Mr. Finch, who carted the materials gratis; to Miss Finch, and Brothers Adams, Ransome, Norton, and others, who assisted in bringing the object to such a happy issue. May the children of the Sabbath and day schools meet their benefactors where the Judge shall say to each, "Well done." J. ALLISON.

**WORMEGAY, LYNN STATION.**—Wormegay, a small village a few miles to the south of Lynn, has for many years been on the Lynn Circuit's plan as one of its regular preaching places; but the operations of the society have been greatly retarded for want of a chapel. After waiting many years, a piece of land was offered, the building was begun, and when completed was opened for Divine worship. This took place on Sept. 17th, 1862, when a sermon was preached by the writer, at three o'clock in the afternoon; afterwards about 200 persons sat down to tea. After tea there was a public meeting, presided over by Mr. W. Lift, circuit steward, and addressed by B. T. Sharpe, Esq., of Norwich; Revs. G. Dawson, and J. Scott. The last speaker presented the chairman, in the name of the trustees, with a handsome copy of the Bible and our Hymn-book, in two volumes, as a token of Christian affection for the interest he had taken in their chapel affairs. The building is 30 feet long and 21 feet wide, and is built of mixed bricks. The entire cost is about £140, towards which, by foundation services, cards, and opening collections, nearly £70 have been raised. Our thanks are due to the farmers who carted the bricks, and lent us their premises in which to hold our meetings. J. SCOTT.

**PETERBOROUGH.**—We believe the spirit of holy enterprise is animating our Con-

nexion in the chapel-building department of labour. We believe the day is past when it was thought any situation would do for a Primitive Methodist chapel. We would not for a moment neglect the poor of our land; we would not for a single instant lose sight of the great work to which Divine Providence has called us; we do not wish to exonerate our preachers and members from the important duty of holding open-air services in the most neglected parts of our large towns and crowded cities; but in harmony with these sentiments, we would select the most suitable sites for our houses of prayer, and erect the most comfortable and attractive buildings thereon that our circumstances will allow. It has long appeared to us that, whoever promotes the erection of an attractive chapel in a suitable situation, is laying the foundation for the future progress of the Connexion. By special, untiring, and prayerful attention to this object, we shall succeed in raising structures where increasing congregations may be gathered, the missionary enterprise be more successfully advocated, the instruction of the young be more efficiently promoted, the relief of the poor be more promptly attended to, the funds of the denomination be more augmented, and the salvation of deathless spirits be secured on a larger scale, and in a shorter period. We rejoice that so much has been done already in this direction; but much yet remains to be done. We could even beseech with tears (were it necessary) the men of wealth and influence in our community, to turn their immediate attention to the consideration of this momentous subject. Many of them owe all the advantages of their social position, under God, to Primitive Methodism; and shall they not liberally support the institutions which have been such a blessing to them and their families? Would not these institutions prove a greater blessing to a much larger number, if more liberally supported? We can read of persons in other denominations subscribing £100, £500, £1,000, and even £5,000, to some benevolent and desirable object. When will this large-hearted sort of benevolence become more general among us as a people? Who will aspire to lead the way—be the first to subscribe to some benevolent scheme £500 or £1,000? We also earnestly hope that the poor will faithfully carry out every reasonable act of personal sacrifice and self-denial, to aid in promoting this great undertaking. We trust we do not undervalue the claims and importance of other objects, but we believe that primary attention to chapel extension is the soundest policy.

In harmony with these views, we have erected a substantial and somewhat inviting chapel, in one of the most eligible parts of the city of Peterborough, which was opened for Divine worship on Thursday, Sept. 18th, 1862. The Rev. W. Antliff, of London, preached an appropriate sermon at three o'clock. A public tea was provided at five, in the Corn Exchange, to which a goodly number sat down; after which a public meeting was held. The chair was occupied by the writer, and addresses were delivered by the Revs. W. Antliff, G. Bell, of Cambridge, R. Barron, of Ramsey, T. Barrass, A. Murray, and W. C. Tansom, of Peterborough. Sermons were preached on the three following Sabbaths by the Revs. W. Antliff, W. Sanderson, A. Murray, T. Barrass, J. Ashworth, W. C. Tansom, and Mr. W. Pentney. The congregations were good, and about £150 were realised. The chapel is 66 ft. long, 36 ft. wide, and 23 ft. from floor to ceiling. It has 32 pews in the centre, three on each side, and the remaining space is occupied by free seats; and it will accommodate about 400 persons. We have adopted a platform pulpit, and have made provision for a gallery by inserting timber in the walls. The front is built of white press bricks, with stone facings. It is approached by five steps, each 16 ft. long, leading into a neat portico. In consequence of not being able to have light from the side walls, we have adopted a dome or lantern light, which, in addition to its utility, gives a very good effect to the interior of the building. Behind the chapel there are two class-rooms, 12 ft. by 8 ft., and a school-room 37 ft. by 16 ft. The whole cost is about £1,300, towards which we have realised about £450. We tender our sincere thanks to Mr. Isaac Edis for £100, Mr. Lee for £20, Mr. Bennett for £15, T. Hankey, Esq., M.P., and G. H. Whalley, Esq., M.P., for £5 5s. each; and to all who have aided us in this important work.

J. ASHWORTH.

**CROWLAND, PETERBOROUGH STATION.**—The new chapel opened here is the fifth we have seen erected since our coming to this station. It was opened for Divine worship on Wednesday, September 24th, 1862, by a sermon from the Rev. W. Sanderson; after which about 400 sat down to an excellent tea, gratuitously provided by the ladies. A public meeting was held in the evening, in the Wesleyan chapel (kindly lent for the occasion); the chair was occupied by Mr. Edis, of Dogthorpe; and addresses delivered by the Revs. W. Sanderson, J. Ashworth, and Mr. Wilson, from Wisbeach. The following Sabbath sermons were preached by the Revs. W. Frear, of Maidstone;

J. Cromach, United Methodist; J. Ashworth, and W. C. Tansom. The congregations and collections were encouraging. The chapel is 54 feet long, 36 wide, and 20 from the floor to the ceiling. It has one long window on each side of the door, and two short windows over the door, which give a neat appearance to the front. There are also six long windows on each side, which will light a gallery when one shall be inserted. The chapel will accommodate 350 persons with seats; and there is a school-room behind, which is 36 feet long by 16 wide. The whole cost is about £600, towards which we have already realized, in money and promises, about £130. The first Sabbath of opening several were converted within the walls, and some have been saved almost every Sabbath since the opening. While we give God the glory for these tokens of his love, we shall not be content till the chapel is placed financially in a favourable and working condition.

J. ASHWORTH.

**SNAPE, KELSEALE MISSION.**—I beg to say that we have recently opened a Connexional Chapel at this place. Its size is 30 feet by 21, and 15 feet to the wall-plate. At the north end we have a school-room, which is 21 feet by 10. The entire cost is about £160. On Sabbath, August 10th, sermons were preached by Mr. Ireland, of Macclesfield, and the writer; and on the following Sabbath by Mrs. Chipperfield and W. Noy. On September 19th, a sermon was preached by Rev. — Roberts, Baptist minister, of Aldeburgh; after which a public tea was provided. In the evening a meeting was held, when addresses were delivered by the Revs. Roberts, Hadfield, and the writer. The amount raised by collections, donations, &c., is £54 11s. 0d. The seats are all let, and our prospects are cheering.

M. S. CUSHING.

**BEENHAM, READING CIRCUIT.**—A new chapel was opened here September 21st, 1862. The sermons, morning and evening, were preached by Mr. Thomas Church, of London, whose ministrations were appropriate, unctuous, and effective. It was the writer's privilege to preach in the afternoon. On Tuesday, September 23rd, after a short sermon by the Rev. D. Mossop, tea was provided for a large number of deeply interested friends. W. Ridley, Esq., presided at the public meeting, when several suitable addresses were delivered with good effect. The chapel, 30 feet long by 23 feet wide, built upon a most eligible site, has a neat and convenient appearance. The services were well supported by crowded congregations and liberal collections. Under the blessing of God we have done well in this place,

for after paying off a long standing debt of £50 on the old chapel, we have secured more than £70 towards the cost of the new one; including a donation of £10 from Mr. C. Lewis, who laid the memorial stone. Our best thanks are hereby tendered to all who have helped us.

MURRAY WILSON.

MANGOTSFIELD, BRISTOL CIRCUIT.—The fourth anniversary of our Sabbath School was held on Sunday, September 21st, when sermons were preached in the morning and evening by the Rev. W. Watts, and in the afternoon by the Rev. J. H. J. Taylor. Our chapel was crowded in the afternoon and evening to excess. The collections during the day amounted to £2 7s. 11d., which exceeded those of last year by 12s. On Monday we treated the children with tea; after which a public tea was attended by about ninety persons. An interesting meeting was then held, and addresses were delivered by the Rev. W. Watts, the writer, and the teachers. On the whole our school is in a prosperous condition. During the year three of the scholars have been converted, and have joined the society. W. NEWMAN.

TYTHERINGTON, FROME CIRCUIT.—Tytherington is a small village in Wiltshire, about eleven miles from Frome. About thirty years ago our people visited it, to preach to the inhabitants the Word of Life. They laboured summer and winter in the open air, amidst much persecution from the farmers of the place, who did all they could to drive the preachers out of the village. Many acts of cruelty could be related by our early preachers and friends as having been committed on the humble servants of the Lord. But, notwithstanding the severe and continued opposition, the cause has lived and grown. A few years ago, after the society had been turned out of a cottage where they met to worship, and in many a dreary winter's evening had held their service under a hedge,—a small freehold cottage, with garden attached, was offered to them for sale, which they succeeded in purchasing, to the no small disappointment of their enemies. In this cottage they worshipped, though not altogether free from interruptions, until the early part of the summer of 1862, when God so abundantly poured out His Holy Spirit upon the people that the little cottage was too small to hold even those that came to join the society. The friends therefore thought it was time for them to arise and build. Several pounds had previously been subscribed and deposited in the Warminster Bank. A tea meeting was held on the 21st of May last, and promises and subscriptions were received towards a new chapel. After some pre-

liminary arrangements, the foundation stone was laid on the 21st of June, by the Rev. E. Powell. The chapel, which is an ornament to the village, was opened for Divine service on the 28th of September. A powerful prayer meeting was conducted at eight o'clock a.m., by Mr. Powell, and at half-past ten he preached. At half-past two and at six o'clock the Rev. J. Bennetts preached. On Monday, the 29th, a public tea meeting was held, at which eighty persons sat down. After the tea a public meeting was held, presided over by W. Forward, Esq., and addressed by the Revs. E. Powell and J. Bennetts, and C. F. Lane and J. Taylor, Esqrs. On Friday, the 10th of October, the opening services were continued, when the Rev. J. Butcher, of Hereford, preached two excellent sermons to favourable congregations. Our poor friends have nobly contributed and collected towards the undertaking. The entire cost of the chapel is £111, towards which we have received £48, and we have £10 promised by the end of the year. That it may be the birth-place of many souls is our earnest prayer.

E. POWELL.

BARNINGHAM, THETFORD STATION.—The opening services of our place of worship here were commenced on Sunday, September 28th, when three sermons were preached by the Rev. W. Thoseby, of Downham. On October 5th, the writer preached afternoon and evening; and on Monday, the 6th, a tea was provided, at which 130 persons were bountifully supplied. The efforts made by the different friends who contributed their quota of help in building this sanctuary, are beyond all praise. The rearing of a chapel in this place was at first felt to be a serious undertaking, as the members of society and friends generally were of the humbler class; but, happily for us, all our doubts and fears were found to be without cause. The promises made at the beginning of the transaction were most of them well fulfilled, and many of them rendered good more than threefold. The entire cost of the chapel is about £100, towards which £80 have been raised by different means. The cost, however, must have far exceeded this amount had not the farmers and friends in the neighbourhood aided us by carting all the materials gratis. We would record our thankfulness first to the Author of all good, and then to W. G. Wigg, Esq., (who stood by us so nobly and helped us so handsomely in erecting the chapel at Market Weston,) and Messrs. Baker, Cook, and Brothers, for helping us in this matter; to Brother Alderton, who gave the greatest part of the timber for the roof; to the kind ladies

who contributed the trays free of charge for the tea meeting; and to the honourable collectors (and they were not a few) whose untiring labours have helped most materially in bringing this matter to so satisfactory a conclusion. The chapel is built of the best red brick, and covered in with countess slate. It has a commodious rostrum, and is well fitted up with benches. It is secured to the Connexion by a proper deed, and with good management it may be free from debt in a short time. May many sin-enslaved spirits obtain manumission within its sacred enclosures, and hundreds of Zion's travellers from time to time "pay their constant service there," is the prayer of  
J. ALLISON.

**LONDON THIRD STATION.**—I send you a brief notice of our last round of Missionary meetings. Preparatory sermons were preached on Lord's day, Sept. 23th, 1862, at Sutton street, by Mr. J. Bandle, of London Fourth Circuit; at Plumstead, by Mr. G. H. Fowler; at Barking, by Mr. Thompson; and at Slade, by Mrs. Pattle. On Monday, Sept. 29th, the public meeting was held at Sutton street chapel. G. Walton, Esq., our long-trying and liberal friend, took the chair; and the meeting was addressed by Messrs. J. Bandle, J. Hurd, R. Davies, T. Penrose, G. H. Fowler, C. Tapp, and G. Gowlan, Esq. The meeting was deeply interesting, and what greatly contributed to this result was the fact of the presence of our venerated mother in Israel and queen of missionary collectors, Mrs. J. Gordon, who presented the noble sum of £64, as the fruit of her hard and laborious visits to the counting houses and residences of various gentlemen. After passing through a long and severe affliction in the seventy-first year of her age, God mercifully strengthened her to resume her loved work. At the previous missionary anniversary she presented £63 to the missionary cause, and still she is found in a good old age, resolved, should God preserve her life and continue her strength, to resume and prosecute the work. We ask the prayers of the tens of thousands of our Zion, that she may be long preserved to serve God and the missionary cause, the widow, the poor, and the sabbath school, all so dear to her. The total raised at Sutton street was £74 18s. 3d.; at Plumstead £4 10s. 11d.; Barking £1 6s. 6d. That the missionary revenue and cause may abundantly prosper, is the prayer of  
T. PENROSE.

**MINSTERLEY CIRCUIT.**—We are glad to be able to inform you that we are looking up in this station. At several places our friends are exerting themselves to promote the interests of Zion, and are encouraged in their work. We have

had several sinners brought to God of late. Our missionary services were held October 5th to 8th, and were attended by the Rev. J. Heath, as deputation. They were both interesting and profitable, and notwithstanding the present depression of trade, the sum of £10 3s. 11½d. was collected, which is a little more than was obtained last year at the same places. At a trustees' meeting held at Hope's gate chapel lately we paid £22 13s. off the chapel debt, leaving only £1 7s. still owing, which will be paid in the course of a few weeks: the chapel will then be free from debt. The above money we obtained by a tea meeting, and donations from trustees and friends. That the Lord may send greater prosperity is the prayer of  
J. THOMAS.

**SSELBY.**—By the blessing of God we have been enabled to complete the erection of a new chapel, school, vestries, and minister's house at Selby, the way having been partly prepared by the Rev. John Burroughs, who, during his three years' ministry in the Selby branch, had been enabled, with the assistance of the friends, to reduce the debt on the old chapel about £40, as also to invest £10 as the nucleus of a fund for the erection of a new one. The chapel occupies a conspicuous site, comprising 1,270 square yards of land, at the intersection of two streets; the line of frontage, measuring about 112 feet, which with the receding sides forms a triangular plot of freehold ground, which was granted to the trustees on favourable terms by the Right Hon. Lord Londesborough. The style adopted in the design embraces originality and neatness, and may be termed an adaptation of the Byzantine; the semicircular and segmental arch predominating in the various elevations, and the general arrangements have a pleasing effect. The chapel is 48 feet long by 36 feet wide, built of brick; the walls are fourteen inches thick, the front wall having a central projection, and being faced with Wallington white bricks, with Hars Hill stone dressings, copings, arches, and finials. In addition to the chapel there are class rooms at the back 18 feet by 11 each, with a school room 36 feet by 15, and a detached boiler room, and offices enclosed for the use of the school and tea meetings. The minister's house is built also of brick, and faced in the same manner with Wallington bricks, and stands about nine feet to the right of the chapel, and is a convenient and comfortable dwelling, with a frontage of thirty feet, and having four rooms on the ground floor, and four rooms on the upper floor, well lighted and lofty; and to it is attached a large garden. The entrance to the



chapel consists of a double doorway divided by a cylinder with a neatly carved cap, and surmounted with fan lights under semi-circular arches. Over this again is placed the inscription on a frieze of stone, directly beneath the large central window, the head of which is filled in with open tracery of wood, and adds much to the effect of the principal or entrance front. The galleries range along the lateral walls projecting 7ft. 6in. into the chapel, as well as over the principal entrance, and are approached by staircases leading up from the front lobbies. The singers' gallery is arranged behind the pulpit, and is approached from one of the class rooms over which it is elevated about nine feet from the floor. The entire structure possesses an abundance of light, and a careful regard has also been paid to its proper ventilation. Eight windows range along each side of the chapel, which, with the three front and two circular ones (not one of which can ever be obstructed), are filled in with opaque glass, and margins of varied colours, of ruby, green, yellow, and blue. The seats are constructed of deal stained and varnished, and continue up the sides and up the centre as far as the communion, which is raised one step, and the rail supported by an iron balustrade. Over this is raised the pulpit, which stands on four pedestals, with moulded caps and vases, from which spring four semi-circular arches. Due regard has been paid to the comfort of the sitters, as the backs of the seats are made to slope. The ends are formed with elbows, and the floor is raised four inches above the flagged aisle. The height of the chapel from the floor to the ceiling is twenty-six feet. A handsome centre flower, six feet in diameter, forms the principal ornament of the ceiling, together with four neat ventilators, and a bold cornice-girth 3 feet 6 inches. The orchestral recess is lighted by a window on each side, and opens into the chapel with a bold semi-circular arch, ornamented with an architrave and trusses at the springing line. The chapel is fitted up with gas, a handsome pendant hanging from the centre flower of a geometrical pattern, with sixty jets, thus forming an important feature in the interior. The whole has been erected according to the designs and under the superintendence of Mr. H. Fippard, architect, York; to whom the trustees, seatholders, donors, and members, feel indebted for the excellent

manner in which the whole has been finished; as also to the contractor, Mr. G. Bairsto, Selby, for the good materials used, and the very satisfactory manner in which he has completed his contract. The opening services of this sanctuary, (which is made available for 460 adults,) were commenced on Friday, Oct. 10th, 1862, and continued at intervals until Oct. 29th, the officiating ministers being the Rev. W. Harland, of Gainsborough; Mr. J. C. Richardson, of York; J. R. Parkinson, of Selby; J. H. McCulloch, Esq., of York; the Revs. J. Pearson, Wesleyan, of Sheffield; D. Clegg, Independent, of Selby; J. Bywater and W. Sanderson, of Kirton; and T. Greenbury, of Scarborough. On the latter date, eighteen gratuitous trays were provided for a tea meeting, the proceeds of which, with the opening collections, amounted to £78 1s. The congregations at several of these interesting services were overflowing, and some persons during their continuance sought and found salvation. The costs of the erection amount to about £1,400. We have obtained by donations, tea meetings, collections, collecting cards, and a bazaar, after expenses have been deducted, £705 8s. 1d., to which sum must be added £31 14s. 6d., being donations promised but not yet received, making a net total of £737 2s. 7d.

To the Right Hon. Lord Londesborough for granting us the site, and giving us a donation of £10, we are under especial obligation; also Mr. J. C. Richardson and Alderman Meek, of York, have rendered the undertaking essential service; to J. H. McCulloch, Esq., of York, for a donation of £45, with marble slab and font for the communion and baptism; to the ladies who have provided for the tea meetings, and prepared articles for the bazaar; and to all other benefactors, the trustees and committee tender their sincere thanks. May the Great Head of the church, to whom all praise is due, reward them in this world a hundred-fold; and in the world to come with life everlasting.

J. R. PARKINSON.

[We have given this account unusual space, because of its special interest and importance. Probably our chapel building friends may take a few hints from it. We should have been still more pleased if, instead of a pulpit, our Selby friends had erected a platform in this noble chapel. Both comfort and utility, in our opinion, are in favour of the platform *versus* the pulpit.—Ed.]

## COLONIAL DEPARTMENT.

MORFETH, NEW SOUTH WALES.—I am glad to inform you we are still able to re-

port progress on this station, though not to the extent that could be desired, yet

sufficient to prove, "that our labours are not in vain in the Lord." We should do better if we had an additional minister. At present our places are not sufficiently supplied on Sabbath-days. We have no fault to find with our local preachers, their works commend them, and are often performed at the risk of health and at the expense of much self-denial. Yet journeys consisting of twenty miles out and twenty in, over rugged mountains, through marshy swamps, and by dangerous pitfalls, cannot well be taken in wet weather, or on dark nights. Hence disappointments are sometimes unavoidable. The people, in consequence, suffer loss; this not only militates against our congregations, but in some cases other churches have gathered the fruits of our labour. Another minister here is a great desideratum; but at present we could not support him. When we came to this station, we found the two principal chapels heavily burdened with debt. Morpeth had on it a debt of £300, and Maitland, £180. At the last-named place the society was a complete wreck. In the midst of these difficulties we commenced our labours; and now, from experience, we can say, the grace of God has been sufficient. We have, at present, a pretty good society in Maitland, consisting of twenty-five members. At our last anniversary we paid off £40 of the chapel debt, besides interest, &c. During the last six months, in addition to taking my regular work, I have been soliciting donations for Morpeth chapel, and have succeeded in obtaining promises to the amount of £200. This amount, with the anniversary collections, has enabled the trustees to pay off £180, besides the interest, which previous to this reduction was £30 per annum. There are between twenty and thirty pounds more promised, which we hope to receive shortly. The following are a few of the names of persons who have given not less than two pounds:—Mr. Tulip, local preacher, £40; Mr. Kain, local preacher, £10; Mr. Eggleston, local preacher, £10; Mr. Sim, £10; Mr. Youll, £5; Mr. G. Allen, £5; Mr. G. Hain, £5; Mr. E. Ford, £5; Mr. F. Barton, £5; Mr. G. James, £2 10s.; Mrs. James, £2 10; Mrs. Hain, £3; Mr. Eyles, £2; Mrs. Secley, £2; Mr. Thompson, £2; Mr. Bowles, £2; Mr. H. Reed, £2; Mr. Bowden, £2; Mr. G. Reed, £2; Mr. R. Selwood, £2—Total, £119.

The sums under two pounds, together with the anniversary collections, amount to about £95 more, making the grand total £214.

G. JAMES.

ADELAIDE DISTRICT MEETING.—The annual District Meeting of the Adelaide district commenced its sittings in Morpeth-street chapel on the 4th of October,

and closed on the 7th. The examination of the various reports showed an increase in every department, for which all testified their thankfulness. During the year six chapels have been built, three of them being commodious buildings erected in the room of smaller ones, which were inadequate to contain the congregations. The number of chapels belonging to the denomination in the colony at present is fifty-three. These are capable of affording sitting accommodation for 6,600 persons. There are 13 ministers, being an increase of one for the year; 114 local preachers, the increase being 13; 52 Sabbath-schools, increase 5; 2,191 Sabbath scholars, increase 302; 384 teachers, increase 42; 1,083 members in the society, increase 68. The following are the stations of the ministers for 1863:—Adelaide, J. Warner; North Adelaide, J. Read; Mount Barker, J. G. Wright, S. Raymond, W. Jenkin, and E. Tear (supernumerary); Koorunga, H. Cole; Salisbury, T. Braithwaite; Saddleworth, J. Tallack; Strathalbyn, A. Pithouse; Willunga, J. H. Browne and W. Whitefield (supernumerary); Wallaroo, E. W. Stephens. The religious services in connection with the district meeting commenced on Friday evening, the 3rd. The Rev. H. Cole delivered a very appropriate discourse to a good congregation. On Saturday evening the Rev. J. G. Wright preached with much fervour to a large company, after which the sacrament of the Lord's Supper was administered to about eighty communicants. Sunday was the day fixed upon for the annual camp meeting; accordingly the friends assembled in the chapel for prayer at half-past 8, and at 9 o'clock commenced to go in procession to the camp ground. A large number attended the services, and several preachers engaged therein. During the afternoon there could not be fewer than 1,400 or 1,500 persons present at one time. A public love feast was held in the chapel in the evening. On Monday a tea meeting took place, followed by a public meeting. The chair was occupied by the minister of the Adelaide Circuit (Mr. J. Warner), and addresses were delivered by Messrs. Hamlyn, Cole, Tallack, Braithwaite, Read, Pithouse, and Wright. The choir sung several delightful pieces in excellent style. On Tuesday evening a temperance meeting was held. The attendance was not large, but the meeting was an interesting one. The services were brought to a close on Wednesday by a tea and public meeting at Payneham. The proceeds of this day, which were for the reduction of the debt on Payneham chapel, amounted to nearly £22.

## LITERARY NOTICES.

*Considerations on the Pentateuch.* By ISAAC TAYLOR. London: Jackson, Walford, and Hodder. 1863.

DR. J. BIRD SUMNER, late Archbishop of Canterbury, is reported to have said, that the "Missionary Enterprises" of the martyr, John Williams might be fitly entitled the twenty-ninth chapter of the Acts of the Apostles. This was no unworthy testimony, by a dignitary of the Established Church, to the value of a book published by a dissenter. We have a different testimony to give respecting a book recently issued by a bishop of the Church of which Dr. Sumner was a worthy representative. The book of Dr. Colenso to which Mr. Taylor's is a reply, might very properly be styled, "A supplement to the Age of Reason, by Thomas Paine;" and it is quite fitting that the public at large should understand that the substance of Paine's chief objections to the early portions of God's book is reproduced by the modern episcopal sceptic, although he does not acknowledge his obligations to his predecessor. Perhaps no book—not even the celebrated "Essays and Reviews"—has of late years excited so much discussion and animadversion as Dr. Colenso's. We are by no means certain that this is a matter for unmingled regret. We rather lean to the opinion expressed by Mr. Taylor at the conclusion of his pamphlet—namely "In the present instance that which has so often happened heretofore will almost certainly have place again—namely, this, an onslaught upon the historical reality of the Old Testament Scriptures—an assault ill-considered, intemperate, and ill-managed, will be the occasion of renewed investigations—it will stimulate learned industry, it will make itself memorable—not in the way that had been imagined by its author, but on the contrary, by imparting to our faith in Holy Scripture more coherence and more confidence."

Many answers to Colenso's book have already appeared both in the periodical press and in other forms, and many others may be expected, but of its order Mr. Taylor's will doubtless take high rank. It is philosophical, comprehensive, clear, cogent, and convincing; but it is not so analytic, simple, and popular, as for the mass of readers may be thought desirable. Mr. Taylor, as all who are acquainted with his previous productions will suppose, is fully capable of grappling with the arithmetical quibbles and sonorous sophisms of the bishop; but into minute details it is not his forte to enter. This line of argumentation he leaves to others. The central

facts or falsehoods of a subject he seizes with a bold and tenacious grasp, and having hewn away the corner-stones, he leaves to others to deal with the crumbling mass; when he has removed the key-stones he lets other demolish the remaining fragments of the arch. Every man in his own order. We accept the truism, and murmur not at its extent of application.

The pamphlet before us extends to four-score pages, and deals in a masterly manner with the principles on which Bishop Colenso has based his objections to the Mosaic history. Some very plain dealing with the cavils of this episcopal sceptic may here be met with. Speaking of the bishop's book Mr. Taylor says:—"Almost every page, certainly every chapter of it affords an instance not merely of a strange misapprehension of facts, and of much frivolous criticism, but of an intense feeling, or, as we say, *animus*; and this is the word we use when a speaker or a writer, who is labouring to substantiate a defamation, finds it more than he can do to repress emotions that are not of the most amiable sort, and which he does not choose to avow. There is a smothered heat in this writer's paragraphs whenever he thinks his case good against the defendant." And referring to the flippant mode in which this bishop speaks as to his views of other portions of revelation not yet, it would seem, explored by him in the light afforded by his Zulu teacher, he quotes the bishop's words—"What the end may be God only—the God of truth—can foresee."

Having dealt at some length with the flimsy arithmetical objections of the doctor which relate to the numbers of Israel when they left the land of Egypt, the difficulty of making all the people hear when Moses addressed them, the impossibility of so many standing before the door of the tabernacle as were said to be there, and similar antiquated frivolities, Mr. Taylor says, "I have come to understand that, in a hundred instances, the very thing which we might pronounce to be 'demonstrably impossible' is, nevertheless, actually done! Theory, and arithmetic, and prejudice in heaps disappear as the chaff of the threshing-floor when the morning breeze sets everything in motion." Speaking of the character of the writings of Moses, he observes:—"In the Mosaic narratives of great events, and of stated public transactions, what is given is, *the upshot of the action*, or of the movement or ceremonial. The things that are omitted are nothing else than those matters of course, those constant Hebrew modes of doing what was

done, with which this people had been immemorably familiar, and a formal mention of which would have been quite a redundancy. Here, again, the very same instances which, in the view of Dr. Colenso, stand up as insurmountable difficulties, or as conclusive reasons for treating the narrative as a fabrication, appear to me, and so I think they will appear to every calm-minded reader, as significant evidences of its truthfulness, and especially as proofs of the *contemporaneity of the document*."

Mr. Taylor very ably argues that by the disintegration of the inspired volume, an inevitable blow would be struck at the Christian system which forms a main portion thereof, and that any one who goes the length to which Dr. Colenso has gone, ought to be prepared to discard the claims of Christianity entirely. And on this point he forcibly remarks, "Gibbon has immortalised his ingenuity while struggling in the fruitless endeavour to disengage Christianity from its true origin. Christianity is a vast congeries and complicity of facts; it is the casual centre of numberless radiating lines; it is the spring of thousands of streams. Remove it from its place, and the entire structure of modern history crumbles into dust—a chaos is left to us as our future inheritance on the wilds of time." On the important position held by the scenes of Sinai in the midst of God's great revelation, our author makes the following eloquent observations:

"It is a circumstance highly significant as to the feeling of the author of the book on the Pentateuch, that, although he goes round about the Sinaitic scene, speaking largely of the events preceding it, and largely, also, of the events immediately subsequent thereto, he observes silence on this principal subject. Is this ominous silence to be taken as an instance of the tender regard he has to the feeble consciousness of his religious readers? This can scarcely be allowed; for in a passage already cited, he has outraged religious feeling in a manner the most reckless; he has there uttered the puerile suggestions of an exploded rationalism in terms of his own which are little short of blasphemy. But did he not himself quail—did not his foot falter, when, in thought of this last outrage, the pen, the hand, refused to do its office?

"There needs no argument to show that, if the Promulgation of the law from the heights of Sinai took place in the manner affirmed in the Mosaic books—if, indeed, then and there God spake these words "from out of the thick darkness," and amid the blasts of the trumpet; if it be so, then this descent of the ALMIGHTY—speaking to man, carries with it, as well the immediate antecedents of the event,

as its more proximate conditions, and its next following consequences. If this history be true as to its *central fact*, it must be true also as to its indispensable conditions. The Sinaitic narrative must be true altogether, or it must be false altogether. But I ask a moment's attention to this narrative—as to the central fact.

"The most unmarked spot on earth's alluvial levels might have been chosen as the scene of the event of which we read in the nineteenth and twentieth chapters of the Book of Exodus. But it was otherwise ordered, and a group of mountains, remarkable beyond any other elsewhere found, was singled out as the fittest for so great an occasion. Thus, therefore, it is that the enduring continuity of local traditions which gives a sort of indestructible vitality to the names of places, whether they be important or unimportant, has clustered upon this mountain mass with a peculiar strength, as if it should never come to be doubted where it was that the Eternal, the King Immortal Invisible, came down to hold converse—not as often heretofore, with favoured men apart and singly, but now with a People congregated to meet Him at His call. The stern sublimity of this group of precipices, its unchanging conditions, which neither man nor nature has affected in the lapse of ages, have preserved, in its primeval majesty, a scene which the modern traveller—devout or undevout, acknowledges as signally proper for the purpose, when a nation was summoned to appear before God. If an objector shall say—what you think of this geological vastness, this granitic sublimity, this adaptation of the scenery to the occasion, is the indication only of the smallness of your modes of estimating magnitudes; for what is Sinai in relation to the INFINITE—what is it in the estimation of the CREATOR of the universe? I may grant leave for this cavil; the reply is this—that, if liberty of traversing this universe were given us, so that we might behold the central palace of Omnipotence, and might gaze upon magnitudes that are immeasurable, and might see these heights of heaven blazing in the effulgence of a galaxy of suns, even then and there the same frigid reason would be applicable; inasmuch as things finite can bear no proportion to the attributes of the INFINITE BEING. Sinai, in its aspect as the Hebrew People saw it when it was crowned with the unquenchable fires, and such as the traveller now sees it, in its unchanging aspect of sterile majesty, is a scene proper for the purpose to which then it was made subservient.

"The Arabian spearman, as if Heaven

had placed him there, has held watch around the heights of Sinai these thirty centuries and more; and this guard has been conservative of the Sinaitic tradition. Throughout the ages of the Saracenic history, this functionary—whether intended or involuntary, has held the memory of the one event, as if in the freshness of a recent recollection. Yet more has the Law, spoken from Sinai, lived in the constant heart and in the obduracy, too—in the better nature, in the noble martyr strength, and also in the senile traditions, and in the daily habits, and in the ponderous literature, and in the speech of the people, whose ancestors then filled the wide plain at the foot of Sinai. It is the same people, immovable in mind, and now, as for ages past, a witness for God in all lands. Each Jewish heart is an enduring tablet whereupon the Sinaitic words are anew and anew written—as with the finger of God.

“A fact worthy to be noted it is, but to which in this place I must advert only in a line, that, from the earliest time of the rise of the Christian ascetic and *solitary* life—that is to say, the meditative life in caves and sepulchres, Sinai has been its most favoured haunt; and the *conventual* life also has established itself upon the sides of these precipices; and within the circuit of the Sinaitic group Christian *hermits* and Christian *societies* have dared all perils, and have endured all privations so only that they might live and die—the guardians of the traditions of this hallowed region. Attach what value we please to this conservation, much or little, it has, in fact, availed to perpetuate an oral record of so great an occasion with unbroken continuity, from the very times of the Exodus, to the now passing moment.”

On what may be called the internal evidences of the inspiration of Scripture, the following apposite remarks will justify quotation:—

“The books of Holy Scripture commend themselves to our devout approval—they command our consciences, not merely, nor chiefly, on the ground of that superabundant literary and historic evidence which attests the genuineness and authenticity of each portion, and of the whole; but *mainly* in virtue of the irresistible force of another kind of evidence which rises into view, as if of itself; this evidence does not come to us as the fruit of critical acumen; it is no product of lexicons; nor has it any necessary dependence upon the meaning of Hebrew words, or the significance of Hebrew idioms. Holy Scripture we feel to be—*ONE BIBLE*; and it proves itself to be *One by three distinct modes of attestation*; as thus—the Bible—or let us now speak of the Hebrew Scriptures, is *One Book*, from

its first chapter to its last, because, although it is the work of many writers, it everywhere teaches *ONE THEOLOGY*, and we refuse to believe that many writers, in long series, should have done this, if each followed only his own inspiration. The Bible is *One Book* although it is the work of many writers, because, amid all the diversities which this human instrumentality implies, there prevails throughout it what must be reverently spoken of as the indication of the *historic personality* of the *SPEAKER*; everywhere this Speaker is the *same*, in mood, in purpose, and in style—it is the *ETERNAL* God that, in these books, speaks to man.

“The Bible is *One Book* (and here we must speak of the New, as well as of the Old Testament) inasmuch as it brings into view, occultly, and yet undoubtedly, a one Divine scheme, or system of justice and mercy. Revelation—attested by supernatural events, is the opening out of an all-comprehensive course of procedure, as from God, toward the human family. Holy Scripture is a *structure*, integral and immovable as to its various constituents; and if it be disintegrated, it is destroyed.”

And again to the same effect is the following passage:—

“The brevity of the Sinaitic Law, and its comprehensiveness, and its spirituality, and its firm theistic cautions, and its ethical effectiveness—these, its qualities, these its intrinsic attestations, this, its own force in grasping and in holding the human conscience—these qualities, which are, indeed, the strength of the law, given in ten precepts, have, from that remote age to this, commanded the consciences of men, wherever the knowledge of it has come. So it has been that the most depraved of mankind have trembled in the hearing of this law of God, and each of its prohibitions has transfixed the guilt-shaken soul; and so it has been that the most blameless of mankind have shaped their confessions upon this same mould; for in listening to this law they have wept and have humbled themselves before their Judge; yet have they rejoiced and said, “The law of Thy mouth is better unto me than thousands of gold and silver.” Those Ten Words, true as to their substance in all worlds, and of perpetual force, as in heaven, so toward the human family throughout all time—this Sinaitic proclamation—who is it now that shall spend upon it his nugatory criticism? who is it that shall dare to pronounce it to be a fable?”

And after showing that Dr. Colenso is bound to reject the whole of the Mosaic teaching, if he rejects parts thereof, referring to parts of the book of Exodus, Mr Taylor says:—

“On the supposition that Dr. Colenso

admits the historic truth of the narrative in the nineteenth and twentieth chapters, then, if it be so, there is an end of the exceptions which he insists upon in the eighth, ninth, tenth, eleventh, and twelfth chapters of his book. Those allegations of impossibility *must*, in this case, be futile; the objector substantially disposes of the whole of his own difficulties, and he answers them himself, for when he grants the *principal fact*, namely, the gathering of the Hebrew people at the foot of Sinai, and when he yields his assent to the reality of the Divine Presence on its summit, not mythically, but in the manner affirmed in the narrative of the event, then those other events must have had place which *this* event includes or supposes. If indeed it be true *in this sense* that the Almighty Father spoke to the thousands of Israel from out of the thick darkness, then these thousands must have made their way thither in some manner; they must have come on from the plains of Egypt—they, and their herds also, must have subsisted up to that moment—they must have had shelter, and they must have been furnished with whatever was necessary to their abode in the Desert. Every kind of incongruity is heaped up around our notions of these events, if, while we admit the leading fact, we affirm the subsidiary facts to be incredible or impossible."

In conclusion, we beg to express our high sense of the value of Mr. Taylor's production, and an earnest hope that it may obtain a wide and rapid circulation, so that the remedy it provides for the poison of Colenso's lucubrations may be co-extensive with the circulation of the poison itself.

*God's Word Defended, and Infidelity Repulsed:* being an answer to Bishop Colenso. By WILLIAM COOKE, D.D. London: Webber, Warwick-lane. Price twopence.

THIS is a pamphlet by Dr. Cooke on the same subject as Mr. Taylor's, above noticed; but while written with great ability, it is, of course, of a somewhat different order. Dr. Cooke treats Colenso's book in a less comprehensive, and more analytical style. He takes up the objections of Colenso *seriatim*, and answers them one by one. No one will be surprised that the doctor should re-burnish his weapon in this case, as he has been used to wielding a first rate blade in defence of Divine revelation against the snarling sceptics of former days. Great plainness, great candour, great ability, and great zeal for the truth distinguish this pamphlet. We wish all our Sabbath-school teachers, and all our reading people would soon secure and study this valuable and most opportune production.

*Devotional Christianity*, and its admirable adaptation to promote the salvation of

mankind. By WILLIAM GARNER, Primitive Methodist minister. London: R. Davies.

MR. GARNER'S mind is pre-eminently distinguished by the attributes of order, penetration, prudence, and practicalness; and such are the characteristics of his published works. The present is the largest of those works, and as it was said by Cicero that the longest of the orations of Demosthenes was his best, so we may unhesitatingly affirm that the largest of Mr. Garner's works is his best. There are portions of this book which have special claims to attention just now, but the whole work has indisputable claims to our regard at all times. It is a work that cannot become obsolete; it will many years hence, we boldly predict, be found in as great request as now. The subject is always of great importance, and the ability with which it is discussed, the fulness and breadth of view in which it is presented, must command for the work a lasting renown. This is emphatically a religious and a family book. We have had it on our own parlour table from its first appearance, and recommend all our readers to give it a similar position. It is never the wrong day—Sabbath or work day; never the wrong time—morning, noon, or night, to take up and ponder this volume. We most sincerely urge all Primitive Methodists, in particular, and all others who may consult our pages, to procure and frequently peruse this valuable and beautiful production.

*The Christian Ambassador.* A Quarterly Review, and Journal of Theological Literature. No. 1, February, 1863. London: R. Davies. Price One Shilling.

MANY of our readers are doubtless aware that the "Christian Ambassador" was for some years issued by an association of Primitive Methodist Ministers in the Sunderland District, and consisted, for the most part, of papers contributed by themselves, and a few other sympathising brethren. The profits were generously handed over to the first Friendly Society of the Itinerant Preachers. Latterly, however, it has been thought that the work might, in the first place, assume a more elevated tone and character, and secondly, that it might profitably be placed under the management of the society by which the proceeds were enjoyed. Accordingly, at the last Conference assembly and yearly meeting of the Friendly Society, arrangements were made for carrying into effect these ideas, and the sanction of the Conference itself was kindly given for the sale of the work through the book-room as a connexional organ on favourable terms. Mr. C. C. McKechnie was appointed editor for the first year.

and we were to assist in revising proofs, while our General Book Steward, and General Committee's Secretary, were to arrange for the printing of the work. The first number is now issued; and we are happy to say a very respectable demand has been made for it. The papers contained in this number are on the following subjects:—Miracles of Faith; or, George Müller—The Pentateuch; Queries and Averments—Thoughts on the Inspiration of the Bible—John Foster—Socrates the Athenian—The Divine Treasure in Earthen Vessels—The Bible in Harmony with the Conditions of Human Thought—The Puritan Divines—Religious Knowledge and its Fruits—and Brief Notices of Books. Thus, it will be seen, a very respectable bill of fare is presented. And we have no hesitation in saying the appetites of all parties will be found abundantly provided for. We are happy to hear, from different quarters, very favourable testimonies to the acceptability and usefulness of the work. It fills an important position in our connexional literature, and something of the kind had been long felt to be a desideratum.

It will naturally be supposed that the papers are of unequal merit, and written in a variety of styles. The first article will be the most popular; the second is, perhaps, just now, the most timely; the sixth has the most freshness of thought; the seventh, the most depth and grasp; the articles on Foster and Socrates are chiefly biographical, but both well written and interesting; and the remaining papers are no discredit to a Theological Quarterly, or to any Christian denomination. We very earnestly urge on all our ministers and officials to give the work their patronage, and to use their best efforts to raise its circulation to such a point, that the worn-out preachers, and the widows and orphans of our deceased brethren, may have reason to rejoice in its existence.

"*Praying Johnny*;" or, the Life and Labours of John Oxbory, Primitive Methodist Minister. By HARVEY LEIGH. Fifth Edition. Eighth Thousand. London: R. Davies; Partridge and Co. Leeds: Parrott; and may be had of all Primitive Methodist Ministers.

No wonder that the present production has already had a good circulation; such a subject as "*Praying Johnny*" was sure to take among a plain, pious, and prayerful people. The chief ground of regret in reference to the work is, that more ample information was not available in its preparation. A sense of meagreness rests on the mind while perusing it, and

one naturally feels—what a pity, while what we have is so good, that we have not more of it! However, we presume the worthy biographer used up all the material at his disposal, and therefore we must comfort ourselves with the thought—better this than nothing. We hope the book will still continue in request, and are assured that all who read it will be profited thereby.

*Messiah's Many Crowns*, in which may be seen an assemblage of Precious Jewels, collected from his transcendent excellencies; and in which may be found, deep set in a crimsoned wreath of piercing thorns, the Pearl of Great Price, &c. By JEREMIAH DODSWORTH, author of the "*Better Land*," the "*Eden Family*," &c. London: Jackson, Walford, and Hodder, 27, Paternoster-row; and R. Davies.

Mr. Dodsworth aims at being a writer for the million. He eschews everything like close argumentation or elaborate thought, and fixes before him the unlearned masses of society, and seeks to be their instructor and friend. "In every work regard the author's end." His readers know what to expect in the present work. If there is a little divergence from the puritanic style of the "*Better Land*," we confess we do not personally regret it. Tastes differ very proverbially, and some may think the "*Messiah's Many Crowns*" does not equal the writer's former productions. For ourselves, we must be allowed to think differently. On the whole, we regard this work as in advance of what Mr. Dodsworth has previously published. This work is not of the same class, of course, as Dr. Pye Smith's "*Testimony to the Messiah*;" but it is quite as full of the "*Messiah*," and bears quite as earnest a "*Testimony*" to his claims. All that can well be said to refer primarily to the Messiah, in the blessed Bible, Mr. Dodsworth has brought under tribute. A full and minute index prefaces the work, and will be of essential service to the reader. The work is neatly got up, and though of higher price than the "*Better Land*," &c., will, no doubt, have a good circulation. As in the case of Mrs. Beecher Stowe, and some other authors, the book that Mr. Dodsworth first published seems to have been, and to be likely to be, the most popular; nevertheless, the present is worthy of all the patronage the first obtained. To the masses of Christian readers this work will be both interesting and useful.

*Religious Training for the People*; or, How to be Happy in Both Worlds. By an Old Inspector of Schools. London: Wertheim, Macintosh, and Hunt, 24, Paternoster-row; J. Bentley, 13,

Paternoster-row, E.C.; and all book-sellers.

We believe Mr. Bentley himself to be the author of this book, and we happen to know, that he has spent a rather lengthy life in labours for the public good. This work is evidently written with an earnest desire "to say what is worth the saying, and to do what is worth the doing." Its teachings are plain and practical, and both young and old will find their account in its attentive perusal. It is neatly got up, and sells at a shilling. We wish for it a rapid and an extensive sale.

*The Marriage Gift Book and Bridal Token.* By JAMES BURNS, D.D. London: Houlston and Wright. 1863.

Dr. BURNS, like Dr. Cumming, seems fully to believe and act on the proverb, "Of the making of books there is no end." Ordinary mortals wonder how these writers find time for all they undertake. It has been said of one of them that "he seems to say all he thinks, and to write all he says, and to print all he writes." Dr. Burns hardly does that, but, nevertheless, his writings now begin to look very much like a snug library. He is evidently a most industrious man; and industry combined with ability, have often wrought wonders. The idea of this work is a happy one; and the author has worked it happily out. A handsome five shilling volume on the subject of marriage, and almost all correlative topics, cannot fail to be a welcome "Marriage Gift Book and Bridal Token." Prose and poetry from ancient and modern writers the worthy doctor has gathered up with great discrimination. The flowers are sweet and he has tied them neatly together. We have great pleasure in according to the work our hearty commendation.

*Watchwords for the Church Militant.* By NEWMAN HALL, L.L.B. London: Nisbet and Co. 3d.

THESE "Watchwords" are an exposition and enforcement of the injunction of the Saviour, "Watch and pray." Addressed to the militant church, in Mr. Hall's sweet manner, and earnest and devout style, the little work, like all the writer's former ones, must be extensively useful. Let those who can afford, buy this work, and circulate it very freely among the churches. Great good will result.

*Kester Lane*: or, Glimpses of Social Life. By the Rev. J. C. STREET. London: Partridge, Paternoster Row; Caudwell, 335, Strand.

THE reverend author informs his readers that this is his first temperance story, and that it is reprinted at the request of several friends, from the "Alliance News."

It is a touching story very well told. The evils of the drinking system, and the importance of abstinence and prohibition, are eloquently put. We have no doubt the story will be a favourite among the young; and believing it to be adapted to do good, we wish it success.

*The Illustrated Pocket Critical and Explanatory Commentary on the Old and New Testaments*, embodying the Ripest Results of Modern Criticism, in a popular style. By the Rev. R. JAMIESON, D.D., St. Paul's, Glasgow; Rev. A. R. FAUSSIT, A.M., St. Cuthbert's, York; and the Rev. Professor DAVID BROWN, D.D., Aberdeen. London: W. Weeley, Paternoster Row; Glasgow: W. Collins. Part I. Price One Shilling.

THIS is a capital thing for Sabbath School teachers, and young persons generally. And, indeed, travelling and local preachers will find it of no trifling value. It is to be completed in twelve parts, at one shilling each. The text is on one page, and the comment on another, and the notes are compendious and comprehensive. The best writers have been placed under tribute, and the compilers of the work have shown great ability and discretion in its preparation. Parallel texts and marginal references, are liberally supplied; and, taking this part as a sample, we should say, the Commentary will prove a valuable acquisition to our literature.

*Lessons for Nonconformists.* By JOHN STOUGHTON, Kensington. London: Published for the Congregational Union of England and Wales, by Jackson, Walford, and Hodder. 1862. Three-pence.

"THE words of the wise are as goads," and such are the words of Mr. Stoughton. These lessons are fraught with practical sense and important suggestion; and while specially designed and adapted for the Congregationalists, they may be profitably pondered by Methodists.

"*What hath God Wrought!*" or, the Ameliorated Condition of the World, in answer to Three Years' Prayer. An Address delivered at an opening service in the "week of prayer," 1863. By BENJAMIN SCOTT, Esq., F.R.A.S., Chamberlain of London. London: Morgan and Chase, Amen Corner.

WITHIN the compass of a fourpenny tractate, the excellent author has thrown together as large a collection of remarkable facts as may often be found spread over a ponderous octavo. The power of believing prayer in the affairs of the Church and the world is suggestively exhibited. This little work forms a valuable chapter in the history of Christendom. It will amply repay a careful examination.



*Black Bartholomew.* A Lecture delivered in the Free Church, Camborne, December 26th, 1862. By SAMUEL DUKK. Among the many productions which have lately been given to the world regarding "Black Bartholomew," Mr. Dann's de-

serves to hold a foremost place. It is lucid, forceful, comprehensive, and practical. Being sold at one penny, we only need say to those who have an interest in the subject, make haste to procure and study it. It is worth your while.

## OBITUARY.

IREBECCA, wife of Thomas BAILY, of Yarmouth, was born at Hilgay, Downham Circuit, July 18th, 1811. Her early years were spent in the pursuit of vain and worldly pleasures. One evening, when on her way to a ball-room, to spend the night in dancing, she passed a congregation of Primitive Methodists, who were worshipping in the open air; she was much attracted by the singing of those beautiful lines—

"No room for mirth or trifling here,  
For worldly hope or worldly fear,  
If life so soon is gone;  
If now the Judge is at the door,  
And all mankind must stand before  
The inexorable throne."

What she heard and felt on that occasion, produced such a state of mind that she relinquished the gaieties and follies of the world, and that night angels rejoiced over her, a sinner that repented, and soon she realized salvation by faith in the Lord Jesus Christ.

She now thought it her duty to unite with our society, in her native village, and she manifested in her life and conversation that she had put on the Lord Jesus. Her pious zeal and Christian prudence in endeavouring to promote the cause of religion will long be remembered. Being appointed a class-leader, she fulfilled the office creditably to herself and very usefully to the church. She became the wife of Mr. Thomas Baily, who was at that time one of our itinerant ministers. And in this new sphere her piety shone with additional lustre; she bore its unavoidable trials with Christian resignation, and discharged its complicated duties with faithfulness.

Subsequently she removed with her husband to the city of Norwich, where he located; they have since resided at Woodton and Yarmouth. During the last few years her health greatly declined, and her vigorous appearance was greatly changed. Still she maintained decision of character, and the ministers of religion always found her cheerful, kind, and ready to aid the cause of the Redeemer.

The last sixteen weeks of her life were a period of great mental and bodily suffering, yet she maintained confidence in God, and frequently sung—

"Haste, my Lord, no more delay,  
Come, my Saviour, come away."

And then she would sing—

"We're bound for the land of the pure and the holy."

She found great comfort in hearing her husband read of the death of such men as Bourne, Clowes, Gilbert, and others. As she approached her end she said, "Christ has brought me into Jordan's river, the waters are cold and chilly, but he will bring me safely to the other side." The great enemy of souls strove to harass her mind, and she had two severe conflicts, but she overcame by the blood of the Lamb, and broke out singing—

"Bright angels are whispering  
So sweet in my ear," &c.

She calmly fell asleep in Jesus, March 28th, 1862, aged 50 years, leaving a sorrowing husband, two sons, and three daughters to lament their loss.

W. WAINWRIGHT.

MRS. WATTS, wife of the Rev. W. Watts, was born at Salisbury, August 2nd, 1823, and died at Camborne, Cornwall, March 22nd, 1862. At the early age of five years she was sent to a Wesleyan Sabbath-school, where she continued under the tuition of pious teachers for twelve years. Frequently, during that period was she impressed by the Spirit of God; especially was this the case when questioned by her teacher, and while singing the stirring language of some of the hymns. At length, under a sermon preached from Psalm xl. 2, the fountain of her tears was broken up; she was deeply convinced of sin. In this state she joined the church. When she first went to class, the leader asked her the reason of her presence there. She told him she wanted to find her way to heaven. He directed her to the atoning work of Christ, and bid her look and believe. She did look, she did believe and was soon enabled to "rejoice with joy unspeakable and full of glory." She then gave herself fully to God, and began to seek in earnest the conversion of her relatives. Nor did she labour in vain. In answer to her persevering prayers, several of the family were brought into

the way of peace, and she had the happiness to see her father and a brother die happy in the Lord.

From the time of her marriage with him who now feels his loss, she became increasingly active in the cause of Jesus, and laboured in any and every way which her time, her strength, and her capabilities would permit. She had no fear of man. She would reprove sin without respect of persons, and embrace any opportunity of doing good, whether in a railway carriage, or by her own fire-side. Several are known to have been converted through her labours. Persons whom at times she met, and to whom she spoke of Jesus, though she had never seen them before, have written to her to say that they had reason to praise God that ever she spoke to them about the salvation of their souls. She was a most cheerful Christian. For two years and a half she wasted by consumption, the latter part of which time her sufferings were frequently severe; but she bore them uncomplainingly. She would often say, "Lord, I am thine; I know I am thine." She became unusually happy as she approached the eternal world, frequently saying, "I want to be gone;" her face at the same time beaming with joy, and looking more angelic than human. The night before she died she said to her husband, "I have no strength to talk; I shall not say anything more after this time, but I am all right. I am on the Rock." She lingered till the morning, and then meekly and quietly fell asleep in Jesus. J. BEST.

SARAH WHITEHURST was born in Haslington, Cheshire, Sandbach Circuit, October 12th, 1824. From a child she was of an amiable disposition, and the subject of religious impressions. But she refused to give up the pleasures of the world for Christ and religion until about sixteen years of age. But while living in service with a pious young woman who interested herself in her spiritual welfare, she was converted to God. She had a marked attachment for the means of grace, especially prayer meetings, and she had great power in prayer; and often, when pleading for the blood of Jesus to cleanse her from all sin, and at the same time praying for the salvation of sinners, the whole meeting would be moved.

When about nineteen she was married to Thomas Whitehurst. As their family increased, and poverty pressed hard upon them, she fell from her stedfastness, and for two years remained in a backsliding state. But she felt that the way of transgressors was hard. She frequently purposed to return to the Lord, and that before affliction and death should come upon

her; but day after day, and week after week, she kept putting it off. At this time it pleased God to visit her with a sore affliction, during which she again sought the Lord, and found Him to the joy of her soul. As soon as she was restored to health, she joined our people at Wintale, and she remained a steady member until death. She changed mortality for life, April 7th, 1862, aged thirty-seven years. J. EDGE.

Died, May 28th, 1862, at Sheffield, WILLIAM BURTON, in the twenty-second year of his age. He entered our Sabbath School in Stanley-street when a boy, but after some years he wandered away. However, about four years ago, in a revival of religion, he was led by his former school superintendent to the penitents' form, and obtained peace. He joined the society, and continued a member until his departure to the better land. After his conversion, he became a Sabbath School teacher, and his anxiety for the welfare of others was great; and through his efforts, under the Divine blessing, his father was brought to a knowledge of the truth, and his death has led to his mother's becoming a member of society. His experience was clear, and from the beginning of the last year he was more than ever devoted to God. The day before he died he sat up, and to his medical attendant and others appeared much better than for some weeks before. He retired to bed at night, and the next morning his wife found him dead by her side. "Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not."

J. THOMASON.

Died at Seaham, New Cottages, in the Sunderland Circuit, March 18th, 1862, ANN HULL, in the eighty-first year of her age. She was born at South Shields, in the year 1781, was the daughter of Thomas and Eleanor Baynes, and was converted to God among the Wesleyans, in the year 1800. She continued with them a steady member for twenty-one years. Afterwards she removed to Boldon, in the same neighbourhood.

At that time, William Clowes, with T. and J. Nelson, missioned Boldon, and she went to hear them preach. The weather being stormy on one occasion, she invited brother T. Nelson to take a bed at her house, and this gave offence to her old friends, and led to a separation from them, (see an account of her husband's death in our magazine for August, 1853.) After this she joined our society, opened her door for all our preachers, travelling and local, and was the means of the conversion of her husband, who also joined us. Her character before her conversion was moral and affectionate, and

afterwards she was a sincere and laborious Christian. For many years she made a practice of reading the Bible through annually, with praise and prayer. Respecting a visit she made about five months ago to her sister and friends, at South Shields, Mr. Pringle, of that place, thus writes: "After a short stay she was taken ill; I saw her, and in conversation I found she was happy in God, and saved from the fear of death. Among other things, she said, 'I give you my dying blessing, be faithful and we shall meet in heaven; also tell friend Bulmer to preach Christ and him crucified, and to be faithful to the end;' she then repeated that beautiful verse,—

'There are my house and portion fair,' &c.

After this I prayed with her, in which she fervently joined, and I bade her farewell."

For many years she was the subject of much suffering, but she was never heard to murmur. About three weeks before her death she began rapidly to decline, but when she perceived her end to be drawing near, she was exceedingly happy. In her greatest agony she could say, "It is the Lord, let him do what seemeth to him good."

The night before her death, when enduring extreme pain, she exclaimed, "The battle's fought, the victory's won," and then repeated the well-known hymn, which commences,—

"My soul, through my Redeemer's care," &c. On the day following, while still in this happy state, she calmly fell asleep in Jesus. W. BROOKS.

Mrs. ANN MORSE died at Viney Hill, Pillawell Circuit, on the 18th of March, 1862, aged seventy-nine. She had been a consistent member upwards of twenty years; she had a warm attachment to the cause, and was unwavering in her profession. She reared a large family, and trained them up in the fear of the Lord; and she had the happiness to see two of her sons pious local preachers on our plan, another a private member with us, and two of her daughters also on the way to heaven.

Her last affliction was the dropsy; her sufferings were great, as she was unable to lie down for some months; but the Lord sustained her. I saw her a little before her death—she said, "I am wishful for the Lord to finish His work, but I must wait; the Lord's will be done!" I said, "You can trust your all in the hands of your Redeemer," to which she replied, "He has always been my friend, and He is now precious to my soul." Her last words were, "Dear Jesus!" "Bless the Lord!" and her spirit took its flight to rest. JOSEPH HIBBS.

MARGARET PANTING died at Penalt, Pillawell Circuit, April 8th, 1862, aged seventy-three. She had been a steady and honourable member upwards of twenty years. In the former part of her Christian course her way was very rough, her husband opposed her violently; but she held fast her profession, and had the consolation of seeing several members of her family converted, some of whom are already gone to heaven. On the last night of her life she was aware that her end was near, and said, "I shall not be long here." Her daughter said, "Do you fear death?" "No," she said, "Jesus will support me in the valley." She said to her family and friends, "Try to meet me in heaven!" J. HIBBS.

MARTHA ALLEN was born at Hucknall Torkard, January 8th, 1839, of respectable and godly parents, who according to the means they had at command, trained her up in the paths of truth and righteousness. At the age of six years, she was sent to a Sabbath School, where the impressions she had received at home were greatly deepened.

These impressions manifested themselves in her anxiety to attend her school, and do whatever she could for the cause of God. Her earliest efforts of this kind appear to have been collecting for the missionary cause.

When she was thirteen years of age, her parents left Hucknall Torkard and settled at New Basford. Martha immediately entered the Primitive Methodist Sabbath School, where she continued a pupil for two years; at length, however, her regular attendance and steady conduct induced the teachers to appoint her to a class. In the September following she joined the society. Her experience was sound, and her conduct consistent.

When her race was nearly run, in taking leave of her relatives and friends, she with an earnest affection desired them to meet her in heaven. The night before she died she sung those cheering lines

"My God the spring of all my joys,  
The life of my delights;  
The glory of my brightest days,  
And comfort of my nights."

and

"Fixed on this ground will I remain,  
Though my heart fail and flesh decay;  
This anchor shall my soul sustain,  
When earth's foundations melt away."

Thus she departed this life March 27th, 1862. M. CHADBOURN.

Died in the Lord, Sept. 20th, 1861, in Oneida Township, Grand River Station, MARY WALTON, aged seventy-eight years.

Our departed sister was a native of Weardale, Durham, England. In early life she was the subject of religious

impressions, and at the age of seventeen became a decided Christian, united with the Wesleyan Church, and commenced the long pilgrimage now so peacefully closed.

In 1842 she removed to Canada, and subsequently joined our church, of which

she continued a devoted and faithful member to the day of her death.

In her affliction she was almost constantly speaking of her Saviour, her heavenly home, and those who, she believed, awaited her there. She has gone to be with them. J. GOODMAN.

## MONTHLY SUMMARY.

MONTH after month the doings of death are continued. The Marquis of Landsdowne, the Viceroy of Egypt, Dr. Lyman Beecher, Mr. Alderman Meek—father of Alderman James Meek, of York—among other remarkable men—have lately passed away to their long home. Let us hear a voice from heaven, saying to us, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

Dr. Colenso's second volume has appeared, and as might be supposed, it has been eagerly bought, to gratify a very natural curiosity. The *Record* says of it: "To those who ventured to hope for some modification of his views, or expected a wider grasp of the great subject affected by these unhappy volumes, and a more logical comprehension of the whole argument on its positive and negative sides alike than was exhibited in the first publication, or who expected some good result from the appeal made to the Bishop's sense of honour and the solemn vows of his consecration, or who looked to find underlying his disbelief in the historical truth of the Bible some deep mystical views of doctrinal truth, to each and all of these persons alike this volume will be an absolute disappointment. The Bishop has neither learned anything nor unlearned anything; neither retracts, nor explains, nor apologises; he re-asserts his old mistakes, repeats his old fallacies, and proclaims again his old unbelief with such additional aggravations as must go far to bring what is now the avowed conflict between the Bishop of Natal and the Church from which he derives his authority to some early and decisive issue." The Bishop states, not obscurely, his belief that He in whom dwelt all the fulness of the Godhead was ignorant of the facts, and mistook the traditions of the Jews for veritable history. And yet he professes the most orthodox (?) faith in the Divinity of Christ as the eternal Son of God. Convocation has had his first book

under consideration, but it seems nothing has been decided in regard thereto, excepting that the African Metropolitan Bishop Gray, is the party by whom action should be taken in the affair, and the appointment of a Committee of Examination.

The Rev. Mr. McNaught, of Liverpool, has publicly signified his recantation of the infidelity on account of which he sometime ago seceded from the Establishment.

Mr. Spurgeon's College seems to be in a flourishing condition. Upwards of fifty students now attend its classes, besides some 150 who attend only in the evening. Very much good is said to be being done by the young men, besides what those already settled, as pastors or missionaries, have achieved. Mr. Spurgeon says his is the largest Baptist College in existence, as his Church is the largest in the world. Two years are the term at the college, and besides theology, a liberal course of general instruction is pursued.

The London Missionary Society is about to hold a large Metropolitan meeting for promoting the erection of memorial chapels in Madagascar. Doubtless it will be a success. The Prime Minister of the King of Madagascar, who was very friendly to Protestant missionaries, has passed into another world. We hope this will not interfere with the prosecution of those missions in that country.

The poor old Pope has lately found a friend in Earl Russell, who has very generously offered the old man an asylum at Malta. But we presume he will not accept it just yet. Indeed, France, Spain, and other countries would be quite scandalised if his Holiness were to become the guest of Protestant England, or to share in any way our protection.

Lord Ebury has introduced a bill into the House of Lords for repealing so much of the Act of Uniformity as requires ecclesiastical functionaries to: "declare their unfeigned assent and consent to everything

contained and prescribed in and by the Book of Common Prayer." Perhaps a discussion on the subject may effect some good; but the passing of the bill into law is very problematical.

The *London Review*, in an article on the amount of the cost of crime in England and Wales, gives the following statistics: Known thieves and depredators, 30,000; receivers of stolen goods, 3,800; suspected persons, 34,000; vagrants and tramps, 23,000; criminals in local prisons, 15,601; in convict prisons, 7,123; in reformatories, 3,199; making a gross total of 116,723, whose business and habit it is to prey upon society in one form or another. The proportion of protectors of the peace is about one in five to that of the criminals,—the police and constabulary being 21,413; establishment in local prisons, 2,334; establishment in convict prisons, 1,182. The expense incurred by repressive and punitive establishments is as follows:—Police and constabulary, £1,579,222; outlay in local prisons, £542,306; in convict prisons, ditto, £253,731; cost of convict establishments abroad, £171,861; total, £2,547,120; to which the criminals contribute by their labour only £236,000. Taking a general view, the writer says, "We believe that very few thieves and ruffians at large spend much less than 20s. a week. But suppose they spend only 12s., or the same as those in prison, say £30 a year, then they cost the country no less than £2,724,000. Add this to the above, and one way or another, the cost of those in gaol and those out, amounts to five millions per annum." How many missionaries, schoolmasters, and Bible women would this support!

The London Auxiliary of the United Kingdom Alliance has addressed a circular to the friends of temperance expressive of sympathy with the suffering operatives in Lancashire, especially for those teetotallers who through the cotton famine are deprived of their savings and their ordinary means of subsistence, and commending the National Temperance Relief Committee to the confidence and support of temperance reformers. The distress in Lancashire may be somewhat mitigated just now, but it still continues, and to all appearance is likely to continue. Let not the friends of the destitute unwisely relax their exertions. The appeal for aid for the Primitive Methodist preachers in the embarrassed stations we hope will soon be warmly responded to.

The Anti-Slavery feeling is reviving among us in England. Huge meetings

have been held both in London and the provinces, to express the sympathy of Englishmen with President Lincoln's emancipation proclamation. The war still drags its slow length across the American States. The end is not yet. Poland is in insurrection, and much blood may soon be shed to little purpose. The resistance to the Russian Conscription is the ostensible cause of the revolt.

During the present year the Moravians intend to celebrate the thousandth anniversary of the introduction of Christianity into their country. Great preparations are to be made, and visitors from Bohemia, Galicia, Croatia, Hungary, Posen, and Russian Poland are expected in large numbers. Methodism is advancing in Italy, the New Connexion is prospering in China, the Protestant prisoners still suffer in Spain, and the gospel is making progress in India. Dr. Mullens reports that there are in the four provinces of Bengal, the North West, Bombay, and Madras, 418 European missionaries, 81 native missionaries, 1,079 catechists, 899 churches, 118,893 native Christians, 21,252 communicants, 54,888 boys in school, and 14,723 girls.

Primitive Methodism is advancing in Canada West, and an interesting report of a beautiful presentation to our esteemed brother Robert Walker, is given in the *Christian Journal*. We have not space for particulars, but anyone who wishes may obtain the journal, which contains valuable religious intelligence weekly.

Our Metropolitan Missionary Meeting will this year be held in Mr. Spurgeon's Tabernacle, on the 12th of May. We believe the chairman is not yet absolutely fixed, but the speakers are to be: Messrs. Spurgeon, Newman Hall, W. Antliff, P. Pugh, C. C. McKechnie, and others. Full particulars will be announced shortly.

The opening of Parliament, and the attendance of the Prince of Wales as a Peer, the arrival from America of vessels laden with good things for our poor, and the approaching nuptials of the Heir to the Throne, have lately been matters of general and agreeable discussion. May our legislators be guided to wise and useful conclusions in the many matters that shall come before them, may a good understanding be promoted between us and our American cousins, may the doom of slavery soon be sealed, and may the Prince of Wales and his affianced bride enjoy a long and happy married life, and then be found ready for everlasting happiness beyond the grave! Amen.

## P O E T R Y.

## WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?.

BY PRESIDENT ABRAHAM LINCOLN.

O, why should the spirit of mortal be proud?  
 Like a swift-fleeting meteor—a fast-flying cloud—  
 A flash of the lightning—a break of the wave—  
 He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,  
 Be scattered around, and together be laid:  
 As the young and the old, and the low and the high,  
 Shall crumble to dust, and together shall lie.

The infant, a mother attended and loved—  
 The mother, that infant's affection who proved—  
 The father, that mother and infant who blest,  
 Each, all, are away to their dwelling of rest.

The maid on whose brow, on whose cheek, in whose eye,  
 Shone beauty and pleasure—her triumphs are by:  
 And alike from the minds of the living erased  
 Are the mem'ries of mortals who loved her and praised.

The hand of the king, that the sceptre hath borne,  
 The brow of the priest, that the mitre hath worn,  
 The eye of the sage, and the heart of the brave  
 Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap,  
 The herdsman, who climbed with his goats up the steep,  
 The beggar, who wandered in search of his bread,  
 Have faded away like the grass that we tread.

So the multitude goes like the flower or weed,  
 That withers away to let others succeed;  
 So the multitude comes, even those we behold,  
 To repeat every tale that has often been told.

For we are the same our fathers have been;  
 We see the same sights our fathers have seen;  
 We drink the same stream, we see the same sun,  
 And run the same course our fathers have run.

The thoughts we are thinking our fathers did think;  
 From the death we are shrinking our fathers did shrink;  
 To the life we are clinging our fathers did cling,  
 But it speeds from us all like a bird on the wing.

They loved—but the story we cannot unfold;  
 They scorned—but the heart of the haughty is cold;  
 They grieved—but no wail from their slumbers will come;  
 They joyed—but the tongue of their gladness is dumb.

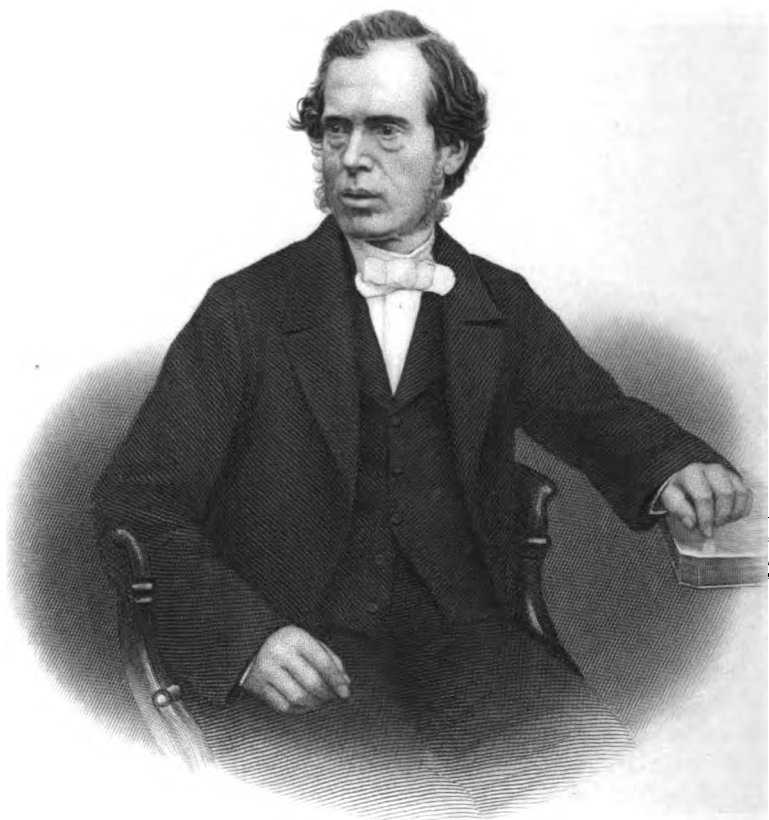
They died—ah! they died—we things that are now,  
 That walk on the turf that lies over their brow,  
 And make in their dwellings a transient abode,  
 Meet the things that they met on their pilgrimage road.

Yea, hope and despondency, pleasure and pain,  
 Are mingled together like sunshine and rain;  
 And the smile, and the tear, and the song, and the dirge,  
 Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,  
 From the blossom of health to the paleness of death;  
 From the gilded saloon to the bier and the shroud—  
 Then why should the spirit of mortal be proud?

Sent by S. E. ROGERS.





*Robert Eglen*



# THE Primitive Methodist Magazine.

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APRIL, 1863.

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## B I O G R A P H Y .

### MEMOIR OF THE REV. GEORGE HEROD.

“ Your fathers, where are they ? and the prophets, do they live for ever ? ”

How solemn the appeal ! How affecting the response of our Connexional records ! Only two of our first ministers remain on earth, and only five of those first enrolled in the Preachers' Fund, and they are all superannuated, being past regular labour ! Truly “ all flesh is grass, and all the glory of man as the flower of the grass : the grass withereth, and the flower thereof falleth away.”

The late GEORGE HEROD was born September 13th, 1797; and departed this life August 30th, 1862. As a man his figure was graceful, about five feet nine inches high, very erect, wiry and well built. His tread was firm, yet quick and elastic ; his brow was open and unclouded, and his face ruddy ; his eye dark, keen in its glance, and lit up with intelligence ; his lip compressed and finely curved, and, as might have been anticipated, much active labour, physical endurance, firmness, and decision of character, with considerable sensitiveness and just taste, became developed in him. But he lacked all the advantages of a religious training and a proper education in youth, and grew up to manhood under the blighting influences of anti-religion and a bad example, which nourished and strengthened the propensities of his fallen nature. His father was an open sinner, a hater of religion, and a hot persecutor of God's dear children. His mother was of a milder nature and better morals, but not decidedly religious, and died while George was young. Their sons, thus left, copied too closely the example of their father, grew up in depravity, and had obtained a notoriety for godlessness when the Primitive Methodists first visited East Bridgford, Nottinghamshire, where the family then resided. George was in the very act of persecution, disturbing a prayer-meeting, when, in November, 1816, the Holy

Spirit first awoke his conscience to a sense of his sinfulness under the earnest prayer of his next door neighbour, a boy not thirteen years of age, that boy being the present writer. In the following March he was brought more effectually to feel the greatness of his guilt and danger, under a sermon preached by Sarah Kirkland, the first female itinerant ever employed by the Connexion, and he ultimately obtained a very clear sense of God's pardoning mercy in a prayer-meeting after a sermon preached by that prince of missionaries, the late W. Clowes, on "September 13th or 15th (the figure is defective), 1817." We have a very clear recollection of that memorable evening, its persecutions and successes, and were praying with the penitent G. Herod, when he by faith first laid hold on Jesus, sprang into Gospel liberty, and terminated his ten months' struggle with conviction for sin, on the day that he became twenty years of age.\* His previous total ignorance of the plan of salvation, his confirmed habits of sinning, the natural force of his will, and the influence of his godless associations, prevented his realizing salvation earlier. But from that hour his regeneration was made visible to all who knew him. He at once joined our young society, of which my father was the leader, and his ardent love soon broke forth into flaming zeal for God's cause and glory. Our small society then worshipped in a tenanted cottage, and suffered great persecution; but a glorious work of soul-saving was carried on there and in surrounding villages, and many efficient class-leaders, local preachers, and missionaries were raised up, and sent forth to break up new ground, or to cultivate what was newly enclosed. Among these were George Herod, James Moss; Thomas Charlton, John Parrott, &c.

Prompted by his new and heaven-born principle, and aided by natural courage, our departed brother soon made himself felt in all our means of grace. Soul-saving being pre-eminently the watchword of our early missionaries, a corresponding spirit was infused into our infant societies, and imbibed by our youths. The Connexional labourers were then few, and the openings very many; so that all kinds of pious efforts which bore the stamp of pure love for souls, were fostered by the itinerant preachers who visited our locality. The creation of churches by the conversion of sinners was the great work then unitedly sought to be accomplished. And unsolicited by man, but prompted by their inward yearning for souls, some of these youths started house-to-house visitations, read the Scriptures, and prayed with families on work-day evenings. Some received them gladly, and others drove them from their doors as presumptuous impertinents. By their own arrangements they also visited other places on Sabbath days. Several of them usually met and travelled together to some previously fixed on village, often kneeling under hedges by the wayside, praying for Divine assistance and success. On arriving

\* See Herod's "Sketches," page 320. Also Clowes' "Journal," page 89.

at their destination, they sang along the streets to a suitable place, then proceeded with a regular service, singing, and praying, and reading a chapter or a portion of one. One would then relate his conversion and present experience, and assure the people that the same blessings were for them, quoting God's word in confirmation. Another would follow, and sometimes one would venture to expound a passage of Scripture. These juvenile missionaries, whose prayer, earnestness, and decorum were accompanied by the Spirit of God, commonly produced copious flowings of tears among their hearers, and eternity only will reveal the good thus effected. In this way many villages were first missioned which now form parts of Nottingham, Ilkeston, Mansfield, Newark, and Bottesford Circuits, together with Oxton Branch. Then and thus were these young men and boys unconsciously fitting themselves for doing and suffering what was awaiting them in the regular missionary and ministerial work of the Connexion, to which they were afterwards called.

George Herod was the leading spirit in these youthful enterprises, for young and old thought they felt and saw in him that superiority of adaptation which rarely fails to secure its own position among those whose motives are pure, and whose only ambition is success in their undertaking. And what would be the effect now were our youths and converted people equally actuated by the same heaven-born spirit and zeal? In every city, town, and village, there is scope for their ardent love and holy action in house-to-house visitations, cottage prayer-meetings, and even open-air services. What aid would this kind of effort render our regular ministry!—what new life infuse into the older societies! And what vast facilities and encouragements are there now for it compared with the period of which we are writing! Prompted and stimulated, as we have reason to know, by kindred proceedings and successes in our Connexion,—and we do not say it in vain glory, nor without data,—city and town organisations have been by others formed to do the very same work. Surely we, as a community thus originated, cannot surrender the work to others, or leave it for agencies not better fitted for the work. And would not such voluntary efforts greatly contribute to the proper training of our future staff of regular missionaries and ministers, whose close attention to and skill in this work, were never more needed than at present?

Brother Herod was officially placed upon his Circuit's plan early in 1818, and although he knew little of systematic theology and modern sermonising, his heart was filled with love for perishing souls. Practically he understood "repentance towards God, and faith towards our Lord Jesus Christ," by which he had "obtained redemption through His blood, the forgiveness of his sins, according to the riches of His grace." With these points before his mind he, as a stripling David, with his

sling and a few stones, sallied forth, "endowed with power from on high," which his prayers and addresses brought down upon God's children, and which pierced with conviction the unsaved. As truly characteristic of the young man's zeal and theological acquirements, we venture one relation.

A number of the "baser sort" of young men, who had been his companions, usually beset the cottage in which we worshipped, waylaid the congregation, &c., so that we could not conclude a religious service in peace and safety. At length it was agreed to apply to a magistrate for protection, himself a clergyman, and known to be unfriendly towards us; but all the elder members shrunk from the task. Ultimately George Herod volunteered, on condition that a senior brother would accompany him for a summons. On stating the grievance to the magistrate, the following dialogue took place:—

*Magistrate.*—Who are the Primitive Methodists?

*Herod.*—They are Christians, sir, who are trying to get to heaven, and to get as many sinners converted as possible, by preaching the Gospel and holding religious meetings in W. Millington's house, which is licensed for the purpose.

*M.*—Pray *what* do they preach?

*H.*—"Repentance towards God, and faith towards our Lord Jesus Christ," sir.

*M.*—What is "repentance towards God?"

*H.*—Repentance is a person's feeling deeply sorry for his sins, and determining, by God's grace, to sin no more.

*M.*—What is faith?

*H.*—Faith is faith, sir; as St. Paul saith, "Believe on the Lord Jesus Christ, and *thou* shalt be saved."

*M.*—O, faith is faith! yes, and pudding is pudding! I shall not grant you a summons, so go about your business.

Besides sharing in the persecutions then endured by our society, Brother H. was painfully persecuted by his own father, with whom he resided and worked. But he endured all as a Christian, and was by God's people considered a miracle of saving grace.

On April 21st, 1819, he was married to her from whom the Master hath called him to rest, leaving her behind in widowhood and sorrow, but with a prospect of a speedy reunion in the spirit world, where are fulness of joy, and pleasures for evermore. At the following September Quarterly Meeting, his own (Nottingham) Circuit regularly called him out, and sent him to mission in Lincolnshire, for which he cheerfully left his new home comforts, and prospects of competency, accepting the small pittance of ten shillings per week, out of which to provide for himself and wife. And full of burning zeal, he laboured and suffered indefatigably with his kind colleague, the Rev. Thomas King; and

before these two "servants of the Most High God," the country-side fell, so that a wide door was effectually opened for gathering souls to the Saviour, and the establishment and increase of our Connexion there. In less than two years, upon the ground now occupied by Grimsby, Louth, Market Rasen, and Alford Circuits, fifty places were opened, and upwards of 500 souls gathered into church fellowship at them. How gratifying to those two veterans must have been the sight of their spiritual progeny, with their subsequent increases, on this first field of their missionary toils and sufferings, as presented in the reports of last Conference; viz., 2,819 members, 11 travelling preachers, 161 local preachers, 152 class-leaders, 76 chapels, &c., (50 of which are Connexional,) 19 Sabbath-schools, 1,517 scholars, and 370 teachers; and all in a comparatively rural and thinly-peopled district. Then there are the vast numbers who have removed thence elsewhere on earth, or to heaven. Oh! what must it be for Brother H. to stand up yonder, surrounded by those who went before him, and looking down here, to feel the full force of that inspired text, "Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them?"

Brother Herod has left voluminous journals, of many hundred closely-written pages, dating from his first entering the ministry, and, as may be expected, there are during these forty-one years deeply interesting details of stirring enterprises, peculiar difficulties, signal deliverances, and rich successes, chapels building, improving, debts reducing, &c. And it has refreshed us no little to find on every page the clearest evidences of genuine piety, deep-felt abasement before God, because of his own felt imperfections, fasting and prayer for more holiness of heart; then exultations in deliverances, and the clearest manifestations of God to his soul, pathetic lamentations over the wide-spread evidences of human depravity, the comparatively little "pure and undefiled religion" to be found even where it was natural to expect most. But our space admits of little more than their mention, and to make the best selection among so much is difficult. However, incidents being most acceptable to the generality of memoir readers, we transcribe the following sample:—

"Grimsby Mission, Oct. 3rd.\*—Went to Saltfleet, and preached in the fair to a large congregation, with great power. Before I had done, the devil raged very much. A man disturbed us by trying to drive two young horses among the people. I felt the Lord had not done with that man.

"4th.—Went and preached again at Saltfleet, and was told the man that made the disturbance yesterday got a fall last night, cut his head very bad, broke his collar-bone, and almost killed himself. I hope it will be a warning to all around.

\* Either 1819 or 1820, which we cannot decipher, the paper being injured.

"15th.—Preached at Tothill; had much liberty, and a good time we had. At two o'clock preached at Withern; here the word seems to have no effect, the people being hardened in sin.\* When I reached Grimsby, felt wearied with my labours,† but had a large congregation, and it was a powerful time to many souls. After preaching, I formed a society of nine persons. It has been a glorious day to my soul.

"Nov. 4th, Saturday.—While preaching at Thoresby to a large congregation the power of God came down, sinners trembled, and while I was praying the Lord broke in upon a woman, and she sang for joy.

"5th, Sunday morning.—Held a meeting at seven o'clock, and another at half-past nine. Fifteen souls were brought in, and joined society. At half-past ten I preached again to a very large congregation. The Lord made bare his arm; two more souls got liberty, and many were in distress. At two o'clock I held a lovefeast at Dulstow, and the glory of God was felt so much that I was constrained to say, 'How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.' At four o'clock I left the meeting with believers to pray for those in distress, and, after taking a little tea, walked nine miles. It rained and blew in my face so that sometimes I had hard work to take my breath. I reached Grimsby a little before seven o'clock. A great congregation was waiting, so in my wet clothes I fell to work, and while pressing the people to live to God and prepare to die, the Holy Ghost fell on them. One soul got liberty, and with several more under deep conviction I laboured, while the water from my clothes, which were as if I had been in a river, drained down me, running over and out of my shoes. I was in this condition for three hours. I walked twelve miles, and held five meetings; but to my soul it was a glorious day, and I will praise God for all.

"Monday, 6th.—Preached at Struby, and had a glorious time. The seed sown begins to make its appearance. We shall have a church here. The Lord preserved me from taking cold yesterday, and gives strength according to my day.

"Nov. 16th.—Preached at Tothill. The Spirit of the Lord was

\* This people, however, yielded to the power of the Gospel, for a few weeks afterwards he writes, "I preached at Withern to a house-full of people, and formed a society of nine (persons) in earnest for their souls."

† Who can wonder? He had already preached twice, and walked twenty-seven miles—twenty-three of those miles between his afternoon and evening services! Wishing to avoid an incorrect statement, we wrote to the Rev. C. Kendall, present superintendent of Grimsby Circuit, and to J. Maltby, Esq., of Louth Park, General Missionary Treasurer. Both of them kindly investigated and replied. Mr. Maltby says, "Mr. Kendall took the distance from Grimsby to Withern, twenty-three miles, Tothill is about four miles from Withern." This was both labouring and "winning souls."

poured upon the people; sinners began to cry for mercy; thirteen were brought in, and I formed them into a class.

"30th.—Preached at Saltfleet to a large congregation, with much liberty, and the word went with power to sinners' hearts. I believe souls will be brought to God in this place, the devil rages so; his agents fired guns while I was preaching, and after I had done, as I was passing by them; but I felt a calm serenity in possession of that religion that would carry me to heaven.

"Saturday, Dec. 9th.—Preached at Trusthorpe, and many were in tears.

"Sunday, 10th.—Met class at half-past nine, and had much of the presence of God. At half-past ten preached to a very large congregation, and many souls got convinced. At two o'clock the glory of God was with us; the meeting continued till six o'clock; thirteen souls got liberty, and believers were strengthened. I could hardly contain myself. At half-past six I preached again; many stood on the outside, unable to get in. I gave tickets afterwards to the members.

"Monday, 11th.—While visiting and praying with the people from house to house, I felt the power of God in my soul. At night preached at Sutton to a large congregation. The Spirit of God attended the word, and the stout-hearted trembled. Praise the Lord for what he is doing in this part. About seven months ago the people were very ignorant about the state of their souls; now half the inhabitants appear anxious for salvation.

"Bridlington Branch of Hull Circuit, May 27th, 1822.—I left Bridlington at five o'clock this morning, and walked to York, 42 miles. Spoke in York Chapel at night, and God blessed my soul.

"29th.—After our mutual conversations about becoming more united as a body, in which consultations I was glad to see such a strong desire for the work of God to prosper, we sang and prayed, and never did I feel such a heaven in my life. The glory of God came down amongst us, and our souls were filled with joy and peace. After we broke up, I left York in company with Brother Armitage, and walked to Driffield, thirty miles, and arrived about midnight, much fatigued.

"30th.—Left Driffield, walked to Bridlington Quay, and preached at night, and it was a powerful time to many souls. The word was made a blessing.

"June 1st.—We have held our Quarterly Meeting at Bridlington Quay, and settled our business in unity and peace, and have an increase of members and money. In prayer we had a powerful time; God baptised our souls with his Holy Spirit.

"Sunday, June 2nd.—At the seven o'clock prayer-meeting the Lord was amongst us, and souls were affected. Preached at half-past ten at Bridlington Quay, and the presence of God did rest upon the con-

gregation. At two o'clock I got hold of God in prayer, and Divine power did shake the people. Souls began to cry for mercy; many were in distress, two got liberty, and nine declared they had received the blessing of a clean heart. At night preached at Bridlington; a good time. I still believe souls will be converted. Lord Jesus, ride on. This day I have been much encouraged to pray for God to revive his work."

When he arrived in the North Shields Station, in 1828, he set his heart on missioning Berwick-on-Tweed, and on having the country occupied from the river Tyne to the capital of Scotland. He sketched his plans, commenced action with his usual energy, and to a remarkable extent realised his wish. Difficult as was the enterprise in that region, so proverbially hostile to Methodism, in about three years the whole was traversed by himself and colleagues. Belford, Alnwick, Jedburgh, Kelso, Wooler, Holy Island, Berwick, Edinburgh, and other places, were occupied. During the five years he spent in this region, many were his sufferings and successes, frequently walking from twenty to thirty miles a-day, besides preaching three times, leading classes, and conducting prayer-meetings.

One morning he and the writer left Berwick after breakfast, and took tea the same evening with Mr. Lister, in Edinburgh, he being then stationed there, having walked all the way, and carried the book parcel (14 lbs. weight) a distance of more than sixty miles; and, after personally inspecting the state of that mission, we walked the whole journey back to Berwick. Our light finances forbade the payment of the heavy coach fares of that period.

"On Sept. 11, 1828," he writes, "met the Circuit Committee, which agreed to open a mission at Berwick-on-Tweed." That, however, could not be carried out before "January 2, 1829." Then Mr. W. Clough, a very successful young man under God, effectually opened that mission.\* A few months afterwards we find Mr. Herod in Berwick, preparing for and superintending the building of the present excellent chapel, schoolroom, and minister's house; battling and overcoming the great difficulties which sprang up in the way.

"July 23, 1829," he writes, "Harassed much with the devil. 24th. Held a meeting, and agreed to purchase ground for a chapel. I hope it is of God. 25th. A day of trial and darkness respecting the chapel building. Preached this evening in Castle Gate. A powerful time. 26th, Sunday. Preached in the room at half-past ten; felt liberty. At one, on the Town-hall steps, to many hundreds; and again, at six o'clock, to a mass of people; and good was done. Administered the Sacrament; a solemn time. In the prayer-meeting afterwards, the power of God came down, many souls in distress, and some got liberty.

\* See Petty's History of the Connexion, p. 243.



27th. The society was thrown into confusion through the work last night. The leaders said if that was religion, they could not do with it, and asked if it was in our creed for preachers to pray so loud as to make the people cry out! Obtained promise of part of the money for the chapel. 28th. This has been a day of great trouble. The people are all up in arms against us for allowing persons to cry for mercy. They consider it blasphemy! While visiting to-day, found some who testified that God had pardoned their sins on Sunday night. Had liberty in preaching this evening. Many present. After service three or four of the trustees refused to stand, and one leader gave up his class-paper, and left society, because of what he calls the disturbance in Sunday night's meeting! Our prospects are black, but I leave all with the Lord. 30th. Brother Lister again accompanied me to seek money for the chapel, and obtained promise of some. Met a class, then held a prayer-meeting."

The moneys promised as above, were refused when needed, and things became very gloomy at this critical juncture, and produced the deepest distress in the minds of Brothers Herod and Lister. Mr. Clough had been called away to the home branch. How deliverance was obtained by them, we gather from the following,—“In my distress, I fell down before God in the deepest agonies of soul, and implored His help, and in my last struggle in private, I was enabled to believe for deliverance.”

Directly afterwards, the door was rapped, and my colleague answered it, and brought in a letter containing £70 in bank notes; just the sum we wanted. Oh, what gratitude filled our hearts! The letter had no person's name signed to it, but read, “From a Friend, £15; Wellwisher, £25; Anonymous, £30;—£70.” Those buildings became an ornament to the town, an honour to the Connexion, and were left in comfortable circumstances.

The following is a brief summary, drawn up by Mr. Herod's hand, of the stations in which he laboured, and his varied success therein,—

“Grimsby Mission: more than 500 souls gathered into the societies. York branch: 100 increase. Burlington Branch: 50 increase. Preston missioned. Lancaster and county: 100 increase. Blackburn Mission: found 14 members, left 175. Oldham: found a debt of £14, paid it off; 100 increase. Sunderland: many converted, but no reportable increase on the numbers given in at March prior to my entry at Midsummer. Newcastle-on-Tyne: found a debt of £28, reduced it to £14; 70 increase. North Shields: a glorious work in many places, and many converted during the three years. Missioned Alnwick, Kelso, Berwick-on-Tweed, &c.; made Berwick into a new Circuit, spent two years in the new Circuit, and took up Edinburgh as a mission from Sunderland. Leicester Circuit: found it in division and wretchedness; left 50 more than I found, and the cause has gone ahead since.” Then follow the names,

of the other Circuits in which he travelled, for four of which an aggregate decrease of 174, and in the remainder an aggregate increase of 217 are given.

Having been thus employed in active service as a home missionary, and itinerant minister for about forty-one years, the Conference of 1860 awarded him superannuation. And on the kind invitation of long tried friends, he located at Helmsshore in the Haslingden Circuit, which he had missioned in 1823, and to which he was twice afterwards stationed. A neat cottage and garden were very kindly placed at his disposal, in which himself and wife lived rent free. And, being still capable of preaching on Sabbath days, in order to make his latter end more comfortable, and at the same time to benefit the cause of God by his preaching and long experience, the same kind friends, under official sanction, allowed him £5 per quarter, as long as he could preach. A truly Christian example, and worthy of record to the glory of God's grace in them.

Mr. Herod's end appears to have been accelerated by a cold taken during a journey to preach special sermons in Leicester, in the winter of 1860. This brought on inflammation of the liver, and jaundice, from which he suffered much, and never recovered, though he continued his pulpit exercises up to February 23rd, 1862. That morning's sermon was his last, and he could not go through the whole service. For about four months he tried change of air and a skilful physician. On returning home, May 14th, he became confined chiefly to his bed for about three months, during which his surviving widow says, "he experienced much peace of mind and often used the words, 'Oh, how happy I am! My soul rests in Christ the atoning Lamb,'—and similar expressions." On August 16th, by his physician's advice he was conveyed to Harrogate, to try the steel waters. But ossification of the liver had taken place, and his Harrogate doctor said to Mrs. Herod, "Your husband will die." On the 25th, while preparing for his return home, cold chills seized him: that was death, about which he spoke freely to his wife and attendant friends; and when asked if ready to die, he calmly said, "O yes." When they believed he had fully entered the bed of Jordan, they asked the state of his soul at that solemn juncture, and he replied, "I rest, I REST, I REST on His arm." These were the last words uttered on earth by this singularly active servant of God, who thus passed off to his reward within fourteen days of the completion of the 65th year of his age, in the 45th of his Primitive Methodist Christian life, and the 43rd of his public ministry.

The Rev. Thomas King writes, "The late Rev. G. Herod was appointed by the Nottingham Quarterly meeting, held September, 1819, to take part with me on that extensive and laborious mission, including Grimsby, Louth, Market Rasen, and the large tract of country around those stations. And of him it may be truly said, he was filled with

zeal, and love, and truth ; and hence he was well fitted for a mission where the journeys were long, the roads bad, friends few and far between, and trials numerous and severe. No trial, however, was thought by him too great either by day or night, so that he might succeed in the important work in which he was engaged. I always found Brother Herod when stationed with me, to be a truly pious, energetic, laborious, kind, and devoted fellow-labourer in the Gospel of our Lord and Saviour Jesus Christ ; and he was the honoured means of bringing many souls to the Saviour. From the commencement of that mission, to the Conference of 1821, societies were raised up numbering upwards of five hundred members, so mightily grew the word of the Lord and prevailed."

"At Christmas, 1828," writes Rev. W. Lister, "I was sent to a mission (Alnwick ?) connected with North Shields Circuit, of which Mr. Herod was then superintendent. During those years, we had much intercourse, part of the time we lived in the same house. We frequently had long journeys in company—as far as thirty miles a-day, on foot. Railways we then had not, and our low funds would not permit us to pay the high coach fares of those days. But amidst many deeply trying and depressing circumstances arising out of chapels building, having few friends, many opposers, small salaries, &c., God prospered his work. There was a revival in the Circuit, which cheered us. Many who were converted then, are officers in the Connexion at this day ; a great many more have fallen asleep in Jesus, and, no doubt will be Mr. H's crown of rejoicing in the last day. In prayer, he was powerful ; his preaching abilities were acceptable ; his style was clear, impressive, varied, and practical. The matter of his sermons was always important, naturally arranged, and delivered with energy. He was remarkable for promptitude, indefatigable industry, and indomitable firmness. There was intrepidity about all his movements, and a restlessness in trying to improve some part of the machinery, in order to move more effectually the great work with which he stood identified. His understanding was more quick than profound ; his natural temper was sanguine and confident ; he possessed good moral principles, truth in the inward parts, and unbending integrity. When he lacked patience with an opponent, he sometimes got foes in business meetings. But whatever infirmity he laboured under, he was a laborious, unwearied, and successful missionary and minister."

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“When he entered the field,” says the Rev. W. Clough, “a Prim-

itive Methodist minister was a unique man, called to a unique work, a work of magnificent proportions, and surrounded with a moral and spiritual grandeur of no mean order, a work blessed of God, and honoured by the wisest and best of men. But it required an entire negation of self, good physical powers, quenchless zeal, dauntless courage, great spirituality of mind, readiness of invention, force of character, aptness for creating occasions of usefulness, an intellect permeated with Gospel truth, and a facile method of communicating that truth to the masses from whom he was to gather, teach, and discipline a people for the service of God. To this high class of men, Mr. Herod belonged, and in just proportions he possessed these large endowments; and this judgment is given from a personal knowledge reaching over thirty-seven years, seven consecutive years of which we wrought together. In the pulpit he was grave, modest, collected, realizing the responsibility of his position. In prayer, as he neared the mercy-seat, it was as though he had only to ask and have; and this exercise, though short, was peculiar for its breadth and fulness. He quietly gave out his text, which he briefly opened: his divisions were natural, his language simple, neat, and of racy strong Saxon English. He dealt little with the ideal or imaginative, and what some term philosophical preaching, was his abhorrence, deeming it a desecration of the ministry. He preached Christ for us as our justification, and the Holy Spirit within us as our sanctification. On these great themes, with their cognates, he ever dwelt, presenting them in varied phases, which gave them a spicy freshness. When in full sail, he was eloquent, but it was the eloquence of thought and conception permeated with unction from above, and on such occasions his was truly a tongue of fire, melting and burning the sinner, and warming and igniting the affections and zeal of the devoted children of God.\*

By dint of close application while discharging the arduous duties of his station, Mr. Herod acquired a knowledge of the Greek and Hebrew

\* For twenty-three years, Mr. Clough has been the training superintendent of "The Country Towns' Mission," which in the Home work employs about 200 agents. And during these years, many hundreds of young men have been by him put through a course of theology, house to house visiting, journal keeping, &c., fitting them for the missionary work. Some of these have become clergymen in the Established Churches of England and Scotland; others are Dissenting ministers; others are employed as missionaries to the heathen in Asia, Africa, Polynesia, and among the Papists in Spain and France. Mr. Clough was himself trained under Mr. Herod for seven consecutive years. He has, moreover, continued to exercise his influence privately and publicly favourably to the community and its operations, in which God converted him and fitted him for the work which he has so successfully and honourably conducted up to the present. Surely eternity only can reveal the wide spread and large amount of influence for good exerted by the operations and example of the Primitive Methodist community on the kingdom of Christ in the world; and while we gratefully refer to the facts, we render all the glory to God, as is meet; for all the good done in this world He is the doer of it.

languages, so as to be able to read the Scriptures in their originals, which he found at once gratifying and profitable. "From the year 1825 to 1831," says Mr. Clough, then his colleague, "as a rule he read his Greek Testament every day, and in any *vezata questio* of Divine truth he consulted the original. He was not a bold speculator in theology, but with reverential obedience of faith, he sat and listened to the teachings and biddings of the Book of God." And this practice was not confined to this period of his life, but continued: his mind was also well informed by general reading, yet not profoundly so. As a consistent Methodist preacher, he closely studied the works of Wesley, Benson, Fletcher, Dr. A. Clarke, Watson, and other theologians of that school, and made himself familiar with their views of the doctrines contained in the Christian Scriptures, although he by no means confined himself to the works of Arminians. He also pressed upon his younger colleagues the propriety and necessity of their doing the same. As one of his colleagues, we well remember his lectures on the great impropriety and even danger to be apprehended from young preachers studying the theology of antagonistic divines, prior to mastering sound Methodist Arminian views of those doctrines which we were set apart and expected conscientiously to teach. We also remember that thirty years ago he strongly advocated a system of supervising and directing the studies of our probationers, similar to what the Connexion has found it needful recently to adopt. As may be supposed, in his doctrinal views, Mr. Herod was a sound Methodist, very decisive, and he made himself clearly understood in social intercourse, in the pulpit, and through the press.

He published several useful works; his first was "on the pardon of all past sins, the witness of the Spirit, and the sanctification of our nature, to be experienced and distinctly known by every believing child of God. It consisted of sixty-six pages, 12mo., with a copper-plate engraving of Berwick-on-Tweed Primitive Methodist Chapel and minister's house. It was published in Berwick in the form of a "Dialogue between John Telltruth and Henry Inquisitive." In that locality, at that period, these doctrines were almost universally disbelieved and strongly opposed, and their preachers were denounced as teachers of false doctrine, and guilty of leading the people into deadly errors, so that the minds of many became strongly prejudiced against us and our doctrines. This book was very useful, for after reading it in their houses, many of the peasants freely talked to their neighbours about the sayings of "John Telltruth," who met the common prejudices in familiar language, well sustained by direct Scriptural quotations. His second work was, "A Word to Preachers, Sunday School Teachers, and Parents," founded on "Feed my lambs;" twenty-four pages, 12mo., and good of its kind. His third was a "Catechism of the Scriptures of the Old and New Testament," very useful, and sold well. His fourth is a "Catechism forming a system of

Theology for the use of Sabbath Schools, Families," &c., in three parts. Eight editions have been sold, and the ninth is now in the market, a portion of which has been bound in one volume, cloth, gilt, 6d., to suit those who wish to possess this useful compendium in a handsome and convenient form. This was the only catechism we had in our Connexion until the recent issue from the pen of Mr. Petty, which is of a different order. His last work is a volume of about 500 pages, 12mo., price 3s. 6d., termed, "Biographical Sketches of some of those Preachers whose Labours Contributed to the Origination and Early Extension of the Primitive Methodist Connexion." His object in issuing this volume was to make known important facts, casting light on the birth and early extension of the Connexion, facts which but for his indefatigable efforts, would probably have remained unknown except to a few. The second edition of the work is now in the market, and contains information other works do not give.

We have seen that Mr. Herod had not an early religious training, or a liberal education; that he entered the missionary work at great temporal sacrifice, with the simple preparation of a suitable body, a renewed heart, and a quenchless zeal for the salvation of souls. He was also early invested with the office of superintending stations, which was perhaps a calamity to him, imperfectly furnished and constituted as was his mind; as had he for a few years longer been allowed to pursue the ordinary work of an evangelist, under well informed and judicious superintendents, who would have taken the chief discipline of the stations, keeping him in the calmer region of reading, study, and prayer, we are of opinion that he would have shone more brightly in the estimation of some. But when the man, and all the circumstances of his life and labours are impartially weighed in the scales of moral equity, we are forced to the conclusion, that Mr. Herod was a genuine child of God, whose heart was fully given to the work, and that he contributed largely to the purity and best interests of the community in which he was converted to God, and in which he remained with changeless fidelity until called by the Master to his reward in heaven.

JOHN PARROTT.

[Having known Mr. Herod intimately for many years, having spent two years in the same station with him, besides having been repeatedly in neighbouring stations, having often met him at public services, and in official meetings, and having, moreover, assisted him in the preparation of several of his works for the press, we may claim to be in a position to judge of the correctness of the estimate given of his life and labours in the foregoing memoir. And it affords us a mournful pleasure to bear our testimony to the accuracy of this sketch of our old friend and fellow-labourer. Mr. H. had very marked infirmities of temper and judgment, but he meant well, and laboured hard and long in the service of the Connexion

of his choice. "The best of men are but men at the best." He was greatly owned of God in his missionary labours, and many souls on earth and in heaven have cause to thank God that ever they heard him preach the Gospel. Both Mr. Parrott and other brethren have expressed the views of many persons, as well as their own, in the remarks above given. For sincere piety, for stern integrity, for indefatigable toil, and public usefulness, Mr. Herod deserves well of the church. Let us pity his failings and imitate his excellences. He is now at rest, and let all who may have seen occasion to differ from him allow their differences now to rest too; and let us rejoice in the thought that when we shall meet him again we shall one and all be free from those infirmities by which on earth our harmony may have been broken, and enjoy each other's society in the presence of that Saviour who atoned for all our sins, who was touched with the feeling of our infirmities, and knew how to sympathize with us in our trials, while he had patience with us all in our shortcomings. —ED.]

#### MEMOIR OF MR. JOHN GERRARD.

JOHN GERRARD was born at Ellastone, in the Ramsor Circuit, in the county of Stafford, in or about the year 1779. In his childhood he was frequently a subject of serious impressions. In the year 1810 the Primitive Methodists visited Wootton, Ramsor, and other villages in the neighbourhood where our brother lived, and he was again awakened to a sense of his sin and danger, and under the ministerial labours of James Crawfoot he was converted to God. Immediately he joined the Primitive Methodist Connexion, soon after which his name appeared on the plan, and he began to preach the Gospel; and he laboured with very considerable success. He was very punctual in attending to his appointments. Neither the distance of the places nor the inclemency of the weather prevented him. He was much respected, commanded very considerable congregations, and many souls will be the crown of his rejoicing in the day of our Lord Jesus Christ. Brother Ratcliffe, a local preacher, says of him:—"He was a son of thunder. I was one of his children. The cause of God was formerly very low at Ipstones, and Brother Gerrard was sent to preach there. He was about returning without preaching; but he retired to a garden to pray, and there the Lord heard him. The neighbourhood was alarmed, and a revival broke out. Some of the fruits of Brother Gerrard's labours were saved at a camp-meeting held by him on a common at Ipstones forty-eight years ago, in company with Brothers Hugh Bourne and Samuel Barker. Persecution raged awfully. A publican brought a quantity of ale on to the ground, and we were pelted with stones and eggs. But Gerrard shouted, 'Glory,' and said, 'It is something like the stoning of Stephen, calling on the name of the Lord.' And so greatly were we blessed under the stoning, that we felt

as if every stone brought with it the glory, and Gerrard seemed clothed in God. I was with him at Leek once, at the Market Cross, when a man said, 'It rains.' 'What reigns?' said Gerrard, 'I know that God reigns, and the devil reigns in thee.' Immediately the man fell on his knees, sought the Lord, and obtained mercy."

About the year 1823 he became embarrassed in his circumstances, which brought upon him great trial of mind, and put a check upon his usefulness; but still he remained a member, and he continued to take his appointments throughout a long and protracted life, till old age and infirmity prevented him. His son Joseph has furnished the writer with the following remarks on his departed father:—"His heart and hands were ever open to cases of distress. He made many a widow's heart rejoice, and travelled many miles to assist his neighbours in times of affliction and trial. The religion which my father enjoyed for more than fifty years enabled him to look into the dark vale of death with strong confidence in Christ. A friend called to see him a few days before his death, and in conversation he mentioned his going to the Great Exhibition in London. My father told him he was going to an exhibition far more glorious than that in London, and he would not change with him for all the world. My sister said to him, just before he expired, "Are you happy?" He said, "Yes, yes;" and waved his hand, and died shouting 'Victory through the blood of the Lamb.'"

Thus died John Gerrard at Colwich, in the parish of Ellastone, August 10th, 1862, aged eighty-three years, having been a member of our society fifty-two years and a local preacher fifty-one years. "Mark the perfect man and behold the upright, for the end of that man is peace."

W. ROOKE

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#### MEMOIR OF MR. WILLIAM HARDCASTLE.

"Virtue, I need not tell, wher proved and full  
Matured, inclines us up to God and heaven;  
Virtue in me was ripe. I speak not this  
In boast; for what I am to God I owe,  
Entirely owe, and of myself am nought."

SUCH was the experience of good WILLIAM HARDCASTLE, who was born at Pateley Bridge, in April, 1790, and who died in peace at Colne, August 21st, 1862. By God's grace he was made one of the excellent of the earth—an Israelite in whom was no guile. He was humble, simple, truthful, trustful, prayerful, and transparent in his moral character. By his death the oldest member in the Burnley Circuit has joined the holy multitude before the throne of God. He was converted to God in 1813 at a great camp-meeting held on Pateley Moor. He then lived at Trawden, two miles from Colne, and attended the Pateley Bridge market on Saturdays on business. Curiosity induced him to go



to the camp-meeting. His attention was arrested with the lively singing:

"Stop, poor sinner, stop and think,"

began the services for the day. One preacher addressed the people from "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." Under that sermon God converted him. He returned home with a joyful heart, and told his wife what great things the Lord had done for his soul. She soon after gave her heart to God.

He loved music, could play the violin, and loved to play in public-houses at merry gatherings. Lest the violin should be any temptation to him, he broke it to pieces. In good earnest he engaged in God's service. The Wesleys at Trawden invited him to join in class with them; but he declined, and determined to invite the Primitive Methodists to mission this part of Lancashire. They came, God was with them, and much good was done. His house became a home for the preachers. He received his first society ticket from Mr. Jabez Burns, who is now a doctor of divinity and a Baptist minister. Since that day what hath God wrought in this neighbourhood by the labours of the Primitive Methodists!

William's path from his conversion resembled the shining light, that shineth more and more unto the perfect day. He was a truly useful man as a trustee, a steward, a Sabbath-school teacher, a prayer-leader, a visitor of the sick and the healthy, and a liberal supporter of God's cause. The Lord prospered the work of his hands, and he gave as freely as he received. He never ascended the pulpit to preach, but his life and tongue preached to all who came near him. He was a man of clear faith and earnest prayer. While engaged in prayer on one occasion with an afflicted friend, he had such access, that when he rose from his knees he said, "You shall be better to-morrow by this time." It was according to his faith. He had a neighbour, a drunken carter, who was accustomed to let his horse stand long at public-house doors. Addressing him one morning, he said, "You must go to the foundry and order an iron horse, and tell them to polish it well, or it will rust with standing at public-house doors." The word spoken was as a nail in a sure place. The drunken man from that day became sober, got converted, and joined society. William took a deep interest in most public questions; specially war, slavery, cruelty to animals, and temperance. He was a decided teetotaler. His affliction was severe and protracted, but he bore it in the spirit of gentleness and patience. God often blessed his soul in the furnace of affliction; his mind was kept in peace; his hope was clear. At length he fell asleep in Jesus.

JOHN HOPKINSON.

of the other Circuits in which he travelled, for four of which an aggregate decrease of 174, and in the remainder an aggregate increase of 217 are given.

Having been thus employed in active service as a home missionary, and itinerant minister for about forty-one years, the Conference of 1860 awarded him superannuation. And on the kind invitation of long tried friends, he located at Helmsboro in the Haslingden Circuit, which he had missioned in 1823, and to which he was twice afterwards stationed. A neat cottage and garden were very kindly placed at his disposal, in which himself and wife lived rent free. And, being still capable of preaching on Sabbath days, in order to make his latter and more comfortable, and at the same time to benefit the cause of God by his preaching and long experience, the same kind friends, under official sanction, allowed him £5 per quarter, as long as he could preach. A truly Christian example, and worthy of record to the glory of God's grace in them.

Mr. Herod's end appears to have been accelerated by a cold taken during a journey to preach special sermons in Leicester, in the winter of 1860. This brought on inflammation of the liver, and jaundice, from which he suffered much, and never recovered, though he continued his pulpit exercises up to February 23rd, 1862. That morning's sermon was his last, and he could not go through the whole service. For about four months he tried change of air and a skilful physician. On returning home, May 14th, he became confined chiefly to his bed for about three months, during which his surviving widow says, "he experienced much peace of mind and often used the words, 'Oh, how happy I am! My soul rests in Christ the atoning Lamb,'—and similar expressions." On August 16th, by his physician's advice he was conveyed to Harrogate, to try the steel waters. But ossification of the liver had taken place, and his Harrogate doctor said to Mrs. Herod, "Your husband will die." On the 25th, while preparing for his return home, cold chills seized him: that was death, about which he spoke freely to his wife and attendant friends; and when asked if ready to die, he calmly said, "O yes." When they believed he had fully entered the bed of Jordan, they asked the state of his soul at that solemn juncture, and he replied, "I rest, I REST, I REST on His arm." These were the last words uttered on earth by this singularly active servant of God, who thus passed off to his reward within fourteen days of the completion of the 65th year of his age, in the 45th of his Primitive Methodist Christian life, and the 43rd of his public ministry.

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## MEMOIR OF MR. THOMAS RUDDERHAM.

"Smitten friends  
Are sent on errands full of love;  
For us they languish and for us they die:  
And shall they languish, shall they die in vain?"

THOMAS RUDDERHAM, the subject of this brief sketch, was born at Saham Toney, in the Brandon Circuit, on the 27th of May, 1839. Being blessed with pious parents, he was early taught to fear God; and as he grew up to boyhood, his desires became intense for a religious life. In his fifteenth year he obtained a clear sense of God's pardoning love under the ministry of the Rev. R. Betts. His knowledge of Divine things gradually increased, and his faith gathered strength; but being naturally timid, he was often harassed in reference to the reality of the change he professed to have experienced. Yet there were true evidences of the new life in his soul: his love for prayer-meetings (the early Sabbath morning finding him generally in his place there); his love for souls, which early manifested itself as he sought opportunities to do good in distributing religious tracts and periodicals, proved he was a converted person. His example also exerted a beneficial influence upon those with whom he associated; his calm and sunny temper has hushed many a storm. His activity in the Sabbath-school is worthy of special notice. As a teacher he laboured for the salvation of the children—having as his motto, "My class for Jesus." He was a quiet worker, and no matter how much he did, he felt as though he had done comparatively nothing.

His public attempts were few indeed. The March Quarterly Meeting of 1862 placed his initials upon the circuit's plan; but only one opportunity had he of engaging in this new sphere of labour, and that was his first appointment at a neighbouring village in company with some others at a revival meeting. When called upon to address the congregation, he gathered an unusual amount of courage, and spoke with great power, and ere the service closed several souls professed to find mercy.

Very soon after this, suffering severely from an internal disorder, he was induced to seek medical aid. An eminent physician was applied to, who advised him to get a recommendation for the Norfolk and Norwich Hospital, which he obtained the following week, and was admitted an in-door patient, May 9th. Here his case was pronounced a difficult one. On June 13th he passed through a severe surgical operation, which it was feared would prove fatal; and although he felt prepared for death, yet a merciful Providence saw fit to prolong his earthly existence. Now he daily improved in health and spirits, and was discharged from the hospital July 5th, as being an extraordinary case of the success of surgical skill.

On his return home he mingled among his friends, seeming as one alive from the dead, receiving congratulations upon his apparent cure. A special thanksgiving tea-meeting was held, and many were the expressions of joy ; but, alas ! this was short-lived indeed, for only a few days had passed and a serious pain settled in his back, which daily increased upon him without any real relief, till his happy spirit was released from its clay tenement, and rose to its native heaven, which took place on Friday, August 22nd, 1862, in his twenty-fourth year.

His affliction was borne with lamb-like patience and humble resignation to the Divine will. Leaving home for the hospital was a great trial to his mind, but special prayer was made by the Church for him, and in answer to prayer he was delivered from all fear of consequences, and sought to make himself useful to his fellow sufferers by directing the sick and dying to Jesus the Friend of sinners, and not, we hope, without success.

The last fortnight of his life I was mostly with him, and though his sufferings were most exquisite, a murmur never escaped his lips, and although the enemy of souls laid hard at him, yet his confidence was strong in God his Saviour ; his fervent prayers in time of extreme pain will never be forgotten by those present. Victory was his through the blood of the Lamb. Frequently these lines were upon his lips—

“The fire may burn if Christ be mine,  
He will not leave me in distress.”

His last Sabbath on earth was peaceful ; he placed a calm trust in Christ. He requested his sisters to sing those sweet words—

“No music like thy charming name,  
Nor half so sweet can be :—”

as a chorus to Doddridge's beautiful lines—

“I'll speak the honours of thy name,  
With my expiring breath.”

He gradually grew weaker, though we were flattered by some indications of returning rest ; but no, our fondest hopes were soon blighted by approaching dissolution. The Wednesday night before he died, the dull hour of midnight was enlivened by his sweet voice bursting forth into song ; the words being—

“Just as I am without one plea,” &c.

The day of his death he was calmer than usual, and a short time before he died he wished me to read to him. I read a sermon from these words, “What are these which are arrayed in white robes ? and whence came they ?” While I was reading he fell asleep ; but he soon awoke, suddenly was taken much worse, but was still calm and collected, and not at all alarmed. Fearing his end was nigh, I grasped him in my arms, and as he was quite conscious,

I asked him several questions relative to his prospect. His answers were satisfactory, and he continued in earnest prayer some time; and then, turning to me, said, in great earnestness, "Pray, brother." I did so as well as I could. I recited those words of Pope—

"Vital spark of heavenly flame," &c.

A holy calmness fell upon us. "Jesus is here," I said; "Yes," was my dear brother's reply, and turning towards his mother, who was weeping, he said in strongest affection, "Don't cry, mother, we shall meet in heaven!" Then shutting his eyes, as if sleeping quietly, he repeated these lines—

"There I shall bathe my weary soul,  
In seas of heavenly rest," &c.

And in a few moments the bitterness of death was past; pain and sorrow were exchanged for the sweet peace and rest of paradise. The name of Jesus was upon his lips as long as he could articulate. "His sun is gone down while it was yet day." Thank God we "sorrow not, even as others which have no hope," but are consoled with the cheering truth that—

"There's another gem in the Saviour's crown,  
And another saint in heaven."

A sermon was preached in our chapel to improve the event, by the Rev. W. H. Meadows, and in the prayer-meeting a young person struggled into the glorious liberty of the gospel. Praise the Lamb! That my brother's death may be the life of many, and that we as a family may meet him in heaven, is the prayer of

WILLIAM RUDDERHAM.

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## D I V I N I T Y.

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### AN ESSAY ON THE PENAL CONSEQUENCES OF SIN.

*Read before the Association of Ministers of the Nottingham District, and sent to the Magazine at their request.*

BY REV. JOHN WENN.

(Continued from page 151.)

WE proceed now to consider in the second place the *future* or *eternal* consequences of sin. Do the penal consequences of sin pursue the sinner into another world, and if so, how far? This is a solemn question; one that should, in our judgment, never be discussed but with great seriousness. Flippancy is out of place here, and so is dogmatism. This ground should be trodden with "fear and trembling." This doctrine should be announced in tremulous, not in harsh and heartless tones. This tenet should not be too frequently discussed, lest frequency should

beget familiarity, and familiarity contempt. The rod held over the child for every trifle will soon lose its efficacy in those things that are not trifles. We have indeed no sympathy with those who cannot pronounce the word hell when they meet with it, but must have recourse to some awkward circumlocution, as "A place I will not mention;" but as little have we with those who seem to feel a special delight in being the messengers of fire and brimstone, of "blue flames and clanking chains." We knew a brother—a good, sincere man, no doubt—who, whenever he had occasion (which was rather often) to quote our Lord's direction to his disciples, "Go ye into all the world," &c., used to finish by saying, "He that believeth and is baptized shall be saved, but he that believeth not shall be DAMNED!" Now, we think it would be just as rational and just as scriptural to inspire a good chest full of air in order to emphasize the word *saved* as the word *dammèd*.

But it is with the doctrine, rather than with the manner of setting it forth, that we have to do. We have already assumed that eternal punishment is a doctrine of Scripture; nevertheless, a variety of conflicting sentiments obtain and have obtained on this subject from the time of Origen downwards. We shall examine only the principal of these. The difficulty with the most respectable doubters of the doctrine outside the church lies in what they call the *nature* of sin or evil. We shall call in the aid of a celebrated continental divine to state the rival philosophies on this subject. Vinet, in his book entitled "Vital Christianity," says: "Some of them—philosophers—regard sin as essentially a negative thing; that is, as an absence, a want, a defect. In their belief, no element of positive evil resides in the heart of man. Others, on the contrary, believe that evil consists in a direct preference of bad to good; that vice in man is not a weakness, but a depraved force; that the will is not seduced, but corrupted. You hear some explain sin as an accident of human nature; the result of the action of external circumstances upon the soul. Evil, according to them, does not proceed from the soul, but comes to it; the soul receives it, does not produce it." We are of this same writer's opinion, "that reason sheds very little light upon these questions;" but what little it does shed seems to show that the positivists are right: for it appears to us, as it does to McCosh, (we quote his "Divine Government, Physical and Moral,") that "deceit, malignity, and adultery are as positive acts as integrity, benevolence, charity."

According to the above negative theory, all the blame of sin should be laid upon the devil, or upon those "external circumstances," whatever they may be, the action of which, according to the theory, is so debasing upon the soul of man. Now, we believe the devil is the first, but not the only offender. We believe that the "wicked one," having once sowed tares in the field of humanity, needs not to renew the act, but only to

develop the crop in the successive individuals and generations of man. Evil, once admitted, works on, according to a law whose existence was foretold by God; and for the admission of that evil we hold man as much to blame as the fiend. The devil did not force the forbidden fruit upon Eve against her will, but the woman, on his persuasion, "reached forth her hand and took it." Satan did not push our Lord off the pinnacle of the temple, he sought only to persuade him to cast himself down. Satan never yet had knife, nor halter, nor any other instrument of destruction in his possession; he has always persuaded men to use their own, and madly to lay violent hands upon themselves. And if he has been all along ready to tempt, we have been only too ready to be tempted; and so, accordingly, the Bible divides the blame and the punishment of sin between the two parties who are alone responsible for it,—the devil and man. We believe with our Lord, and against the negativists, that "not what goeth in, but what cometh out of a man, defiles him;" with Paul, "that there is a spirit that now worketh in the children of disobedience;" and with James, "that every man is tempted when he is drawn away of his own lust and enticed."

Having found out that men are wilful sinners, and therefore liable to punishment, what we have now to consider is its duration.

Now theologians themselves are by no means agreed as to the *duration* of future punishment. The doctrine perplexes them; the perplexity is twofold. First, "when the moral difference between man and man appears to graduate from utter depravity to mature saintliness, it seems difficult to provide for all by the supposition of two opposite retributory states." Secondly, the tremendous doom of eternal punishment appears to be disproportioned to any amount of criminality. The latter of these difficulties led to the bold assumption of Origen and his followers, that all evil is temporary in duration and reformatory in action, and that consequently, in process of time, even Satan himself will be delivered from his prison-house and restored to the favour of God. It is true that Origen did not very willingly accept this latter consequence of his doctrine; but, as Neander says, it is difficult to see how he could logically reject it. The other difficulty, as is well known, led to the adoption of that convenient and lucrative fable, purgatory.

For the sake of simplicity and clearness, we remark that, in the opinion of some, eternal punishment is too much for some sinners, hence the doctrine of purgatory. And in the opinion of others, eternal punishment is too much for any sinner, hence the notion of universal restoration.

We shall consider, not whether the doctrine of a purgatory finds any real support in Scripture,—for no one thinks it does except him for whom the authority of the "Church" has more weight than the authority of the Bible,—but whether it finds any support in reason, and is adapted to remove the difficulty which it professes to remove.



The difficulty is this, "that between the lowest spirit that is saved and the best that is lost, the moral difference is immeasurably smaller than the tremendous difference of doom—an eternity of happiness and an eternity of woe." We do not deny that this is a difficulty; but we do deny that the supposition of a purgatory removes it. In so far as the state of individuals in another world is concerned, we can, perhaps, find a solution of the difficulty. We refer to the doctrine of degrees, both in reward and punishment. There are "few stripes" and "many stripes." There are rulers over "ten cities" and rulers over "five cities." There are those who will be saved "by the skin of their teeth," and those to whom an "abundant entrance shall be administered into the everlasting kingdom of our Lord and Saviour Jesus Christ." There are those who will be "next the throne," and those who will stand in the outer circles of the glorified. Thus, it would seem, there will be a graduated scale of rewards and punishments to harmonize with the differences of moral character; and by this means we think the difficulty, so far as individuals are concerned, is nearly, if not altogether, removed. But between the two great classes into which men are divided, and so between the individuals who occupy positions nearest the great boundary line by which these two classes are separated, the difficulty still remains. "A great gulf is fixed."

But suppose we were to admit the purgatorial scheme, should we be at all advantaged? Should we get over, or by, or through the difficulty? By no means. The difficulty would remain notwithstanding. Purgatory only "disguises and postpones it." "For the question we have seen is not as to the difficulty that shall exist between individuals of the good and evil classes respectively, but altogether turns upon that tremendous point where the utterly lost and the completely saved are for ever disjoined from each other!" Now how does, how can purgatory help us in this case? Those sufferers who are in purgatory, even the worst of them, are to come out some day; but those who suffer in hell, even the best of them, are never to come out. Now there is no comparison between the lot of him who shall at some time cease to suffer, and his who never shall! Let the one be detained in purgatory a thousand, or even a million of years, and then come out, and the other, whose crimes, it is supposed, are just sufficiently mortal to be beyond the power of purgatorial fire to expiate and purge, be kept in hell for ever; and precisely the same difficulty remains.

But what is the object of purgatory, according to this popish dogma? Its object is twofold: *punitive* and *purificatory*. With regard to the first, permit us to observe that God never inflicts punishment upon his forgiven children for the same reasons and in the same sense as he inflicts it upon the damned in hell. We have admitted, and we do not recede from the admission, that forgiven men are sometimes

punished. We instanced the case of David. But then, in such punishments, there is nothing expiatory. The saints suffer on account of their sins, but not to atone for their sins. Now this is what the dogma of purgatory supposes. A soul in purgatory suffers a certain degree of pain proportioned to its crime; and then when the man has suffered the proportioned amount, and earned his deliverance, assisted, perhaps, by the prayers of the faithful, and the pence of friends, he comes out. Now, we contend, there is not in scripture the shadow of a reason for such a notion. On the contrary, we believe that He who bore, in a vicarious sense, any of the penalty of sin, bore it all. "For the blood of Jesus Christ, his Son," not the fire of purgatory, "cleanseth us from all sin."

Perhaps there is more likelihood that the other end which purgatory contemplates will be secured. Let us see. It is an indisputable fact that Romish theologians admit the possibility of souls going straight to heaven without passing through purgatory at all. Such, for instance, as martyrs and newly-baptized persons. Now, not to mention that the sanctifying element, by means of which these favoured ones ascend directly to the skies, is not the blood of the Redeemer, but either fire or water, we ask why, if some may pass to heaven without suffering in purgatory, all may not? The answer we receive is, that all are not prepared, and that purgatory prepares them. It "perfects them through suffering." Now we admit that affliction has its uses on earth; that it prevents attachment to the world, that it lowers pride, that it tries fidelity, that it refines from fleshly lusts, that it habituates to resignation. But which of these uses of adversity can apply to the supposition of intermediate purification by pain? We should remember that all who go to purgatory die in the bosom of the church, and are the sincere, though imperfect and sinful, servants of Christ. Now, to imagine that severe pain can be needful to wean the desires of one who has died from the miserable shadows he has left for ever; or, again, to impress the guilt of sin upon one who has already seen it impressed in awful characters upon the "suffering Saviour;" or, to exercise his faith who has passed beyond the sphere of faith, and stands now in the very presence of reality; or, to reduce the tyranny of the flesh in a disembodied spirit, seems little short of ridiculous! Both analogy and scripture set their faces against such irrational and unfounded suppositions. A projectile thrown into space maintains to the end of its course the direction in which it was moving at the moment when it escaped from the propelling force; so the soul, discharged from the body under the influence of sin or holiness, moves onward, as we believe, in its endless career of being, under the same influence, unless we can find something to the contrary in Holy Writ. But we cannot find anything to the contrary, while we can find much that is accordant. As a sample take the following: "Blessed are the dead," not newly-baptized persons

and martyrs merely, but "the dead which die in the Lord from henceforth : yea, saith the Spirit, for they rest from their labours," not suffer in purgatory, "and their works do follow them."

"So much, then," says the late lamented W. Archer Butler, to whom we are considerably indebted for assistance in this second division of our subject, "so much, then, for the speculative and philosophical merits of the hypothesis of purgatory ; a hypothesis which, originating, no doubt, in a strong sense of real difficulty, introduces more difficulties than it solves. There is no confidence to be placed in these unsubstantial shadows which the impatient curiosity or secret terrors of man have interposed between himself and the inevitable truth. They leave us unsheltered, unreprieved, naked, and trembling before the terrible simplicity of revelation—of those unambiguous oracles in which that God, who is a consuming fire, hath represented himself in the very volume of mercy itself, as bidding the cursed 'into everlasting fire,' 'into a fire that is not quenched,' that is 'unquenchable,' 'whose smoke ascendeth up for ever,' 'whose torment is day and night for ever and ever.'"

Secondly, "Eternal punishment is too much for any sinner"—hence the notion of universal restoration. Objectors in this line, from Origen down to the present race of universalists in America and this country, are wont to affirm that those expressions in Holy Writ which seem to teach the doctrine now under consideration are so "largely metaphorical" as to be of little use for direct instruction. That the difference between a brief life of sin and an eternity of suffering is "monstrous, disproportional, impossible." "Our reason," say they, "revolts from this doctrine, and we would far rather believe that all men will be finally saved, than that any will be irrecoverably lost." But the question is not concerning what we "would rather believe," but regards what scripture and sound argument combine to prove we ought to believe.

The objection to eternal punishment turns, we see, upon the alleged disproportion between the time for sinning and the time for suffering—between the crime and the penalty.

In reply to this allegation, we might observe that the harmony of revealed truth demands that this doctrine have a place in it. We grant that the doctrine is in some respects a mystery. But there are other mysteries in the Bible as profound as this, and requiring this. There is the mystery of sin and the mystery of redemption : which of these has ever been fathomed ? But unfathomable though they be, they are, nevertheless, revealed facts ; and they are facts which are closely related to one another, and both to the one now under review. The unspeakable malignity of sin necessitated the unspeakable atonement of Jesus Christ. This neglected, will involve the unspeakable doom of eternal perdition, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God,

and that obey not the gospel of our Lord Jesus Christ ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

Given the first and second of those doctrines, the last seems to follow as a necessary consequence. If sin is not beyond all our conception malignant, where is the need of a Divine atonement? For the sin that deserved but a temporal punishment a created nature might atone ; a Divine expiation infers a boundless guilt and a boundless demerit. Now if this Divine atonement, the one only thing that can reach and remove human guilt be neglected, not to say despised, what can remain for such neglecters but a boundless, timeless punishment? It would have been a waste of means on the part of Jehovah to give his own Son, if his own Son was not to procure an eternal salvation, and save from an eternal damnation. To us, then, it appears as plain as anything can do, that if you discard the one of these doctrines, you must discard the whole ; and again, if you admit one, you must admit them all. Moreover, it may be considered as the theologian Jackson has put it, whether the punishment in this case is not in proportion to the parallel of glory offered, as well as to the sin committed. It is the punishment of beings to whom eternal life has been tendered, and by whom it has been rejected—to beings who have had an option, and have made their choice. "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." "These are mysteries indeed, but mysteries mutually related, and that suppose and demand one another. These are depths, no doubt, but even so ; deep calleth unto deep."

"Still," it is urged, "the more we think of the brief duration of our life here and its endless duration hereafter, the more are we surprised and shocked that all our future should be made to depend upon the very commencement of our career!" But who does not know that upon the merest trifles immense results do continually hang? Who has not observed that in nature everything tends to propagate and multiply its kind? Who has not noticed that a warp or a wound in the tender plant will be a warp or a wound in the tree? Who needs to be told of the difference, in bulk, between the seed and the harvest, the acorn and the oak? But let us adduce an illustration that will perhaps be thought more appropriate to the subject in hand. "It took," says Jacob Abbott, "Dr. Dodd fifteen seconds to write Lord Chesterfield's name. He suffered indescribable agonies for many months, and was then blotted out of existence for it." He would have lived, perhaps, about forty years. So that, for a crime, which took fifteen seconds in the enacting, justice took a forty years' penalty : mercy was never mentioned. Now if a civil crime, which took fifteen seconds to commit, was punished by human justice in the severe manner prescribed by law, what punishment

shall be considered too much for a life-long violation of God's law, to which there must be added a life-long rejection of his mercy? We are quite aware that the above fact does not prove anything to our purpose; but that it very forcibly illustrates the position, that the time taken in the committal of a sin has nothing to do with the duration of its punishment, few will deny.

There is yet one point of view from which we have not looked at this subject. We have not inquired if sin may not be perpetual as well as suffering. We have every reason for believing that the moral character of many a man has remained unaltered for the better, down to the latest moment of his life here. Have we any reason, even the slightest, to think that it has been or will be altered after death? A man dies, an unbelieving, depraved, and godless wretch—evincing to the last an utter insensibility to the claims, and a hatred of the moral character of Jehovah. Will that man become humble, and penitent, and trustful, and holy, in the life to come? If he will, where is the proof? We argue from what is past and present to what is to come: we say that what a man is in this life, that it is highly probable he will be in the life to come, and to all eternity. Nay it is certain that he will; for there is not one passage of the Bible which says he shall at some time become an altered being, and be admitted to the state and rewards of the righteous; while there are many which declare that he shall be excluded therefrom. "So that, in this way of conceiving them, the punishments of hell are but the perpetual vengeance that accompanies the sins of hell. An eternity of wickedness brings with it an eternity of woe. So, then, they who start at the disproportion of an eternal punishment to a temporal sin, cannot deny the proportion when the sin and the punishment are alike eternal." The notion of the soul's annihilation we do not entertain any further than to say, that if, as the pleaders for this notion say, "the soul might be annihilated rather than suffer such endless misery," so, too, it might never have existed at all.

We have forbore to criticize those passages of Scripture which are usually adduced to prove the eternity of hell torments. We have forbore to so, because most words translated "eternal," "everlasting," "ever," &c., need not, except the connection in which they are found requires it, mean endless duration. But there is one passage so unambiguous, so unequivocal and plain to the meanest capacity, that we cannot forbear to quote it. We refer to the last verse of the twenty-fifth chapter of St. Matthew's Gospel. In the latter part of that chapter our Lord sketches the last judgment. Having gathered all men before himself as the Judge, having divided them one from another as a shepherd divideth his sheep from the goats, having addressed the two parties, dwelling upon the sins of the one and the graces of the other, he concludes, "And these—the wicked—shall go away into everlasting punish-

ment : but the righteous into life eternal." Now the two words, "everlasting" and "eternal" are, in the original, both alike. The word in both clauses is, *aionion*. Now the opponents of the doctrine of eternal punishment take the word in its generally received signification when it relates to heaven, but reject this meaning when it refers to hell. But why do they act thus ? For our part, we think that if they take the word to mean endless duration in the one case, they must take it to mean endless duration in the other, unless they can divest us as completely of our common sense as they seem to have divested themselves ; for if *zooen aionion* means eternal life, why should not *kolasin aionion* mean eternal punishment ?

The sum is this, that the consequences of sin are penal and not penal ; those which are not are oftentimes of service in the moral improvement of man,—those which are, are present and future : that those which are present may be near to or remote from their causes, "according to the good pleasure of him who worketh all things after the counsel of his own will ;" that the connection between sin and suffering, if not always clear, is always sure ; that the effects of sin may extend themselves personally to body, soul, and circumstances ; relatively to families, generations, and nations ; that the penal effects of sin may still be in operation in a variety of ways after forgiveness ; that the doctrine of endless punishment should be regarded and treated seriously, because of its awfulness, and calmly, because great and good men are divided in opinion about it ; that there is a twofold perplexity in the case, arising on the one hand from the seeming differences in moral character at death, and on the other from the supposed nature and design of evil and the apparent disproportion between the time for sinning and the time for suffering ; that to solve the one difficulty, purgatory,—the other, universal restoration, has been resorted to ; that, nevertheless, purgatory does not help the matter, it only shifts the difficulty from the individual to a class, and from this life to the next ; besides which, it presumptuously pretends to do the work which the atonement cannot do ; that the notion of universal restoration must fall to the ground, because it violates the harmony of certain great and necessarily connective doctrines of revelation,—because its objections, derived from the contrast between the time for sinning and the time for suffering, are removed by an appeal to analogy and fact,—and because, for anything that can be shown to the contrary, man may be a perpetual sinner, and therefore a perpetual sufferer ; that the supposition of annihilation is neutralized by the counter supposition of a no-creation, and that if there is an eternal heaven, it is Scriptural, logical, and rational to conclude that there is also an eternal hell.

We are solemnly convinced that this conclusion is scripturally right. We see ourselves and all our fellow-creatures as sinners—wilful,

deliberate sinners. We see before ourselves and them a fearful possibility of sinning and suffering for ever. We see that a soul departing under the power of unbelief and depravity is lost, beyond all recovery *lost* ! for ever *lost* ! We behold such a soul writhing beneath self-procured, but Divinely-inflicted, tortures. We descry the scorn, and pride, and remorse, the twisting and struggling of a rebel spirit in the grasp of an infinite and almighty Avenger. But all is unavailing, and that pitiable struggle goes on day and night for ever. This is a dark view of human nature confessedly ; this is an awful shade, impenetrable and cold ; and were there not some rays of light to relieve this more than Egyptian darkness, well might the world be filled with wailing, lamentation, and woe ; but there are, for the "Sun of Righteousness has arisen with healing in his wings." He has "brought life and immortality to light through the Gospel." In him sin finds a remedy, death a master, hell a conqueror, heaven an opener, and man a Saviour. From most of the present, and from all the future consequences of sin, man may be saved through him. And by the light of revelation and of faith we may behold the darkness of the pit from which we have been delivered, only to praise our Deliverer the more. If eternal death is possible, so also is eternal life, and we rest in the Divine asseveration : "As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live."

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## WORKS OF CREATION.

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### THE SEA AND ITS PERILS.

*With Brief Sketches of some of our Filey Fishermen who have perished therein.*—By the REV. C. KENDALL.

(Concluded from page 156.)

"A perilous life, and sad as life may be,  
Hath the lone fisher on the lonely sea ;  
In the wild waters labouring, far from home,  
For some bleak pittance e'er compelled to roam !  
Few friends to cheer him through his dangerous life,  
And none to aid him in the stormy strife :  
Companion of the sea and silent air,  
The lonely fisher thus must ever fare ;  
Without the comfort, hope—with scarce a friend,  
He looks through life, and only sees the end !"

BARRY CORNWALL.

FILEY is pleasantly situated on the sea coast, about eight miles east of Scarborough. Thirty years ago it was comparatively a small, monotonous village, occupied principally by fishermen and their families. At that time the inhabitants were not characterized by traits of an ennobling or commendable character. Sabbath-breaking, drunkenness, and profane

swearing were painfully prevalent. They were, with some exceptions, without God and without hope.

Filey is now much increased in size, and its aspect is quite attractive. There are in it some first-class lodging houses. The names of several of the nobility have recently been found in the list of its visitors. It has been favoured with the residence of Cardinal Wiseman and Earl Russell, besides many other persons of distinction. The permanent population is a little more than two thousand. It has two churches,—one of these is temporary, being built of iron, and capable of locomotion; a Wesleyan chapel, and one of our own: both these are commodious and attractive buildings. It is now forty years since the Primitive Methodists found their way to the village, and after experiencing various vicissitudes, they obtained a footing therein, and the cause has strengthened with the flight of time.

A brief extract, bearing on the introduction of our cause into Filey, from our Connexional history, by Mr. J. Petty, will be acceptable:—“In March, 1823, a great revival took place at Filey, a fishing place of great notoriety. It had frequently been visited by our people, says Mr. Howcroft, and had as frequently been given up without hope of success. But about the beginning of 1823, one soul was awakened by Brother Peart. About a fortnight after, Brother J. Oxtoby paid the place a visit, when a great many more were awakened, and stirred up to seek the Lord. Mr. Oxtoby shortly after returned and spent a few days there, to pray with penitents and direct them to Christ. In this important work he greatly excelled, and numbers soon found peace with God. In the course of a few weeks, forty professed to find the Lord in the house of Mr. and Mrs. Gordon. The inhabitants generally were brought under the influence of Divine impressions, and the church and the Wesleyan chapel were filled with hearers, as well as a large barn occupied by our missionaries. The ale bench was deserted by numbers, who changed the drunkard's song for the song of Zion; and a striking reformation took place in the morals of the people. A good society was established by the Primitive Methodists, which has long been distinguished by the liberal support it renders to the missionary cause.”

The savour of Oxtoby's piety is still felt at Filey. Several persons retain a lively recollection of his fervent prayers, his ardent zeal, his child-like simplicity, and above all, his strong, unwavering faith in God. Some of his children in Christ still remain; these persons find much delight in detailing to the ministers who visit them the achievements Oxtoby wrought through an expert and vigorous wielding of the heavenly weapons with which he was equipped.

John and Ann Jenkinson are familiar names at Filey, and in the station. The latter of these once owned the honourable distinction of Connexional queen of missionary collectors, but another heroine, (Mrs. Gordon, of London,) more intrepid or successful, wrested from her her fading crown. We have heard the Jenkinsons narrate the following remarkable anecdote, and as we believe it is not in print, we doubt not but it will be acceptable to many of our readers. On the other side the street, opposite to Jenkinson's, lived a woman named Elizabeth Ross; she was severely and mysteriously afflicted; indeed, she was bedridden for the long period of seven years. The sinews of her knees were quite fast, and her legs stiff and hard, as though they had not had a joint in them. Oxtoby visited this woman, and prayed with her. After he had prayed



with her on one occasion, he addressed her in the following homely style, which was his usual mode of address: "Thou'll get better; the Lord has told me so. Thou'll be able to walk as well as ever thou did, and if thou'll serve the Lord, thou'll never have this affliction again; but if thou don't serve him, it will come to thee again, and thou'll never get better again." It was soon spread through the village that Oxtoby had prophesied Betty Ross's recovery, but this was deemed an utter impossibility. However, from the day Oxtoby said this would be, the sinews and joints of her legs began to grow pliant, and in a short time she was out of bed, active and strong. She could run up and down the cliff with as heavy a load upon her head as any other fisherman's wife in the place. But her attachment to God and his house waning, her complaint returned; she was again confined to bed, where she remained till death released her from her sufferings.\*

We know not in what category the reader will place this incident—whether it will be attributed to the power of *mesmerism*, to the power of imagination, or to sheer accident, or what else; we believe it was effected in answer to prayer—the prayer of faith. God, through his Spirit, intimated his will in this case as he did in many others, to this unpretentious, yet unreservedly consecrated man. To use a homely illustration, Oxtoby, through faith, lived near to heaven's door, and became acquainted with some things of which most persons remained in ignorance.

In Filey Primitive Methodism appears to have progressed gradually, and at no preceding period has it been so strong as now. In 1859 the chapel was made much larger, with a school room at one end. About £500 were expended, and last year about £80 were spent in various improvements, all of which were paid for. A short time before the enlargement, in 1859, the writer was officiating one Sabbath evening, and amongst his auditors was John Crossley, Esq., of Halifax. After the preaching service was concluded, he remained in the prayer meeting, and at its close entered into a very friendly conversation respecting our success and prospects. At this time he was not known to us or to any of our people there. Mr. Crossley expressed much delight in seeing so many seafaring men attend God's house; he had seen nothing to equal it before. At that time the Sabbath school was taught in the chapel; he kindly inquired after the school, and promised a little help, providing we could effect any improvements. When we commenced to enlarge the chapel, we wrote to Mr. C. respecting our design, and he very kindly sent us £10. May he be amply rewarded!

Since last Conference, Filey has been made into a branch of Scarborough Circuit, with two preachers. In Filey we have now about 230 members of society. The Rev. J. Wood, the superintendent, in a note received the other day, says: "We have recently added a considerable number of new members, and formed two or three new classes." Most of the members are fishermen and their families. It is truly edifying to devout minds to mingle with these unsophisticated sons of the ocean; their piety is of a thoroughly genial character; in many respects they constitute a model Primitive Methodist Church. A brief indication of some of the more prominent traits in these devoted men may be interesting.

\* A case very similar to this is reported to have occurred in connection with Oxtoby's labours at Emley, in Clayton West Station.—Ed.

*Their observance of the Sabbath.* On this sacred day no sail is spread, no anchor weighed ; their cobbles and yauls dot the Bay, awaiting the dawn of the day for toil. We hope neither increased love of worldly gain, nor the example of other places possessed of lower moral tone than their own, nor diminished trust in Divine Providence, nor any other cause, will ever induce these men to relax in their observance of the day of the Lord. Indeed, we trust the period is not remote when not only every fisherman, but every sea captain will refuse to weigh anchor on God's day. We are aware that there is a false superstition existing among seamen, that it is lucky to sail on a Sunday. We wish increased light may soon show them that it is never lucky to do wrong. We desiderate the same touching the buying and selling of fish. Let the rich have a less furnished table, and the merchant a more scantily furnished purse, rather than violate God's command and peril immortal souls. The Sabbath was made for higher purposes than these,—to be spent in rest and devotion.

"Let us repose from our care and our sorrow ;  
Let all that is anxious and sad pass away ;  
The rough cares of life lay aside till to-morrow,  
And let us be tranquil and happy to-day."

*Their liberality.* This is hinted at in the extract given from the Connexional history. This trait is exhibited not only in supporting the missionary cause, but everything associated with the advancement of religion. Their liberality is one effect of their strong confidence in God's providence. They are often wont to subscribe to needy objects in proportion to their success during a given week. Often when settling their weekly accounts is a portion consecrated to some benevolent object. For many years a missionary box, called "The Young Men's Yaul," has come to the missionary meeting well replenished. They know, from pleasing experience, that "Godliness is profitable unto all things."

*Their temperance.* Seamen are not proverbial for their abstinence from the cup which intoxicates. In every seaport is witnessed the painful sight of seamen, young and old, crowding to houses licensed for the sale of strong drinks ; yet among this class of men are found many noble monuments of strict sobriety. Our Filey fishermen as a whole are quite exemplary in this matter. Drunkenness is little known in the village among the active sea-going portion of the community. Several of our members are total abstainers, and are ready at fitting times, and in a plain, earnest, and prudent manner, to advocate the cause of temperance. Trouble in the Church from intemperance, happily, is a rare occurrence. Doubtless both the men and their families find their account, physically, intellectually, and morally, not to speak of temporal interests, in abstinence from what intoxicates. But space forbids our attempting a full portraiture of each of their commendable characteristics, or we might speak of their firm trust in God's providence, their fervent piety, their lively singing, and their diligent attendance on the means of grace. These things among them are all noteworthy. We hope their growth in all that is good and ennobling will be progressive. Occasionally this little community is afflicted by the accidental drowning of one or more of its number. Then there is general sorrow—a fellow feeling is awakened, and the affliction of one becomes the affliction of all. A brief account of three of our members belonging to Filey who perished a short while before I left the station will be admissible. This notice was pro-

mised the friends at the time, but through some inadvertence was not supplied.

Jenkinson Haxby, one of our leaders and local preachers, in company with five others, left Filey, March 29th, 1859, for the purpose of fishing. The same day they held a prayer-meeting on board; an excellent custom, but considering the number of pious men who go to sea, it should be more common. April 1st, when about thirty miles from land, two boats, with three men each, left their yawl about noon to gather in their lines. About four o'clock one boat returned in safety; after waiting awhile, and seeing nothing of the other, the men became alarmed, and went in search of it. They found the boat bottom upwards, and various articles belonging thereto floating near. No man was to be seen, and though reluctant to admit the worst, their judgment told them too truly the poor fellows were gone to the bottom. Solemn fact! the sea had quenched the flame of life previously so vigorous, and buried them in a liquid grave. After lingering awhile in deep distress near the melancholy spot, they tore themselves away, and hastened to carry the afflictive news to their families on shore. The names of the victims were Francis Haxby, and William and Edmond Sayers; the latter were brothers and single.

F. H. was brought to God at a prayer-meeting in the year 1852. He at once joined Brother G. Chew's class, in which he remained till his death. His conduct after he joined society was everything that could be desired. From the hour of his trusting in Christ he sang his praises, confessed his name, and sought the advancement of his cause. He delighted in the means of grace. In the open-air as well as in other circumstances he was not afraid to show to whom he had consecrated himself. He was no bigot, but was warmly attached to the cause with which he was connected, and was never happier than when he heard of its success. Another conspicuous trait in his character was his readiness to speak a word for the Saviour, and to urge those who had begun to serve God to persevere. To his brethren in Christ, in the day of trial, his counsel was "Hold fast!"

He was a man of much prayer. Much as he loved the means of grace, it was in the closet where he poured forth the full emotions of his heart. His prayers were both frequent and earnest. He was accustomed to visit his closet regularly, and would come therefrom rich with heavenly fragrance, like Moses from the mount when he had been communing with God.

The last Sunday he spent on earth he was at class, and there were striking indications that he was ripening for heaven. In narrating his Christian experience he said, "I feel very happy, and intend to land in heaven. I am trying to be holier and holier, happier and happier. I desire to be with Christ—

'I long to be there and the glory to share,' " &c.

His brother Jenkinson says:—"The night before the accident occurred he was engaged as usual in secret, and at the prayer-meeting the day before he prayed with unusual fervency." He left a wife and three children to mourn over their great loss.

Respecting the brothers Sayers, Brother Isaac Ross says, "They had been members of my class about fifteen months; their attendance was regular, and I believe they enjoyed the power of religion; no doubt our loss is their infinite gain." The religious experience of these two brethren was

not so fully indicated nor so diversified as that of many Christians. The lustre of many a precious gem is obscured by outward incrustations, and the sterling qualities of many a genuine disciple of Christ are not unfrequently undervalued when seen through the medium of unprepossessing accompaniments. If we mistake not, this was the case, at least, to some extent with the brothers Sayers.

Mental temperament, native intellect, and education impress mankind, both in the world and the church, with an interesting variety of character, but we should not forget that God looks not on outward peculiarities, but on the heart.

Brother J. Haxby says:—"The night before the accident which terminated those valuable lives, Brother William Sayers prayed as I had never heard him before; and among other requests petitioned to be made fit for the heavenly granary." What a blessed exercise is prayer! We trust it will become general on sea and land. These three brethren, much loved in the circle of their families, and in their place of residence, may be said to have died prematurely, yet they neither lived nor died in vain.\*

"On life's rough sea their shattered bark was driven;  
It foundered in the deep, but all's insured in heaven."

Early were they called from life's struggles to perpetual rest. Though so suddenly drowned they are not lost. The sea is a vast burying-place; the ashes of myriads of our race sleep in its coral tomb, or among its shining pearls, awaiting the archangel's trump to call them up. The fate of empires, in bloody strife, has been decided on the bosom of the ocean. Here the Persian and the Greek, the Roman and the Ottoman, the Spaniard and the Gaul, and the hardy sons of the British Isles sleep their last, long sleep, and—

"The battle's thunder will not break their rest."

The thrifty fishermen, countless numbers who go down to the sea in the peaceful pursuits of commerce, or for health or pleasure, or who make it their highway to a new home, find their graves in its sunless depths. Yes, there are richer treasures there than

"Wedges of gold, great anchors, heaps of pearls,  
Inestimable stones, unvalued jewels,  
All scattered in the bottom of the sea;"—

for there repose many of our race, saints of God and heirs of immortality. The sea will not be required to give any account of the gold and jewels sealed up in its coffers, but of the relics of the dead now in its grasp a full account will have to be rendered: these will be claimed, and must be surrendered. Loved ones who go down to the sea, and return not to bless their families—whose departure through death's valley is sudden and unattended with the tears and blessings of their friends, even many of these shall be found in a condition of consummated happiness, where—

"No more to part,  
Soul springs to soul, and heart unites to heart."

The imminent perils involved in a seafaring life should constrain seamen, in the absence of higher motives, to live prepared for death. While all men are obligated to be prepared for dissolution, as we know not what shall be on the morrow, yet unusual danger should sharpen

\* Some of these statements are taken from Rev. G. Shaw's MS. sermon, preached on occasion of the death of these brethren.—C. K.

our caution. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Eleven out of every sixteen seamen, it is said, perish by accident. This statistical fact speaks loudly to the living. A little girl speaking of those men who work in powder mills, remarked that the danger is so great, such men should be converted; she next spoke of another dangerous vocation, and said the workmen should be prepared to die. She then paused, and as though suddenly struck with the uncertainty of human life, remarked, life is so frail and uncertain, all persons, whatever be their station, should be prepared to die. The sailor may see death by his side in the rising billow, and hear it in the whistling wind; and there is not, when busy plying his vocation, more than a few inches of wood between him and dissolution. Had we the eye or ear of every seafarer, we would earnestly, yet tenderly cry, "Prepare to meet your God."

Special efforts should be put forth to lead seamen to Christ. Their bodies are not only exposed to great danger, but their souls too. As a class of men they are healthy and generous, but their long confinement at sea and seclusion from society, produce reaction when they arrive on shore; and whatever lessons they may have learned, while on the ocean, of God's power, and of man's impotent, helpless state, are too often soon forgotten amid the excitement and diversions which they find on shore. Besides there are always crimps and sundry human vultures hovering near the resorts of seamen, seeking to make them the victims of their selfishness or lust. Should not the sailor's moral dangers prompt us to do our best to pluck his soul from the pit of woe? He has a strong claim on the sympathies of God's people. There are now many laudable and benevolent means projected to rescue him from physical death in the hour of danger—the lifeboat for instance—and let such means be increased in number and efficiency; but we must not overlook the greater danger of the soul. Much has been done latterly to meet the spiritual wants of this class of men. Witness our Bethels, Sailors' Institutes, and Missions; the religious press and the Bible Society especially are doing much for them. The temperance principle would do much for them if they would firmly embrace it. What moral dangers would this destroy! what vice would it prevent! We hope to see it more widely diffused among them. We consider the American authorities have set a good example in this respect in disallowing rations of strong drink in their naval service. Much prayer should be offered for those who go down to the sea in ships. The annals of the Church, found in the religious literature of the age, show that many a threatening calamity has been averted and many a signal deliverance experienced through Divine interposition, vouchsafed in answer to prayer. Such men as Captain Hindson, of Hull, can substantiate this statement. Those who heard him give an account of the remarkable deliverance of himself and men in the recent wreck of the "Yarborough," will not soon forget the thrilling narrative. During the last November gale, which was so violent on the north-eastern coast of our island, Filey fishermen were considered much favoured. Poor Brother Walley, a member, and friend Jenkinson, one of our missionary collectors, and husband of one of our members, perished, and perhaps one or two others; but considering the character of the storm and their frail vessels, the wonder is that the destruction was not more general. Had prayer nothing to do with this deliverance? He who holds the winds in his fist, and stills the raging of

the sea, can accomplish deliverance when the seaman is at his wit's end. The sailor's wife should plead for her husband away in the scene of danger; the howling winds should summon her to her knees. The mother tossed on her sleepless pillow through anxious thought of him who is "in perils in the sea," should breathe her fervent aspirations to the mercy-seat. She gave him wholesome advice whilst with her, and the Bible at parting as a legacy; and God may give her his soul, if not his body, in answer to her pleading.

"Give them the Book Divine,  
Heaven's chart so full and free,  
That beacon 'mid the foaming brine,  
That polestar o'er the sea!"

*The many seamen that have been led to Christ should strengthen our faith, and stimulate our zeal for the future.* On many a fishing smack or yawl, and merchant's vessel, the Sabbath is revered, God's praises are sung, and prayer is regularly offered. The aggregate of converted seamen is said to be about twenty thousands. These are so many missionaries of the cross; they will do something to redeem the British name from that odium which now, to some extent, in some lands attaches to it. Those thousands are at least lights of the ocean, and sail on its bosom with a conviction that should this mortal life be snatched from them, that they shall arrive in heaven. Happy conviction! glorious destiny!

Let each of our readers bear in mind that life is a voyage to all. We are sailing over a tempestuous ocean to the shore of eternity. "If Christ be our pilot, hope our anchor, humility our ballast, the Spirit's influences our gales, heavenly graces and evangelical works our cargo, we shall reach the port," where—

"I long to talk with grateful tongue of storms and perils past,  
And praise the mighty Pilot that hath steered us through the rapids."—

TUPPER.

## FOR PREACHERS AND CLASS-LEADERS.

### DR. MASON'S RULES FOR SERMONIZING.

1. Go to the bottom of your subject, and think of everything that ought to be said upon it, and consider what points or parts of it your hearers would be glad to have cleared up, or most enlarged upon. To skim off only the surface, is to put off your audience with froth. The weightiest sentiments often lie at the bottom; be at the pains, then, of diving deeply to bring them up from thence. On the other hand,—

2. Take care you do not torture your subject by aiming to exhaust it. Don't endeavour to say everything that can be said, but everything that ought to be said upon it. A preacher's excellence is seen, not so much in saying a great deal upon a text, as saying the best things in the best manner.

3. Don't crowd your thoughts too thickly. This will but fatigue and perplex the minds of your hearers, who should always have time to follow you. If you pour water too fast into the funnel, it will run over.

4. Protract not your discourse to an undue length. The best sentiments will not be attended to, whilst your hearers are impatiently waiting and wishing for the conclusion. It were better to offend by the other extreme, provided your matter be solid, well disposed, and well digested. Better leave

your audience longing than loathing. Abstinence is less hurtful than repletion. I think Luther says, in his Table Talk, that "one necessary qualification of a preacher, is to know when to leave off."

Sent by W. NORRIS.

### SKILL IN SOUL-SAVING.

A PROUD, passionate sinner once moved into the neighbourhood of a devoted minister, and began a career of sin which grieved the good, and increased the boldness of the wicked. His avowed purpose to insult any clergyman who should presume to address him, kept the minister from calling upon him at once, but did not prevent him from prayerfully watching for an opportunity.

This came sooner than he expected. The blaspheming sinner was struck down by severe sickness. "I will see him," said the minister.

"If you do he will insult you," said the friend who had informed him of the man's sickness.

"I will see him, nevertheless, and look to God for guidance and blessing," replied the minister.

Accordingly he called, and was shown into a parlour, where he found the sick man lying on an old sofa. With great kindness he asked after his health, and received curt, almost uncivil replies. Then, without saying one word of his own respecting religion, he opened his Bible and said :

"If you please, I will read to you."

Without waiting for a reply, he proceeded to read the words of Jesus in the fifteenth chapter of Luke, after which he offered a short, simple prayer, bade the man farewell, and left.

The next day he called again, read the fifty-third chapter of Isaiah, prayed, and left as before. This was repeated several days. Kindness, appropriate selections from the Word of God, prayer, in which the minister carefully *classed himself with the sick man as needing mercy*, and secret prayer for God's blessing, were the only weapons he employed. Now mark the result !

After two weeks the sick man broke down, grasped the minister's hands, wept, confessed himself a sinner, and said he was a wonder to himself.

"It is of God," replied the minister ; "I have not spoken a word. God has spoken. He has done this."

"Yes," said the man, "I see it now. If you had spoken a single word of your own to me when first you came, or for some time after, I would not have borne it. Weak as I was, I should have tried to turn you out of my house. I was astonished at your daring to come to me. You took me by surprise. I could not be angry when you asked with such kind voice after my health. You read me those beautiful words. I knew they were not your own words, but God's own words, and I was silent. You shut the book, and I thought you would begin to reproach me and tell me what a sinful wretch I was, and then would be my time to speak ; but I looked up and saw you on your knees, and heard you praying for me, and then, without another word you were gone."

It is enough to add that this chief among sinners was soon after converted, and after a few weeks of beautiful devotedness to Jesus, passed through the gates of the grave crying victory through the blood of the Lamb.

That this sinner was pulled out of the burning by the *skill*, as well as the fidelity of the minister, is placed beyond all doubt by the testimony of the man himself. Faithfulness alone would not have succeeded, but *faithfulness joined to skill*, did the work. Let the worker for souls study this fact carefully, as illustrating the philosophy of soul-saving. Perhaps it may give him light on the cause of his own lack of success. He has, it may be, a desire to do good ; he labours with sinners patiently, he utters truth in their ears, he depends on the Spirit for success, but he has no evidences of his

success. Why? He lacks *skill, tact, wisdom*. He is *not wise* to win souls. He needs to study human nature more closely. Give him *skill* in addition to his present qualities, and he would “slay his thousands” for the Lord.

Look well to this point, dear fellow-labourer for Christ, and may the Holy Ghost make you “wise to win souls.”—*Zion's Herald*.

## FOR THE FAMILY.

### A WORD UPON FRETTING.

To fret is to *fray out*. A garment ravelled at the edges is frayed, or in other words fretted. So human life may be like the apparel we put on. When you say a man looks worn you have the same idea. Day by day little events worry and wear the delicate edges of the human heart. To have a capacity of being fretted in our constitution proves that we are still men of feeling; not blunted in sensibility, but with that sensibility, perhaps, o'er sensitive.

Our Father in heaven gives us kind counsel when he says to each of us, “Fret not thyself;” and by the strength of the principle of *faith* he provides a means of deliverance from fretting. For the secret of this malady is in this—Want of *faith* in that God who is present to overrule the minute as well as the mighty matters of human life.

Do not fray yourself out then; for, to take the lowest ground, to fret is useless; fretting never repaired the broken vase, nor replaced the lost watch, nor restored the scattered fortune, nor recalled the spoken word. So far from being a useful state of mind—as repentance is—fretting positively hampers and hinders us; it weakens what little power we have left, and quenches altogether the smouldering fire of hope. It hinders our usefulness; for if we do become active in any capacity our activity has none of Hezekiah's heartiness in it, who “did it with all his heart, and prospered.”

It hinders also our happiness. Great troubles, like great storms, are severe and sharp, and over! But fretting is like the drizzling sleet which beats in upon you at all points, and lasts through the long, long hours. Nothing can be appreciated by a spirit so ill at ease. There is no peace within. And think how it hinders *health*. Anxiety makes appetite fail, and earnestness flag. We become at last like some drooping flower that nothing seems to restore, because there is deep down beneath the soil a small worm, eating out the very centre of our heart's core.

Neither can any excuse be pleaded for our special selves; because *all* might fret if they were to give in to the feeling. Each man you meet has been disappointed in many things, and had his hopes blighted in some of his dearest desires. If *all* indulged in the melancholy of this *minor* key, what a sad sound would fill the world!

And think of the *ingratitude* of it. Do we believe that a kind Father is working all things, not only wisely, but kindly? all for our *good*; and that he is expending time and thought upon the plan of our individual life? To fret is to be ingrates towards him whom we believe to be lovingly interested in all that appertains to his children. We may be sure that he who gave us his only Son, will not withhold from us any good thing.

I feel sure, too, that it is one of the most common sins. And I do not shrink from the expression *sin*!—common to us all. Little circumstances chafe us. And what an influence they have upon our meditations and our prayers! How disturbed is that serene atmosphere in which the soul would else rest in the Lord, and wait patiently upon him!

There are various remedies for this fretting, if we will but deign to try them. One is, looking back—simple retrospection—how the most unlikely things have worked out, even in this world, beneficent results. How we learn, even here, to say, It is well. Jacob said, “All these things are *against*



me;" and yet in the time of *famine*, even in his experience it was true, All these things are for me. And if we keep the promises of the Saviour before us, especially those which teach us that through much tribulation, or many troubling things, we must enter the kingdom of heaven, we shall learn patience and resignation to the end.

Why should not our peace flow like a river? This it would do if we took the stones out of the brook—these break the waters; these fret the tranquil current of the stream of life. Fret not thyself! Perhaps there is only *one* mosquito. Oh, traveller, that is all enough. One little worry every day will soon wear you down. Therefore try and rid yourself of each cause for fretfulness as it tries to make itself a home in the human heart.

It is easy to see that fretting is different from legitimate Christian grief: the mind, like the body, can better bear strong agonies than slow and lingering tortures; we again regain our mental elasticity after the former, we lose it by the latter. Bend the spring double, yet it will rebound to its old place; keep it for a long time in the same depressed state, and it will not altogether regain its strength. Now, fretting is a condition of mind in which trouble unstrings us: consequently, we are the easy subjects of depression and vexation.

Above all, remember it is GOD who says, Fret not thyself. And as the mother hushes the fretful child, and wipes its tears away, till over the April countenance comes sunshine again, blending beautifully with showers, so we may rest in the Lord.

"Commit thou all thy griefs  
And ways into his hands."

It is marvellous what an amount of work man and beast can do if they are not fretted. Whip, whip, whip, stoppage, stoppage, stoppage, and the poor horse is in the knacker's yard, when otherwise he had been free to work and ready for the yoke.

You will say, this is asking impossible conditions; that we are all subjected to vexatious hindrances and harassing conditions of life, specially in an age where in every grade and profession of life mind and muscle are strained to the utmost. To a great extent this is true: but it is still more true that "as our day our strength shall be," and if *our* day has great trials, it exceeds others in its great reliefs. Suffer me in closing this brief paper to point to the tranquil life of the Son of God. No chafing of spirit; no conflict of will was there in Him; yet who is there but must feel

"His way was much rougher and darker than mine—  
Did Christ my Lord suffer, and shall I repine?"

Being like him, we shall enjoy "his peace;" and our influence on others will be tranquillizing also. In all fretfulness there is much of selfishness, and salvation aims to deliver us from self. May others see in us some faint reflection of that Divine Original, of whom all human character is but the imperfect copy—that blessed Saviour who says to us all, "Be of good cheer."

Any one possessed of delicate feeling will grieve over the fact that so much of the fretful worry of life is to be seen on every hand. Perhaps more in city life than country life. I incline to the idea that fresh air, and free scope, and quiet surroundings do much to promote peacefulness of spirit, especially amongst the poor. What wonder, my friend, that the pastoral visit you paid to the poor woman in the back street, with a large family, slender means, a cooped-up dwelling, and a sottish husband,—I say, what wonder that she frets so, because she has so much of work, and worry too? Let us be very chary of reproof to her, and very anxious to bring home to her heart the words of him who said, "Let not your heart be troubled."

One cannot pass from this subject without thinking with disgust of some who can witness the worry of others—ay, and promote it, too—without a sense of regret. Doubtless, dear reader, you have known such. Men who dine and dress extravagantly, and leave others at home to the anxious arrangements and the careful meeting of the ends; the one face fair and florid, the other pinched and pale.

Whilst thus trying to teach the avoidance of fretting, let us remember nothing *kills* so soon. By it many a preacher has had paralysis, and many a mother shortened her day of life. Dear reader, try and smooth the wrinkles on the brow of anxiety. This is the best way to enamel the face, and it is not so costly as in a recent celebrated case. Who does not like to see men and women suddenly becoming young again? And who has not seen this when some causes of fretfulness have been removed?

I do not envy the man who is unmoved by the little worries of his friends; who thinks them foolish and feeble folk to be troubled about such small affairs. He evidently knows little of the human heart if he imagines a strong will can quench its trifling troubles. Little sparks *are* fire, little prickles *are* thorns; and when the one keeps constantly falling, and the other continually piercing, they are very trying to flesh and blood.

And after all nothing will do but the Gospel. Christianity is for common life. Christ is with us always. To convince others of his sympathy and pity, his presence and providence, will do more to quiet the feverish pulse of the worried heart than all else beside.

I intended to close this article by reminding my readers that great men have not been *above* the influence of petty troubles; they have been fretted by very small droppings of water. Rowland Hill, if he had uttered any statement in the pulpit which might be perverted to evil purpose, had a disturbed night; and many a man, whose outward placidity you envy is inwardly the prey to petty vexations.

I know that John leaned his head on the bosom of Jesus; I know that confidence made him restful there. I know too that this Saviour is mine as well as John's. Let us all so strive to rest in the Lord, for he understands our feeble clay—he knows, that being but dust, we are moved by a breath of trouble as well as by a storm of grief. Fret not about the dead in Christ; they are happier far than we who weep beneath the willow of their memories. Fret not about the living, be earnest in purpose, and fervent in prayer, and leave the rest to the unerring will of God.

"Fret not thyself!" It is the voice of thy Father, and thou canst not err in obeying it. If thou art needy, it were well to consider the lilies how they grow; if hungry, to consider the ravens how they are fed: if distracted by opposition in the path of duty, to "consider him who endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds;" above all, to consider the promise, "weeping may endure for a night, but joy cometh in the morning."

"Sometimes a light surprises  
The Christian when he sings,  
It is the Lord who rises  
With healing in his wings;  
When comforts are declining,  
He grants the soul again  
A season of clear shining,  
To cheer it after rain."

W. M. STATHAM.

### THE HYGIENE OF CHILDHOOD AND YOUTH.

THE diet of *childhood* and *youth* should possess a progressively increasing character of animality. This is the period of life above all others fitted for the active interference of hygiene and education, and which will afford the most abundant results. It is now that we are called on to guide the process of the development of all the powers, both physical, moral, and intellectual; to seek solidity of structure, energy of action in all organs, and consequently a vigorous and durable execution of every function. And this is a business in itself sufficiently important to engross a very great share of attention, and that demands the most active solicitude. On its faithful execution, too, much of all the future health, happiness, usefulness and even longevity of the individual hinges. Of course, the brief practical

notes to which we must be confined in this paper cannot be supposed to treat the subject at all as it deserves. They are intended more as guides, to be developed by reflection and further inquiry. The fundamental law for our direction is, to seek to *equalize the evolution of every organ and part of the body, and every principle of the mind*, within the bounds prescribed by nature as limits to the powers of this period. Where any excess of action and development in any part prevails, be it the brain producing mental precocity, or any other organ, our object must be to divert the exuberant force towards some other system or function; and where any organ or set of organs is debarred its proper share of force or magnitude, that should be the seat towards which our corroborant exertions must be directed. This is the time of growth, which occasionally proceeds too rapidly, and induces an excitement and even fever of the system, that requires to be allayed by mild measures. When no such signs of excessive action appear, the necessities of the system require a generous *diet*, which, however, should be entirely free from fermented drinks. Such potations are totally unsuited to the nervous excitability and quick circulation of youth, and cannot be taken frequently or extensively without inducing irremediable disease, and an abbreviation of life.

*Exercise*, to which young persons are impelled by an irresistible impulse, should receive every proper encouragement, and should be so guided as to bring every limb and muscle into action. Sedentary positions should not be too long continued, and occupations and games, which call forth merely the partial action of one set of muscles, should only be indulged in to a certain extent. These, as they excite particular muscles into inordinate action and consequent tone, whilst they enfeeble their antagonists and absorb their share of nutrition, are the most fertile source of deformities during the pliancy of youth. Pursuits and pastimes should be devised to counteract the effects of such partial exercises; and, as these are intended to invigorate the body, they should not be carried too far, which would lead to fatigue or debility. The open air should, as far as possible, be the common scene of all active exercises, as this affords most abundantly one of the chief aliments of the body. And besides, it yields us the great means for that portion of physical education which relates to the fitting of the frame to bear atmospherical vicissitudes with impunity. The period of robust vigour and excitement is the only one in which this object can be attempted to be accomplished with a probability of success, or even with freedom from danger.

Perhaps there is no branch of hygiene more imperfectly understood than this *hardening* of the constitution, and imparting to it the power of *active resistance*. Rash and unwise steps taken to effect this object are the frequent sources of disease and death, especially amongst very young children. In fact, in subjects like these, where the vital energies are so feeble, nearly all our efforts must be directed towards defence against atmospherical extremes and vicissitudes. The resistance must in this case be *passive*, for if we seek to overcome, the result may not unreasonably be expected to be a fatal discomfiture. When, however, the youthful age shall have arrived, attended with its rapid and energetic circulation, which enlarges the body at every pulsation, instinctively forcing on us an activity that cannot be repressed, when the animal temperature is high, and attached to the body with greater tenacity, where digestion and the other functions of animal life are carried on with vigour; active exercise, in a cool and bracing atmosphere, plunging into a cold bath, cold shower-baths, and so forth, may be commenced under these two regulations:—First, that they must not be applied except when the body is in an agreeable state of energy, temperature, and activity; and, secondly, that they must be intermitted before any decided feelings of depression and fatigue are produced, or, in the case of bathing, when it fails to produce a comfortable glow after its use. By persevering in an occasional exposure to these shocks till the meridian of life, a troublesome morbid irritability of the cutaneous system may be prevented or remedied, and the best safeguard raised against the

unavoidable changes and extremes of temperature to which our variable climate exposes us. To pursue the moral and intellectual education of youth is not embraced in our plan. These subjects are, we rejoice exceedingly in saying it, absorbing a larger scope of attention every day, and means are and will be devised for carrying them forward to an extent not hitherto conceived of. Amongst these means, we would especially celebrate for certain classes, mechanics' institutions, and schools of art.

J. R. DAVIS, M.D.

## POETRY.

### A MOTHER'S DREAM.

I HAD a dream, amid a night of weeping,  
 So bright and fair!  
 It seem'd as though an angel watched my sleeping,  
 And soothed me there:  
 Upon my fever'd cheek the tear-drop dried,  
 And thoughts of joy the place of grief supplied.  
 I thought my tears had swell'd into an ocean,  
 Briny and deep;  
 And I upon its waves, with gentle motion,  
 Was rock'd to sleep;  
 Then visions of such glory thrill'd my heart,  
 As calm'd its throbbings, and relieved its smart.  
 "Jerusalem the true," I then beheld thee,  
 With mansions fair,  
 And bless'd the hand in pity that unveil'd thee  
 To my despair:  
 I gazed on everlasting hills and plains,  
 Where youth and greenness dwells, and beauty reigns.  
 I heard a sound like rush of many waters,  
 So loud and clear!  
 The harpings of earth's ransom'd sons and daughters,  
 Transported here:  
 As o'er the sea of glass they mov'd along,  
 I heard their notes above the angels' song.  
 There was no sun within that land of brightness,  
 But cloudless day,  
 That seem'd too fair in its transparent whiteness,  
 For mortal clay.  
 But what are light, and melody, and gold,  
 Compared to what the inner heavens unfold!  
 I stood bewildered, dimly but discerning  
 A great white throne,  
 And Him that sat thereon, with radiance burning,  
 The glorious One

Angels stood round Him, and before Him low'd,  
 In blood-wash'd robes, a saint and martyr crowd.  
 Oh! know ye not the instinct of a mother,  
 It wavers not;  
 Think not, though heaven's own glories shine above her,  
 She has forgot.  
 A band of infant harpers passing by  
 In robes of snowy whiteness fix'd my eye.  
 Yes, *they* were there—the buds of my affection,  
 For whom I wept;  
 Yes, *they* were there, for whom, in deep dejection,  
 Long watch I kept.  
 My beautiful! transplanted in their bloom,  
 More beauteous now than in their earthly home.  
 I saw them there—those eyes that ached with weeping,  
 With joy ran o'er,  
 To see those loved ones in their Saviour's keeping  
 On that bright shore:  
 Amid the fadeless flowers that strew'd their way,  
 No fragrant blossom seem'd so sweet as they.  
 I could not speak their language, happy spirits!  
 Though felt so near:  
 I could but gaze on what each now inherits,  
 With holy fear.  
 But by their upward eyes and raptured song,  
 I knew they praised the Lamb with heart and tongue.  
 How distant seem'd the time when they lay dying  
 Upon my breast!  
 How far, far past appear'd all pain and sighing,  
 Now 'mid the blast!

How strange the mem'ry of my mourning  
years,  
While viewing *them*, so bless'd, in brighter  
spheres!

I woke from that sweet dream; no deso-  
lation  
O'erwhelmed me now.

No more uncheer'd woke Rachel's lamen-  
tation

For babes laid low.

I would not call them back, though sad  
and lone,

But haste to follow where my babes are  
gone.

ANON.

## THE SABBATH SCHOOL.

### ON TEACHING SCRIPTURE.

*From "The Silent Temple," a New Year's Address to Sabbath School Teachers,  
by William H. Groser, F.G.S.*

*Scripture is to be TAUGHT.* I have compared the Sabbath School teacher to a builder, and the comparison holds good in many particulars. Thus, the qualifications of a builder are, *a knowledge of the materials to be used; a knowledge of the tools to be employed; and an acquaintance with the right method of using these tools.*

Let us see to it, then, first that we understand the *nature of the material* upon which we are to work. In other words, we must understand the mind and heart of a child. What kind of crops would that agriculturist obtain who had never studied the composition and influence of different soils? and what kind of buildings would he raise, who knew nothing of building stones, brick, or timber? How can we expect to deal skilfully with that most wonderful of all materials—youthful mind—if we are ignorant of its nature and properties? There is nothing so exquisitely delicate, so easily injured, as the character of a child; like the sensitive plate of the photographer, it receives the impress of every line and spot of the image presented to it. The rough blasts of the world have not as yet rendered the youthful nature hard and callous, and it yields to every influence, good or bad. What a material to entrust to ignorant heads and unskilful hands!

The teacher who would understand children must be willing to become a child himself. Let him endeavour to recal his own early thoughts and feelings; let him mark the influences by which his pupils are surrounded; let him watch their tastes and pursuits, listen to their common conversation, and interest himself in their pastimes. Let the preceptor be merged in the companion and friend. Were teachers to act thus, many lamentable errors of instruction and management would be avoided.

We should ever bear in mind the educational standing of our class. Different grades require different modes of treatment. Truth must be presented to infants in a different form from that which elder scholars demand. The mental and moral powers are developed at various times, and unless our instruction be wisely adapted to this progressive development, we shall blunder sadly in our attempts to inculcate Scripture truth. There is, first, the *perceptive age*, when our teaching must appeal to the senses; when these truths must be presented in pictures and other visible objects. Then follows the *conceptive age*, when imagination and fancy begin to hold sway, and when we may teach by *word-pictures* and easy parables. This leads on to the *reflective age*, when the boy or girl is able to reflect and reason, and is therefore prepared to receive Biblical instruction of a more advanced character, and to understand the evidences of Christianity.

In like manner, the moral history of childhood may be divided into the *age of sympathy*, when duty must be taught through the affections; the *age of approbation*, when the desire to please the parent or teacher may be fitly appealed to; and the *age of conscience*, when duty is to be performed for duty's sake.

Of the second qualification—a *knowledge of the tools to be employed*—I have already spoken. The third—an *acquaintance with the right method of using these tools*—is one upon which our attention cannot be too frequently concentrated.

These are not days when the spiritual builder can afford to be ignorant of the rules and principles of his art. Every counteragency which our enemies can employ to draw young hearts astray is eagerly seized and vigorously worked. Fellow-teachers, look around on the theatres, casinos, dancing saloons, and music halls, of our cities and large towns, and then ask yourselves if this is a time when we can safely presume to dispense with any means by which our instructions may be rendered more attractive and influential.

Allow me to call your attention to a few principles and rules, the neglect of which, it is to be feared, often seriously impairs the effectiveness of Sabbath school teaching, and is a source of perplexity and discouragement to the young and inexperienced worker.

1. *Realize the necessity of special preparation for each lesson you have to impart.* Your teaching, as a whole, has one great object—to lead the scholars to the Saviour; but each lesson has its own particular work to accomplish. Before meeting your class, therefore, clearly determine what your special object on that occasion shall be. Unless the mark be distinctly seen, your aim will be confused and unsteady.

2. *Let singleness of purpose characterize each lesson.* Many young teachers, who realize the force of the apostolic motto, "This one thing I do," in relation to Christian life, seem to have no idea of carrying it out in the giving of Bible lessons. Yet there can be little doubt that the best plan of teaching is to select some one practical truth, suited to the age and circumstances of the learners, and make it the chief object to bring home that truth to their consciences and hearts. This will not exclude, but rather involve, the enforcement of other subordinate truths; and it will tend to impart point and power to each Sabbath's exercises. The Great Teacher seems to have taught thus, if we may judge from the parables which have been recorded for our learning. Each divine story appears to have been intended to set forth one special doctrine, around which minor lessons are clustered, like planets around their sun. What other model would a wise Christian teacher desire to follow?

3. *In every lesson let adaptation be carefully sought.* Scripture truth is presented for your use chiefly in the form of narrative. In this the wisdom of its Author is conspicuously displayed, for, had it been otherwise, the Bible could never have been the children's book. Yet we must never lose sight of the fact that the inspired narratives are embodiments of great moral and spiritual truths—truths which it is our office to educe and expound to the youth under our care.

But Scripture is many-sided, and each of the passages which we are called to teach is capable of being viewed under various aspects. Hence we are enabled to adapt the same Bible story to scholars of various grades; and it is most important that we should make use of our knowledge of childhood to inculcate those practical truths which each successive age may require. Thus, if the Fall of Man be the subject, *the duty of resisting the beginning of temptation* might be the central truth selected by a Scripture class teacher; while the *Infant* class might more advantageously be taught *the sad consequences of disobedience*. In other cases, special circumstances may dictate the choice of a leading truth. But the selection should be made as soon as the teacher has fairly grasped the leading features of the narrative appointed for the occasion.

4. *Let your lesson-preparation be accurate.* "Writing maketh an exact man;" and if you would enjoy the comfort of "clear-headedness" in your class work, do not grudge the trouble of making written notes of every lesson. Whether or not these are taken into the school, they will, if rightly prepared, contribute much to the effectiveness of your instructions. The teacher who goes into his class without such preparation, having only a vague idea of the course which his lesson will take, will too often find his experience resemble that of the Welsh minister, who informed his diocesan, before whom he had

been preaching, that when he entered the pulpit, he often did not know what he was going to say. "I am not surprised to hear that," replied the bishop; "for the people tell me they do not know what you have said, when you have done." Let every lesson be prepared in the spirit of the celebrated Sir Joshua Reynolds, who never began a picture without a determination to make it his best. Pains-taking is far more than an equivalent for talent. Careless talent will reap only failure, while diligent mediocrity will be crowned with success. Let every offering which we presume to lay upon the Divine altar be made, so far as our humble efforts extend, "without blemish and without spot."

5. *Let each lesson be methodically arranged.* It is a fact in physics, that all natural agencies which act upon bodies from a distance act in *straight lines*. This is a property which should characterize our Bible lessons. Having selected our focus, all parts of the lesson should be made to tend as directly as possible towards that point. How may this be done?

Mr. Collins, in his "Teacher's Companion," remarks that the beginning of the lesson should arrest the attention; the middle inform the understanding; the end affect the heart. In other words, there will be an *Introduction*, by which interest is excited, attention gained, and the minds of the pupils brought under control. The *Exposition* follows, in which the facts of the appointed passage are *explained* and *illustrated*, and its leading and subordinate doctrines elicited. The exercise is closed by a practical *Application*, in which the conscience and heart are sought to be affected, and a cordial reception of Divine truth affectionately urged.

6. *Questions and illustrations should characterize every lesson.* Much will depend on the teacher's ability to question with skill, and illustrate in a forcible and appropriate manner. *Questions* serve to exercise the pupil's mind, without which attention will flag, and no true process of education be carried on. They also serve to test the extent of the pupil's knowledge, and to ascertain how much has been really learned. Their place is therefore chiefly in the second or middle portion of a lesson, leading the scholars to the discovery of truth, and then serving to gauge the extent of their required information. *Illustrations* are of value in all parts of a lesson, if not too profusely used. In the *Introduction* they arrest the attention; in the *Exposition* they will be found the illuminators of truth, rendering it clearer to the perception, and fixing it more deeply in the memory.

The Dean of Westminster has forcibly remarked, that "the aim of the teacher who would find his way to the hearts and understandings of his hearers, will never be to keep down the parabolic element in his teaching, but rather to make as much and as frequent use of it as he can." How eminently illustrative the teachings of our Lord were, no reader of these pages will need to be reminded. "He gave no doctrine in an abstract form, no skeletons of truths, but all clothed, as it were, with flesh and blood. He did as he declared his apostles must do if they would be scribes instructed unto the kingdom, and able to instruct others. He brought forth out of his treasure things new and old; by the help of the old he made intelligible the new; by the aid of the familiar he introduced that which was strange; from the known he passed more easily to the unknown. And in his own manner of teaching, and in his instructions to his apostles, he has given us the secret of all effectual teaching, of all speaking which shall leave behind it, as was said of the eloquence of Pericles, *stings* in the minds and memories of the hearers."

7. *Let the application be prepared with especial care.* No part of a religious address is so frequently marred and weakened as the application. It is the crisis of the lesson—the point upon which the whole turns, and the influence of which may last throughout eternity. The scholars themselves should be led to draw out the practical truth which it is the teacher's object to enforce—thus following the method of the Great Teacher in the parables of the Two Debtors, the Good Samaritan, &c. The teacher's words should be simple, brief, pointed, earnest, and affectionate; rich in the eloquence of heartfelt conviction. No assumed fervour will avail here; the fire must come down from the heavenly altar, not be a product of artificial excitement. Let no

Christian teacher go forth to do his Master's work, ere, like the prophet, he has stretched forth his hands in prayer, and received the promised blessing. Then, with well-stored mind and glowing heart, let him meet the young ones whose souls await the impress of his own, and "expect great things from God;" for in every act of faithful service, may we not say, with the dying Wesley, "The best of all is, God is with us!"

## CONNEXIONAL INTELLIGENCE.

### HOME DEPARTMENT.

**EWLOE, CHESTER STATION.**—On Lord's Day, October 12th, 1862, we opened a new chapel at this place, when sermons were preached by Brothers J. Eastwood, J. Postlethwaite, and E. Kershaw. One soul found salvation in the prayer meeting at the close of the evening service. The services were continued on the following Sabbath, when sermons were preached by Brothers J. Williams and R. Carter. The collections amounted to £5 15s. 9½d.; collected by cards, subscriptions, and the profits of two tea meetings, £39: total, £44 15s. 9½d. Mr. W. Hughes, of Queen's Ferry, has made a handsome pulpit, and fixed it in the chapel at his own expense, for which the trustees tender their sincere thanks. The chapel is 32 feet by 22, and 13 feet from the floor to the wall plate; is well lighted, and fitted up with ten pews on an elevated floor: and will cost (including £24 paid for land) £126 10s. 0d. The inhabitants in the neighbourhood seem highly pleased with the accommodation now afforded them for meeting to worship God, as there is no other place of worship within about a mile, and we trust that much lasting good may result from the rearing of this house of prayer, and our ardent prayer is, "Peace be within thy walls." J. EASTWOOD.

**SOUTH KELSRY, BRIGG STATION.**—More than forty years ago the pioneers of Primitive Methodism entered the village, and sang in the streets—

"Turn to the Lord and seek salvation,"

and preached "the glorious Gospel of Christ." They obtained a cottage, formed a society, held religious services, and would gladly have erected a house of prayer, but the owner of the village, at that period, was a very high Churchman, and he would not grant them a site. The "little flock" struggled with difficulties for many years. Things looked dark and portentous; but at length light gleamed in the horizon. George B. Skipworth, Esq., became the owner of the village. We visited him; he received us most

cordially, and, after mature deliberation, gave us an eligible site, conveyed it to the Connexion for ninety-nine years, and laid the foundation stone June 6th, 1862. The chapel is neat and substantial, 26 feet by 20, and 14 feet to the wall plate. It is much admired and spoken of, as an ornament to the north end of the village. It was opened for Divine worship on Lord's day, October 12th, 1862. Mr. J. Hollingsworth preached two acceptable sermons. The congregations were large, and the collections good. On Monday, October 13th, a tea meeting was held in a large barn, kindly lent by G. Walker, Esq. About 300 persons seemed to enjoy themselves exceedingly. The provisions were abundant, and all given. At the public meeting in the same place, Mr. G. Tenny (a trustee) was unanimously voted to the chair. Messrs. W. Dunham; C. G. Honor, G. Rowbottom, J. Hollingsworth, H. May, J. Mules, and W. Rowe (Baptist), delivered interesting addresses. The opening services were resumed October 19th, when a sermon was preached by the Rev. C. G. Honor. The erection of the building, &c., costs about £120. We hope to raise £50 towards it. We gladly record our great obligations to the following persons:—George B. Skipworth, Esq., for the land and two donations; G. Walker, Esq.; Mr. G. Tenny; to one lady, for a Bible for the pulpit, and other beneficent deeds; and to other ladies for a splendid tea. May all who have assisted us be crowned with life everlasting! "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with His glory. Amen and Amen." J. MULES.

**WOLVERHAMPTON.**—We have now no fewer than ten or twelve places at which we preach the Gospel in the town and neighbourhood of Wolverhampton, several of which have been opened as places of worship very lately. We have purchased land on which to build a chapel and school in one part of the town, at a cost of about £100, and have built the school



at an outlay of about £150. This serves us not only as a school room, but as a place of worship. Here many precious souls have already been brought to the knowledge of the truth as it is in Jesus. The chapel will be built in due course. We have also built a wooden chapel in another part of the town, and have fitted up a room in another. At each of these places a religious society has been formed, which I trust will do well. But my object in writing to you now is more particularly to inform you that we have taken, on a rental of £22 a year, the Athenæum, in Queen Street, where we conduct Divine service twice every Lord's-day. Here we held a tea meeting on Monday, October 13th, 1862, an account of which appeared in the *Birmingham Daily Post* of October 18th, which I transcribe, with a few verbal alterations, for your pages:—"A tea meeting was held in the large room of the Athenæum, on Monday, by the Primitive Methodists, who have taken it for public worship on Sundays. There was a numerous attendance, and ample justice was done to the repast, which was provided by Mr. T. Hardy. During the evening a selection of sacred music was efficiently performed by the choir, under the leadership of Mr. A. Hodgkiss. The meeting was presided over by the Mayor (G. L. Underhill, Esq.), who expressed his gratification at having the opportunity of showing his Catholicity of spirit in his official capacity. Though himself a Churchman, he regarded with satisfaction the labours of all who endeavoured to do good. The Ex-Mayor (C. Clark, Esq.), who was present, concurred in the liberal sentiments of the Mayor, and made some excellent remarks on the cultivation of charity among Christians. Mr. Isaac Jones explained that the taking of the Athenæum was preliminary to the building of a commodious central chapel in the town. There are already several chapels and preaching places connected with the Primitive Methodist body, but they are mostly situated in the outskirts of the town. Mr. S. Rogers gave some useful information respecting the rise and progress of the Denomination. In fifty years, he said, it had increased from half-a-score members to 140,000, with 6,000 chapels, 13,000 travelling and local preachers, 30,000 Sunday school teachers, and nearly 200,000 scholars, and it was still rapidly increasing. After interesting speeches by Mr. G. M. Morgan, W. Porter, and the Rev. S. Morris; the evening's proceedings were brought to a close. Donations from the Mayor and Ex-Mayor were announced."

S. MORRIS.

REDDINGS, PILLOWELL STATION.—Here the Primitive Methodists have begun the

building of a neat Connexional chapel. The foundation stone was laid by the writer, October 14th, 1862. The weather was most unpropitious; but a little company of liberal hearted working people attended the service, and £2 were obtained towards the chapel. After a few observations from the writer, his colleague, the Rev. J. Broadhurst, gave a short address. Mrs. Bennett, Sen., gives £5, the consideration price of the land; her son, Mr. Bennett, and his wife, give all the stone; which, together with £7 3s. 6d., the profits of a tea meeting, and other sources of income, will place the chapel in easy circumstances.

G. DOBSON.

BUTWITH, SELBY BRANCH.—Butwith is a neat, well built, and flourishing village, fourteen miles from the city of York, and seven miles distant from Selby, containing a population of 650, while the inhabitants of the parish, including the hamlets around, amount to 1,350. Nearly forty years ago the place was missioned by some of the first Primitive Methodist preachers. A society was formed, and, through the kindness of the late Mr. G. Smith, a place of worship was fitted up; but owing to various causes, the place was left off the plan fifteen years ago. In May, 1862, Butwith was remissioned by the writer, who proclaimed in the streets of the village the Word of life. A society was formed, and by the kindness of Mr. T. Pratt, a barn was fitted up for Divine worship. Three Camp Meetings were held in the place during the summer months, and much good was done. The numbers of those desirous of worshipping with us continuing to increase, the cry of Zion was, "Give us room that we may dwell." At this period, Messrs. R. Longhorn and M. Thompson offered to mould the bricks gratuitously for the erection of a chapel, and Mr. Burt, of Gunby, having generously given us the clay required for the purpose, the foundation stone of the new chapel was laid by W. Briggs, Esq., of Leeds, on Thursday, the 16th of October, 1862, on a site of ground in a most eligible situation, which was granted to us by Mr. George Smith, the son of the late Mr. G. Smith, who for many years had entertained the ministers of our denomination, and in other ways aided the cause of God. The service was commenced by singing,—

"Except the Lord conduct the plan," &c.

Prayer was then offered by the writer, and the foundation stone containing various documents was properly laid in the name of the Father, Son, and Holy Ghost. Suitable addresses were then delivered by Messrs. W. Briggs, T. Waumsley, and others; after which, the company proceeded to a large granary, lent by Mrs.

Hepton for the occasion, where 240 persons partook of a tea gratuitously and abundantly provided by friends of the cause. A most enthusiastic and excellent public meeting was afterwards held in the Wesleyan chapel. W. Briggs, Esq., presided, with his usual ability, and addresses, which were listened to with the greatest interest by the crowded audience, were delivered by the Rev. T. Waumsley, Mr. J. Dodsworth, Jun., the writer, and others. The collections for the day, with the proceeds of the tea meeting, including a donation of £5 by Mr. Briggs, amount to £24, making a total of £70 already received or promised in aid of the building fund. The chapel is designed to seat about 180 persons, and numerous accessions by the conversion of sinners to God have recently been made to the society, for whose use it is being erected.

J. R. PARKINSON.

**PICKERING STATION.**—The services in connection with our missions have been celebrated in the following order,—On Sabbath, October 26th, 1862, two sermons were preached in our chapel at Pickering; in the afternoon at two o'clock, by the Rev. R. Smith, of the Leeds First Circuit, and in the evening at six o'clock by the Rev. J. Maylard, of the Burnley Circuit. On the following Tuesday, the Rev. J. Maylard preached at half-past two in the afternoon; and in the evening at half-past six, a public meeting was held,—when addresses were delivered by T. Stephenson, Esq., chairman, and the Revs. R. Smith, J. Maylard, H. Leigh, A. Worsnop, and J. Hirst. The services throughout were of a highly interesting character. The congregations were good, and the collections liberal. The sum of £21 8s. 8d., being realized.

R. T. CHARTER.

**GRAVESEND.**—Our annual Missionary services at Gravesend, have been held as follows:—On October 26th, three sermons were preached; in the morning and evening, by the Rev. W. Freear, of Maidstone; and in the afternoon by Mrs. Green. Several were pricked in the heart; and in the evening four precious souls professed to find pardon through faith in the great atonement. To God be all the praise. On the following day, a tea and public meeting were held. The attendance was good; and a gracious influence rested upon us; and, although we have had several extra collections during the year, and have been making efforts towards the erection of a new chapel, our missionary revenue has improved rather more than two pounds. The amount realized, including public collections, boxes, and the chairman's donation of £1, was £10 5s. 4d.

H. GREEN.

**LOW MOOR, BRADFORD CIRCUIT.**—We

held our annual tea meeting in connection with our Sunday-school anniversary, on September 13th, 1862. The occasion was one of great interest; about 120 partook of tea, after which a public meeting was convened. The anthems and psalm tunes were most efficiently performed, pieces were recited by the children, and suitable prizes were given. The meeting was presided over by Mr. Frederick Coats, Wesleyan local preacher. Two most excellent addresses were delivered by the Revs. W. Jackson and H. Harris. We realized at our anniversary and tea the sum of £18 13s. 6½d., being upwards of £5 more than we have ever realized before. To God be all the praise.

J. HALL.

**SEDFORD, DOCKING CIRCUIT.**—The first anniversary of the chapel at this place was held on the 20th and 21st of September. The sermons were preached by the writer and Mrs. H. Chipperfield, of Linstead, Suffolk. A tide of holy influence pervaded the congregations at all the services, and our Bethel resounded with songs of praise to the Giver of all good. The profits of the tea meeting and collections amounted to £8 11s. 11d. The trustees hope to reduce the amount of borrowed money £10 per annum, and so clear the chapel in ten years. The congregations are good, the school is prospering, and the society is greatly improved, having witnessed times of refreshing from the presence of the Lord.

E. BLAKE.

**THETFORD.**—The anniversary services of the chapel at Thetford were held September 21st and 22nd, 1862. The Rev. R. Eaglen preached three sermons on the 21st, and one at three o'clock on the 22nd. This was followed by a public tea, after which a meeting was held in the evening, addressed by the Revs. Eaglen, Lloyd (Independent), Kemish, and Messrs. Nurse (chairman), Foulger, Pearce, and the writer. The chairman, in his opening speech, made mention of our progress in building chapels at other places on the circuit of late, and of the necessity of doing something more at Thetford in order that our much-inconvenienced congregations may be accommodated. The key-note having been sounded, the rest of the speakers continued the strain, until the writer (who was the last speaker), suggested a method of removing the debt from the old chapel, and erecting a new one at the same time, viz., by taking a number of "ten shilling shares," and paying them in during the coming year. Several shares were taken at once, and the erection of a new chapel in a more central part of the town, has now become an idea which we expect will soon shape

itself into an accomplished fact. The receipts of the anniversary are about £10, and we hope to pay off at least £20 of the debt this year. May the hand of the Almighty One ever guide us, is the prayer of  
J. ALLISON.

**BURNLEY.**—Notwithstanding the distress which prevails in this neighbourhood, arising from the scarcity of cotton, we had a good collection and full congregations at our school anniversary, held September 21st last. The sermons were preached by the Revs. A. McKechnie, and John Maylard, the latter of whom also delivered an address to the teachers, parents, and guardians. The choir and the children gave great satisfaction in singing. The hymn, "There is a better world they say," sung by the children, was listened to with delight, and accompanied by a gracious influence. At the close of the services, the fears of the managers of the school were exchanged for gratitude, when it was announced that the collections amounted to £50 13s. Although this sum is £30 less than last year's collections, considering the state of trade here, it far exceeds our expectations. The friends of the school wish to record their gratitude for the help afforded them, and are encouraged to persevere in their labour of love.  
J. MAYLARD.

**CARLISLE.**—Anniversary services were held in Cecil-street Chapel on Sunday, 28th September, in behalf of the Sabbath-school. Able and appropriate sermons were delivered in the morning and evening by the Rev. J. A. Bastow, at the end of which several well-selected portions of Scripture, pieces of poetry, and dialogues were recited by the scholars. The afternoon service was conducted by Mrs. Bastow. The congregations were all (especially in the afternoon) exceedingly large, and the collections, despite the present stagnation of trade, amounted to £3 12s. 2½d., showing a decided advance on former years.  
W. J. W.

**PENZANCE.**—Our Mount-street Chapel anniversary, Penzance, was held on Sunday, September 28th, 1862. The morning and evening sermons were preached by the Rev. R. Killingrey of St. Ives, and that in the afternoon by the Rev. J. Nance, Wesleyan minister of this town. The services were well attended, and a holy influence rested upon the word delivered. On Monday, the 29th, a very comfortable tea was provided by the ladies and teachers of the Sunday-school. The tables having been removed, a public meeting commenced, when Mr. C. Kessell was called to the chair, and, after his speech he called on the Rev. J. Hawkins, Mr. W. H. Penhaligan, Rev. R. Killingrey, Mr. W. Bosence, and the writer to

address the assembly. The total income was £16 16s. 6½d., being £2 4s. 11½d. more than last year. Of late some souls have been converted to God in the circuit.

C. T. HARRIS.

**ANDOVER.**—We celebrated our chapel anniversary on Sunday, September 28th, 1862. Three sermons were preached by the Rev. W. Marwood, of Silchester. The attendance was good, especially in the evening; and a Divine influence attended the truths delivered. On Monday we had a tea-meeting when about ninety persons were present. After tea a public meeting was held, the chair being occupied by the Rev. G. Obern. Addresses were delivered by the Revs. W. Marwood and A. Smith; also by Messrs. Kercher, Pike, Butcher, and Blandford. The collections amounted to £4 11s. 1d. One brother offered to give a sovereign next year, provided ten others could be found to pledge themselves to give ten shillings each. The required number was speedily forthcoming, and £8 6s. were promised. An enlargement of our chapel is greatly needed, but a heavy debt stands in the way. May God bless every effort to reduce the debt, and to render the present commodious sanctuary still more so. And above all, may it become the birthplace of many precious souls. Amen.

J. S.

**MILTON, WITNEY CIRCUIT.**—On Sunday, October 5th, 1862, three anniversary sermons were preached here by the writer, and on the following day eighty persons sat down to a well-conducted tea. The public meeting was densely crowded. J. F. Maddox, Esq., of Shipton, was invited to the chair, and his presence gave a valuable impetus to our success. The meeting was supported by the writer, the Rev. J. H. Lambert (Baptist Minister), and Mr. Parsons, student from London. The services were powerful, and the financial proceeds satisfactory. The total income of the anniversary is £7 5s. All demands will be met, and the debt reduced £3 1s.  
H. YEATES.

**WITNEY.**—Whitney Chapel anniversary was held October 12th, 1862. The sermons were preached by Messrs. H. Yeates, and E. Alford. On the following day 100 partook of tea. The public meeting in the evening was deeply interesting. The chapel was thronged, and Brother H. Gammage occupied the chair. Suitable addresses were delivered by the circuit ministers, E. Alford, and the Rev. T. Wallis (Independent minister.) The tea, collections, and donations amounted to £8; and when all our finances are balanced at the end of the year, our debt will be reduced at least £15. The trustees say this has been their best anni-

versary for interest and good attendance, and this extra success is the result of timely perseverance. Great praise is due to Sisters Gammage, Haley, and Wheeler, for securing for the pulpit a fine edition of the Bible and hymn-book. O may the droppings of those blessed books from the pulpit be sweeter than honey, or the honeycomb.

H. YEATES.

NEWLYN, PENZANCE CIRCUIT.—The anniversary services of the Sabbath school connected with the above place were held October 12th, 1862, when two sermons were preached by the writer to large and respectable congregations. The children recited pieces, dialogues, and poetry of a select character, which gave general satisfaction. The proceeds were £5 10s., being 17s. 8d. in advance of last year. To God be all the praise.

J. HAWKINS.

DONCASTER.—October 12th, 1862, sermons were preached in behalf of our chapel at Doncaster, by the Revs. W. Sanderson, J. W. Howell, and P. Milson. Also two religious services were held in the Corn-market, in the morning at a quarter past nine and the afternoon at five o'clock, after which a procession was formed, which proceeded to the chapel in Spring Gardens. The congregations, although the day was wet, were large, the collections satisfactory, and good was done. On Monday, October 13th, about 300 persons partook of an excellent tea, gratuitously provided by our kind-hearted female members. A public meeting was held in the chapel at seven o'clock in the evening, under the presidency of P. M. Middlemas, Esq.; and addresses were delivered by the Revs. F. Rudd, M. Jubb (Wesleyan), C. C. Tyte (Independent), P. Milson, W. Sanderson, and Mr. B. Wadsworth. The donations amounted to £32 10s. 1d.; collections, £15 2s. 10d.; proceeds of tea, £13 10s., which, with £5 12s. 6d. promised at Christmas, made a total of £66 15s. 5d. The trustees will be in circumstances to reduce the debt £50 this year, which is a step in the right direction.

T. KENDALL.

AYLESBURY STATION:—Reminiscences of six years' labours:—The town of Aylesbury and adjoining villages, in the county of Bucks, were missioned by Sheffield (now Newbury) Circuit in the year 1836. Although the work of conversion advanced but slowly, still the missionaries had not to contend with the same organised and brutal opposition experienced in the neighbouring counties of Berks, Hants, and Wilts. At the Conference of 1838, I was appointed to this station. On our arrival we found no

preaching services conducted in Aylesbury, excepting occasionally in the open air; but a small society worshipped in a cottage at Walton an adjoining parish. After consulting with the branch authorities, plans were adopted, and means employed to secure a suitable place in the centre of the town in which to conduct Divine worship. Providence smiled upon these efforts, for speedily a large room was obtained, in which an Independent minister had formerly preached; but the obstacle that appeared almost insurmountable was the premium of £30 required for the fixtures, and to fit up the place decently for the worship of God. The society was both small and poor, and could scarcely amongst themselves raise one pound towards this object. In the midst of these dark and adverse circumstances, earnest prayer was made to God, and persevering efforts put forth to secure the amount needed; and that gracious Redeemer who openeth and no man shutteth, opened the hearts of generous friends, who contributed liberally to indemnify Mr. Tapping (who is since deceased) and myself, the guarantors for the incurred debt. The place was duly opened, soon became filled with anxious and inquiring souls, and a gracious work commenced, which spread throughout the station; and during the four following years we built six chapels, fitted up three others, took one on rent, established five Sabbath-schools, had an increase of 415 members, and the income rose from £14 16s. 2d. to £57 16s. per quarter.

The station pushed forward her missionary operations, and was signally successful in establishing societies over an extensive tract in the counties of Bucks and Beds. Since that time, and at a more recent period, Buckingham Mission has been consigned to the General Missionary Committee, with 115 members, and Leighton Buzzard (now a circuit) with 313; and together with these five Connexional chapels, and five Sabbath schools. Luton Station, missioned by this circuit, was opened under circumstances worthy of a brief record in the pages of our magazine.

Agreeably with a resolution of the Aylesbury Circuit Quarter-day Board, Brother Higginson was appointed to open a mission in Luton, Dunstable, and the neighbourhood. On Sunday, April 21st, 1839, Brother George Waite preached in the morning at Houghton Regis, Brother Higginson, in the afternoon, at Dunstable; and in the evening I preached at Luton. At the conclusion of the sermon, I gave an account of the Connexion, and informed the numerous assembly that Mr. Higginson had been appointed to open a mission

in that town, Dunstable, and the villages contiguous, and as there was every reason to believe that he had come amongst them in the order of a gracious Providence, we trusted that soul-saving and God-honouring results would follow his ministry. Brother Higginson was led to devote the chief of his labours to that particular part of Luton called High Town. God honoured the Word preached by his servant; a goodly number of souls were saved, who formed the nucleus of a mighty society, and a prosperous circuit; and a chapel was built at a cost of more than £300, within nine months of the opening of the mission.

Eighteen long years, years of toil and pleasure, vicissitude and anxiety, glided away, and I was restorationed to this circuit. The cause at Aylesbury was found to be in a feeble state, owing, in a great measure, to the removal of several families from the town who had been constant friends and liberal supporters of Primitive Methodism. The burden on the chapel which had been erected during the interval of my absence, was like an incubus on the energies of the small society, palsyng the ardeney of the trustees, and crushing the vitality of the Church. How to lower the debt was a question oft propounded and moodily considered, and which human wisdom failed to answer; but God, when he has shown us our extreme helplessness without him, often extricates us from perplexing difficulties by simple means. This was the case in reference to the £100 just raised to reduce the debt on Aylesbury chapel. Mr. J. Biggs and Brother W. Leaker met at the weekly market, and entered into a conversation on the serious circumstances of the chapel. "Well, Mr. Leaker," said Mr. Biggs, at the conclusion of this gloomy colloquy, "I will give what you will." A subscription list was soon afterwards made out, headed by the names of Mr. Biggs and Mr. Leaker for £10 each; then followed Sir Anthony Rothschild, Bart., £5; a Friend, £5; Mr. T. Waite, Reading, £3, and several others gave various sums. The General Chapel Fund Committee granted £30, and by the good providence of a covenant-keeping God, we have been enabled to lessen the proportions of this ugly debt, £100. Our prayer now is, that this may be the advent of future prosperity to our society in this town; that now the drought has so long prevailed, there may be heard the "sound of abundance of rain." Celebration services to signalise this event were held on Sunday, October 19th last; Brother Murray Wilson, of Reading, with his accustomed ability, preached three admirable sermons, and on the following Monday delivered a deeply

interesting and thrilling lecture on the "Flood and the Ark," to large and attentive congregations, and the sum of £6 was realised.

During the past two years, the Lord has been with us in this circuit, manifesting his power to save; one hundred and thirty members have been added to our ranks, three connexional chapels built, and three Sabbath-schools formed. To God be all the glory, now and for evermore. Amen. SAMUEL TURNER.

HAPPISBURGH, NORTH WALSHAM CIRCUIT.—Happisburgh is a village containing between six and seven hundred inhabitants, situated on the Eastern coast of Norfolk, twenty-five miles from Great Yarmouth, and fifteen from Norwich. It has acquired an unhappy notoriety on account of its dangerous sands, on which many a vessel has been wrecked, and hundreds of lives lost. It is about thirty-one years since our people succeeded in establishing an interest here. They first conducted worship in a cottage, and afterwards Mr. Story converted a cottage into a chapel; but this was a very unsuitable place, and our friends, more than a year ago, thought it was time to arise and build a sanctuary in every respect more eligible. They therefore made application for a site, and obtained twelve perches, for £5, of Mr. T. Frary, who generously returned the money. The chapel is 35 feet by 26 inside, 15 from the floor to the wall-plate, is high enough for a gallery, and will comfortably seat two hundred persons. It was opened for Divine service on October 5th and 12th. On the former day, sermons were preached by the Rev. J. Winkfield, and the Rev. C. Goffe (Independent), of North Walsham, and on the latter by the Rev. O. Jackson and the Rev. J. F. Smythe (Baptist), of Worstead. On the 13th, a sermon was preached in the afternoon by the Rev. J. Venimore (Baptist), of Ingham; after which a public tea meeting was held in the old chapel, which was numerously attended. After adjourning to the new chapel, a public meeting was held, addressed by the rev. gentlemen above named. We had a crowded audience, and the meeting was a very animated and interesting one. The total cost of land and chapel is £207, towards which we have raised £83, and there is a very good prospect of the chapel paying its way and the debt being reduced.

O. JACKSON.

BAWTRY, RETFORD CIRCUIT.—The society in this town has suffered much for more than twenty years for want of a suitable place in which to worship; land, however, has been procured of R. M. Milnes, Esq., M.P., in an eligible situation, on which a neat and comfortable

edifice has now been erected, the opening services of which commenced on Friday, October 17th, 1862, with a sermon by the Rev. T. Hughes, Wesleyan minister, of Doncaster. A tea was provided in the Independent chapel, kindly lent for the occasion, after which a public meeting was convened, the chair being occupied by Mr. G. Rex, of Retford. Suitable addresses were delivered by the Revs. T. Hughes, T. Campey, W. Wesson, and H. Knowles. On Sunday, October 19th, two sermons were preached by the Rev. P. Milson, of Epworth; and on Sunday, the 26th inst., the Rev. W. Harland preached to large congregations. We have great pleasure in stating that the liberality of the friends in the town and neighbourhood has far exceeded our expectations. The building has cost from £170 to £180, towards which nearly £90 have been raised by donations, collections, &c., besides the leadings.

H. KNOWLES.

BETHEL, GRIMSBY CIRCUIT.—October 19th and 20th we held the first anniversary of the Bethel chapel. The Rev. T. Whittaker and the Rev. R. Shepherd (Independent), were the preachers. On the Monday we had a social tea of a first-class character, and a well-attended meeting followed; the tone of the meeting was high, being much adapted to give hope and encouragement to those who were present, and more than £33 were realized. As we did not send a line at the opening of the chapel, allow me to make a brief statement now. The chapel will seat about 540, and has a spacious school-room and vestries. It cost about £1,400, one-third of which we have now about obtained, and we have yet a little more to come in. Since the opening the members have been more than doubled, the school has greatly improved, and an additional number of sittings has been asked for every successive quarter. Many friends have helped us liberally. Mrs. T. Campbell gave us £10 at the foundation stone laying, and Mr. C. has since given us £5 and presented us with a valuable clock for the chapel. W. Smethurst gave us £5, J. Smith £5, T. Coates, Esq., £20, and Mr. and Mrs. G. Lingard have helped us nobly. There are many more who have done well, and whose names we wish to record, but are aware your regulations will not admit of it. We present heartfelt thanks to all who have in any degree helped us in securing this valuable erection. We are filled with encouragement, and pray that it may be made a blessing to thousands.

C. KENDALL.

BRANDESBURTON, HORNSHA CIRCUIT.—For many years our people preached in a small cottage in this village, with very

limited success, until the year 1856, when the Independent chapel, which had been closed for a length of time, was purchased for £100. The original cost would scarcely be less than double this sum. Several pounds were expended in painting and other improvements, and the debt left, after the opening, was £70. In our improved circumstances the congregations increased, the good work progressed, and the society has risen from nine to sixty members. For some time we have had a considerable number of applications for seats that we could not supply, and been very much inconvenienced for want of room for prayer-meetings and our Sabbath-school. Under these circumstances we resolved to attempt an improvement. We have put in a gallery across one end and on two sides, that will accommodate ninety persons. The total cost is about £98. We have borrowed on note £50, making the total debt £120. We have yet a few pounds of the remainder to raise, but hope soon to realize it. The chapel will seat 212 persons; 146 in pews, 66 free. It was re-opened on Sabbath October 19th and 26th. Mr. J. Chambers, from Hull, preached on the former, and the writer on the latter Sabbath. The congregations were good, the word was with power. That many may be born to a new life within its walls is the prayer of

T. WHITTAKER.

LEAMINGTON.—The trustees and friends decided recently to give the chapel here a thorough renovation, which, having been accomplished, the opening services took place as follow:—On Sunday, October 26th, 1862, three sermons were preached; that in the morning, at eleven, by the Rev. C. G. Sturrock, Congregational minister of this town; and those in the afternoon and evening by the Rev. E. Alford, of Chipping-Norton. On Monday, the 27th, we held a tea meeting, when about 140 persons sat down; after which we had a public meeting. On Lord's-day, November 2nd, three sermons were preached, those in the morning and afternoon by the Rev. G. Jackson, and that in the evening by the writer. The collections were pretty good, and we are raising a bazaar to meet the deficiency of the expenditure.

G. WALLIS.

SCARBORO'.—The Sabbath School in connection with the Jubilee Chapel, Aberdeen-walk, held its first anniversary October 26th, 1862. In the morning, at half-past ten o'clock, the Rev. T. Greenbury preached a sermon to the young, which was listened to by a large and attentive audience. In the afternoon, at two o'clock, the scholars recited some well-selected pieces and dialogues, which gave great satisfaction. In the evening,

long before the time for commencing service, the people flocked to the chapel, and numbers sought in vain for admittance, when the Rev. T. Greenbury preached an effective sermon on the danger of procrastination. On Monday evening, a public meeting was held, when excellent addresses were delivered by Rev. T. Greenbury, Rev. S. P. Barker, Mr. Sharrow, and other friends, showing the value of the religious influence of the Sabbath school on the family and the church, and the innumerable blessings it scatters in its train. At each of the services the scholars sang a choice selection of hymns and anthems with credit to the two superintendents, Messrs. Lancaster and Everingham, who have trained them for the occasion. The collections amounted to £12 10s. I am happy to inform you that we have 200 scholars and 30 teachers. Also a library, for the use of the school, consisting of 300 volumes—all paid for, although the school has not been established twelve months. What hath God wrought! To Him be all the glory.

J. HUTTON.

FORDWELLS, WITNEY CIRCUIT.—This is a village now in formation, and from the ever flowing fountain of water it possesses, it is likely to become a place of importance. The houses are all entirely new, and are built for the labouring class. The village is central to a number of hamlets, and having no place of worship but the chapel we have raised, the prospect of our people is promising. The building is 23 ft. by 17 ft. in the clear, and 13 ft. from the floor to the ceiling. The walls are of the best stone work, with freestone groins;

the roof and floor of the best deal: it has four good windows, and is furnished with a good platform. The total cost is £105, and the contractor has done his work to the satisfaction of the trustees, and to the credit of his Christian profession. The amount raised by all efforts is £32, and £6 are promised for the first anniversary. We tender our grateful acknowledgments to all our kind friends for their assistance. On Lord's-day and Monday, October 26th and 27th, 1862, this beautiful little place was dedicated to God, and we rejoice to say that it has become the birth-place of souls.

H. YEATES.

LOWER TRANMERE, BIRKENHEAD CIRCUIT.—The want of a chapel or room amidst the increasing population of this place has been long felt. Vigorous and persevering efforts have been made in the open air, the fruits of which may be with other churches. But a better day has come. Our Wesleyan friends having recently vacated a chapel, we took it on rent, and had encouraging opening services on November 2nd, 1862, conducted by Rev. S. H. Booth, (Baptist); George Pennell, Esq., of Liverpool; and Dr. Palmer, of America. It was a day long to be remembered. About £5 10s. were collected, and since the opening several souls have found redemption. A Sabbath and a week evening class have been formed, and a Sabbath School has been commenced under promising circumstances. We are led to hope that with the blessing of God on prudent and prayerful management, we shall soon have to send more good news from Lower Tranmere.

T. DOODY.

## COLONIAL DEPARTMENT.

KINGSTON, CANADA WEST.—Kingston is the oldest city in Upper Canada, and contains upwards of fourteen thousand inhabitants. About one-third of this number are Roman Catholics, chiefly of Irish origin, exceedingly rigid in their creed; leaving about two-thirds who represent several different Protestant churches. Eleven years ago, several heads of families in Kingston applied to the Primitive Methodist Missionary Committee, in Toronto, for a minister. This application led to an investigation being made, and a society being formed by the Rev. J. Davison, and the ensuing Conference appointed the Rev. J. Edgar to take charge of Kingston as a mission station. Eventually a small chapel was purchased, and for awhile the prospects of success were very encouraging. But a reaction ensued, and for several years the society remained stationary. We must not, however, overlook the fact

that during this time Kingston proved the key to several important positions in the interior of the country, which are now heads of stations, and doing well.

The Conference of 1860 appointed the writer to Kingston, as a mission separate from the country parts, and he laboured hard the first year to bring it up, but with little success. This lack of success became a matter of grave consideration; but the only plausible reasons we could assign were the paltry appearance of our chapel, and its disadvantageous situation. Hence our conclusion, either to advise the Conference to give up the station, or ask it to sanction the erection of a new chapel. We decided on the latter course. Our English readers must bear in mind that open-air services cannot be carried on so extensively in Canada as in England, Canadian winters being very long and severely cold, while the summers are short and intensely hot.

On the 6th September, 1861, under the sanction of Conference, a board of trustees was formed, who immediately proceeded to action. A subscription was set on foot, headed by most of the trustees, and responded to liberally by the public. Simultaneously a building lot was purchased, beautiful for situation, being in the most central and elevated place in the city. A first-class architect was employed to prepare plans and specifications, and in due time the building was let and pushed forward with great rapidity. It is very substantial, being built of stone, and is 64 ft. long, 43 ft. wide, and 32 ft. from the foundation to the wall-plate. Of course there is a basement story, and there are also arrangements for galleries at some future time. On each side are four long windows, with one on each side of the door in the front, and there is a beautiful triplet window over the door. The front is further beautified with six prominent buttresses, giving it a very prepossessing appearance. The architecture is Gothic throughout the building, the inside being in character with the outside appearance. The pulpit is of the platform style, and much admired; and we are only reiterating the sayings of the public when we say, there is not a more handsome-looking building in Kingston of the same kind of work.

On September 14, 1862, this noble structure was dedicated to the worship of God. Appropriate and interesting sermons were preached in the morning and evening by the Rev. R. Boyle, of Toronto, and in the afternoon by Professor Mowat, of Queen's College, Kingston, to large and respectable congregations. On Monday evening, we held a public meeting in the church, which was rendered interesting by suitable addresses, and by the services of the choir; also an explanation of our financial position was given. But Tuesday evening was our greatest success, numerically and financially. We held a great festival in the City Hall, at which his worship the mayor, O. S. Gildersliene, Esq., presided. Cakes, fruit, and lemonade were served to an assembly of upwards of six hundred persons; after which addresses were delivered and sacred music performed. On the platform were present the Revs. R. Boyle, W. Newton, C. Roffe, and J. Edwards (Baptist), with several gentlemen of the city, who rendered us good service. By these opening services, nearly £50 have been realised, and an impetus has been given to our work in Kingston. Altogether we have expended about £1,100; towards which we have raised, from all sources, £725; leaving a deficiency of £375. We are still labouring to reduce the debt, and a sufficiency can be

raised by the pew-rents to pay the interest on what money we require to borrow. We are therefore much encouraged. From first to last God has prospered us in this great undertaking. And it is further remarkable that the week after we vacated our old chapel, a fire broke out in an adjoining building, which extended to our old chapel, and reduced it to ashes. As it was sold, we shall not sustain any loss; but if we had not already been in our new chapel, we might have been entirely destitute of a place of worship. We have now worshipped four Sabbaths in our new sanctuary, and our congregations have been more than double what they used to be in the former place. Thanks to all who have assisted us, and above all to God; and may He beautify the place of His sanctuary, and make the place of His feet glorious; and may the glory of this latter house be greater than the glory of the former. Amen. G. Wood.

NORTH ADELAIDE, SOUTH AUSTRALIA.—  
Extracts from James Read's Journal.

May 1st, 1862.—Rode to Mount Barker (24 miles). Found Mr. Wright and family all well and happy after their exchange of stations. I was glad to hear that the Lord is blessing the Mount Barker Circuit with prosperity. New chapels are in the course of erection, old ones are being enlarged, and sinners are being converted. Hallelujah! O that God may send a shower of grace on Adelaide! Amen.

3rd.—Rode to Strathalbyn (11 miles). Met with Mr. Pithouse, lately out from England, whom I knew, having been with him in Devonshire. We had some interesting conversation about our native land and its kind-hearted friends. He is now quite reconciled to "bush life."

4th.—Heard a sermon on the Christian's privileges, and afterwards rode ten miles, and preached missionary sermons at Bull's Creek. A native was one of my congregation in the afternoon, and one of my most attentive hearers. It is very seldom the natives of this colony attend any place of worship. If they do, it is only for a few minutes; they soon take their departure. If they are asked, "Why they come to white man's corroboree," they reply, "Him shout, him make plenty noise." They are very partial to tea-meetings, but it is for the sake of the cake and tea; but though they are degraded, thank God there is a power in the Gospel to raise them; though the mantle of darkness and ignorance envelops their minds, the Gospel, and the instruction and consistent example of the white man, can draw it aside.

5th—8th.—Attended missionary meet-



ings at Bull's Creek, Giles's Flat, Langhorne's Creek, and Guy and Fowler's Station. They were interesting and profitable.

9th.—Rode home (35 miles). I felt God's power to bless by the way.

11th.—Rode 30 miles, and preached missionary sermons at Gawler River and Port Gawler, on the Salisbury Circuit. There were good congregations and good collections. But oh! I wish to see souls converted. If souls are saved, liberal hands and liberal hearts will not be wanting.

12th.—16th.—In company with Mr. Braithwaite, attended missionary meetings at Port Gawler, Gawler River, Burton, and Salisbury. The collections were better than last year, but the boxes were not so good. The circuit will be able to send £20 to the missionary treasurer.

17th.—Rode home, and preached at North Adelaide on the preciousness of Christ. May my faith increase, and then His preciousness to me will increase.

18th.—Preached twice at Queenstown, and once at Port Adelaide, on the wharf, to the sailors. When tossed upon the wild waves of the vast ocean, I trust they will think of the words they heard.

19th.—Attended the anniversary tea-meeting at North Adelaide. About a hundred sat down to tea. Sermons were preached on the Sabbath by the Rev. T. Braithwaite and Mr. W. Hannaford. At the public meeting the chapel was crowded. Addresses were given by myself, Mr. Martin, the Revs. J. Warner, and T. Braithwaite. We raised about £16.

21st.—Gave the second lecture on the "Pilgrim's Progress," at North Adelaide. The characters of Obdurate and Pliable were portrayed, the Slough of Despond was spoken of, the Village of Morality, and the Wicket Gate.

27th.—I feel determined, God helping me, to pray, believe, and live for *sanctification*, and make it more than I have done the theme of my pulpit ministrations. My heart's desire is for "a closer walk with God." Come, Thou blessed Spirit, take up Thy kingly sceptre, and subdue thy foes in my soul. Enthroned Thyself within the temple of my heart, and lead me on to higher ground and more sacred heights.

June 1st.—Commenced protracted meetings at North Adelaide. I preached a sermon in the evening, on Christian perfection. A blessed influence was felt, and God's people were quickened. They buckled on their armour, and got it brightened by prayer, and are determined to work for God and souls.

2nd.—Gave a short exhortation at

North Adelaide, and held a prayer-meeting after. A youth was made happy in Jesus.

5th.—North Adelaide. A powerful meeting. I spoke from, "Give an account of thy stewardship, for thou mayest be no longer steward." A deep solemnity pervaded every mind. Sinners were invited to the penitents' form; eight came forward to be pointed to the Lamb of God; four of them, before we left the chapel, were enabled to sing—

"My God is reconciled," &c.

Praise the Lord.

8th.—Preached at North Adelaide on the signs and sounds of approaching good. One young woman was made happy in the Saviour's forgiving love. Prayed with a man for three hours, who seemed in an agony because of his sins; but unbelief hindered him from obtaining the blessing. His wife was converted at our last meeting.

10th.—Preached at Islington on Mercy's interposition. God's presence was felt to quicken and save. One converted.

11th.—North Adelaide. Two brought to God, and a backslider reclaimed. Glory be to God.

13th.—North Adelaide. Preached on the fearful position of the four lepers outside the walls of Samaria. One person was made happy in Jesus. She went home and told her husband "what great things God had done for her soul." Her blessed testimony made an impression upon his mind, and before the morning he sought and found the Lord.

15th.—Preached anniversary sermons at Queenstown. Excellent congregations, and good collections.

16th.—Gave a lecture at Queenstown, after the tea. We realised about £22. This is noble for a society of nine members. They give liberally themselves, and by so doing get the sympathy and help of others.

18th.—North Adelaide. Gave the third of a course of lectures on the "Pilgrim's Progress." Subject—"The Interpreter's House." The representative pictures in this chamber of imagery—the brave picture, the grave, saintly man, the dusty parlour, Passion and Patience, the fire burning against the wall, the stately palace, the man in the iron cage, and the dreamer awaking from his midnight dream—were noticed.

20th.—Spoke on the past and present state of the children of God. Three or four penitents came forward to be prayed with. One who had been in distress for more than a week found the joy unspeakable.

21st.—Fellowship meeting. It was a good time. God's people gave testimony

of His quickening power; and the young converts spoke of His converting grace. Ride on, Jesus! still ride on.

31st.—Commenced protracted meetings at Beverley. Members were quickened, and sinners were in distress.

July 4th.—At Beverley I warned sinners of their danger. Many felt their critical position, and cried aloud for mercy. Some laid hold on the promises, and cast their souls upon the atonement.

5th.—A powerful meeting at Beverley. Bright clouds seemed to hang over the congregations, and then burst upon us. There were about ten penitents, three of whom I trust were enabled to believe in Jesus.

8th.—In company with three brethren went again to Beverley. This meeting will be remembered by some in eternity. A man about fifty years of age was impressed with the need of a new heart. We prayed with him for hours. A young man said to him, "When I was seeking the Lord, I soon found Him. I laid hold on the promises, and was saved." "Yea," said the seeking one, "no doubt you soon found pardon, but you hadn't but half as many sins to wash away as I have." A man who has been on the way to heaven

for many years replied, "It is not the number of your sins; you must look away from them, and look to Christ."

"But," said the weeping sinner, "who can help looking at them when they are right before me?" He has since been made happy, and has joined society.

11th.—In visiting some of the members at North Adelaide, I called on a man who had been a member of a Christian church at Castlemaine, but had fallen from grace. I got him to come to class.

27th.—Preached and led a lovefeast at North Adelaide. It was a good meeting. A powerful influence was felt, and I trust impressions made that will be lasting. A man was present who had not been to a place of worship for fourteen years. There is a great work to do in South Australia. Oh, for more earnest workers and labourers for Christ! Great is the spiritual darkness of the people. Oh, for more burning and shining lights that shall be flaming torches in the service of God!

Brethren, pray for us. Young men! lovers of souls, "come over (to Australia) and help us." Souls are perishing. Come and "haste to the rescue."

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## LITERARY NOTICES.

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*Missions in Western Polynesia*: being Historical Sketches of these Missions from their commencement in 1839, to the present time. By A. W. MURRAY, Twenty-five years a Missionary in Polynesia, in connection with the London Missionary Society. London: John Snow, Paternoster Row. 1863.

SOME sixty years ago, when the missions belonging to the London Missionary Society were in their youthful bloom, William Jay, then a young man recently ordained over the congregation assembling in Argyle Chapel, Bath, made a journey by coach from Bath to London, for the purpose, it is said, of submitting to good old John Newton, of St. Mary's Woolnoth, a very important question, namely, "Is the conversion of the heathen to Christianity to be expected? or, must not all missionary efforts for that object be regarded as problematical?"—to which the venerable old clergyman replied, while big tears streamed down his weather-beaten face, "My dear young brother, never since God converted my soul have I had one doubt as to the possibility of his saving any sinner upon earth!" The perusal of the volume now before us has deepened the conviction in our mind

of the propriety of that memorable answer. Surely if any sinners on earth are too vile, too ignorant, too superstitious, too sensual, too desperate for grace to soften, to subdue, and to save, those of Western Polynesia might be supposed to be in that condition. But this work shows most satisfactorily that he who came "from Edom, with dyed garments from Bozrah," is there, as everywhere else, and still, as in ancient days, "Mighty to save." What triumphs of redeeming grace, what trophies of soul-saving power, are to be found among those islands of the Great Pacific ocean! Truly we see no reason to doubt that the vision of the prophet shall yet be fulfilled, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Well did the late Dr. Pyc Smith remark that, "the prophecies relating to the final triumphant reign of the Messiah are in far greater proportion to the bulk of prophetic Scripture than those that relate only to his advent, his humiliation, his sufferings, and his death." And we may safely add, that if the one class of predictions has been so fully accomplished, the other class is certain in the fulness of time, to be as absolutely verified in the conquest

of even heathen lands by the Gospel. "The world for Christ," must still be the motto of all the churches; and no difficulties, however formidable or multitudinous, must damp the ardour of our faith, or deter us from the prosecution of our evangelistic toils. We must still pray with David, "Let the whole earth be filled with his glory," and only when we have breathed our last, or seen the answer to our prayers, must it be said in regard to such petitions, "The prayers of" this and that believer "are ended." But while we pray as if all depended on God, we must labour as if all depended on ourselves. Prayer without labour is enthusiasm, and labour without prayer is atheism, but both together are Christianity. The reading of Mr. Murray's book we cannot but think, will stimulate to increased faith and prayer, and to increased labour for the conversion of the heathen world.

From the preface we learn that the principal portion of this volume was originally published in a series of letters sent to the "Sydney Morning Herald," but that the whole has been carefully revised, and the information given is brought down to the most recent date. The volume treats largely of the work of God in the New Hebrides, and more especially in the Island of Aneiteum. The native superstitions and cruelties are described with great freshness; and the progress of the Gospel, despite all the obstacles it has had to surmount, is graphically portrayed. The Erramangans who massacred the lamented John Williams, turn up in the narrative, as do the inhabitants of Fotuna and Tanna, and other "islands of the sea." Some most romantic stories will be found in the book, such as, one would suppose, are sufficiently interesting, to secure for the work a decided preference over the fictions of Dickens, Thackeray, Bulwer, Disraeli, and even Sir W. Scott. "Facts stranger than fiction," abound here. And after all we have heard of the romance of fiction, of history, of poetry, of real life, and of other kinds *ad nauseam*, we submit that the romance of missionary narrative, as here detailed, is more romantic than any of them. We have room for but very few extracts, or we could find abundant material of a highly interesting character, to fill many pages. Speaking of the strangling of widows on the decease of their husbands, the Author writes:—"The avowed reason for strangling wives was that their souls might accompany those of their husbands to the world of spirits. Married women were accustomed, from the time of their marriage, to wear about their necks the cord with which they were to be strangled on the

death of their husbands, as wives in Christian lands wear the marriage ring."

In reference to the superstitions with which the missionaries had to contend in Aneiteum, the writer says,—“Hitherto scarcely anything had been stolen from the missionaries; now the natives commenced stealing from them in right earnest. It was a common way to show their displeasure, to steal, and it is still the practice on the neighbouring island of Tanna. The services were almost deserted, and those who did attend looked sullen and angry. The missionaries were totally at a loss to account for the altered conduct of the people. At length the problem was solved. A man named Nathana, who claimed to have dominion over the sea, went to the teacher, Simeona, and told him that the people were very much enraged with the missionaries, and that they were talking of burning their houses and driving them from the island. The missionaries lost no time in inquiring into the cause of the displeasure of the people. The following grave misdemeanours were laid to their charge. First, they had taken cocoa-nuts from trees on their own land, whereas the cocoa-nuts were all under a *tabu* for a great feast which was at hand. The missionaries pleaded ignorance of the *tabu*, but agreed to respect it for the future, though it seemed rather hard that it should be extended to trees growing on land which they had purchased and paid for. Secondly, the missionaries had taken coral from the reef to make lime for their buildings. The Natmasses (imaginary divinities) who were supposed to have their residences near the mission premises, had smelt the burning of the coral, and were very angry at the natives for allowing it to be taken; and to punish them for their undutiful conduct, had made the fish scarce. The missionaries told them, of course, who it is that reigns over sea and land, and all that is therein; they agreed, however, not to take any more coral, only begging that they might be allowed to burn a kiln which was already prepared, and which was necessary to complete works that were in hand. To this the natives agreed. The third charge was, that whereas a small hill behind the mission premises was the residence of some important Natmasses, and the path by which the said Natmasses were accustomed to pass from the mountain to the sea lay through a piece of ground on which the chapel was being erected; and, as the missionaries were about to put a fence round the chapel, the path would be obstructed, the Natmasses would be angry, and would punish the natives with sickness and death in consequence. The

missionaries replied that the contemplated offence was a sin of ignorance; the man from whom they bought the land not having told them anything about the path of the Natmasses. This the man admitted, and the matter was amicably settled by the missionaries agreeing to leave the path open." This is but a specimen of the many strange things this book brings before us. There is one thing among all the darkness that prevails around these heathens which is not unworthy of note, as indicating a power of thought which is exhibited not only in Polynesia, but which we remember Dr. Livingstone names as having been witnessed by him in Central Africa, and which appeals powerfully to all friends of Christian missions, namely, the way in which they start questions in reply to the exhortations of the missionaries. For example, after listening to a missionary one day for some time, one of the Aneiteumese said, "How is it, if these things you tell us be true, that we have never heard of them before?" Let all the friends of the heathen ponder this solemn question.

This book is beautifully printed, and neatly bound in cloth, and sells at 10s. 6d. To all who wish to have their intelligence regarding Western Polynesia and the cause of missions there brought down to the latest date, and supported by first class authorities, we would say procure and ponder this valuable contribution to our missionary literature.

*Freedom and Happiness in the Truth and Ways of Christ.* Sermons by the Rev.

JAMES STRATTEN, more than forty years minister of Paddington Chapel. London: J. Nisbet and Co., 21, Berners Street. 1862.

This goodly volume, of nearly 500 pages, contains twenty sermons on some of the most interesting and weighty subjects that can occupy the tongue of a preacher or the pen of a writer. They are culled by the venerable author himself from the MSS. which a very protracted ministry among the same people may be supposed to have required. The author was unwilling to cross the Jordan without leaving on this side some substantial memorial of a ministry remarkable alike for its happiness and its long-continuance. Readers of sermons, we believe, are more numerous just now than was the case a few years ago, and the publication of such sermons as these may well be expected to increase the number. Without endorsing every sentiment,—which cannot be expected of us,—we have great pleasure in giving expression to our admiration of these valuable sermons, and recommending them to all whose taste lies in the sermon-reading direction.

*The Mission Pastor: Memorials of the Rev. Thomas Boaz, LL.D., Twenty-four Years Missionary in Calcutta.* By his Widow. Edited by his Brother-in-law. London: John Snow, Paternoster Row. 1862.

It may well be supposed that the work before us was written *ex amore*, or with right hearty sympathy with its subject; and we should not, therefore, be too exacting in regard to the style or the matter. But while we make this admission, we must say we should have been glad if a more careful revision had been bestowed upon the sheets as they passed through the press, as certain glaring defects of style might thus have been obviated. On the whole, however, the work is of a very superior order. Dr. Boaz was a very worthy man, and served his generation to good purpose; and his biography contains a large amount of stirring and useful information, and is well calculated to stimulate its readers to more earnest devotedness to God. The Doctor belonged to the London Missionary Society, and was highly successful, and extensively known and loved. He was born at Scarborough, and the good old town may well reckon him among its noblest sons. He died at the comparatively early age of fifty-seven, but he had done a great work in Calcutta, and had not been without fruit elsewhere. Life is not always to be measured by years, but rather by deeds. He lives longest who does the most. Dr. Boaz, on this principle, was an old man at fifty-seven. Rays of light on the state of India will strike the reader as he goes over these pages, and, if we mistake not, this is one of the best ends the publication of the work will serve.

*Submission and its Reward: a Memoir of Alice Johnston, including an Account of the Annan Revival.* By the Rev. JAMES GAILLEY, ANNAN. With a prefatory note by Professor Martin, of Aberdeen. London: J. Nisbet. 1863.

A SUPERIOR piece of biography is this. The subject of it was one of the excellent of the earth, and we wish the handsome volume, containing the narrative of her many excellences, were distributed broadcast among all the Christian women of the British Islands. Alice Johnston was the daughter of a Scotchman, but she was born at Skipton, in Yorkshire, and was early brought into contact with some of the good Christians of her native town, and she soon gave satisfactory evidence of a work of grace in her heart, which ripened more and more to the final harvest. She was influenced by a burning love to the Saviour and to precious souls to devote much of her time and energies to the promotion of the work of God

among the people where, at different times, her lot was cast. Eminently active, self-denying, prayerful, and pious, she was rendered very useful; and her connection with the revival at Annan was the happy result of previous spiritual life and devotedness. We can warmly recommend the perusal of this excellent volume to all our friends, especially the female portion thereof; it will do them good, and they will be obliged for our recommendation of the book.

*The Works of Thomas Goodwin, D.D.*, sometime President of Magdalen College, Oxford; with General Preface, by John C. Miller, D.D., and Memoir by Robert Halley, D.D. Vol. V. Containing: Christ the Mediator—The supremacy of Christ above Moses—The Reconciliation of the People of God by Christ's Death—The one Sacrifice—Reconciliation by the blood of Christ—Three Sermons on Heb. i. 1, 2. Edinburgh: James Nichol. London: James Nisbet and Co. 1863.

THE table of contents above specified will give to all the readers of Goodwin a clear idea of the volume before us. His style is distinguished by the usual excellences and defects of his age. The present volume is of average quality, and would have been still better if the limited Redemption theory had not marred it. It seems a pity that the strong harness of such noble heroes has such open joints; but perfection beneath the sun is not to be expected. The worthy publisher still executes his part in the production of this series wisely and well. He has our best thanks; and, on the whole, we repeat with pleasure our recommendation of these standard theological works.

*Prayer and the Divine Order; or, the union of the Natural and the Supernatural in Prayer.* By THOMAS HUGHES. London: Hamilton, Adams and Co. 1863.

THE respected author of this volume is a Wesleyan minister, and when we have said this, our readers will know what class of sentiments to anticipate in his productions. This is by no means the work of "a 'prentice hand," but of a master in Israel. Several works published previously by Mr. Hughes have gained him a *locus standi* among the glorious company of authors. The present publication will help to make good his position. It is calm, philosophical, and clever, and, except that some may think it hardly sufficiently evangelical, it is about all we could desire. *The study*, we do not say *the reading* of it will be of essential service to Christians generally, and not least, to those who have to minister in

word and doctrine. We give it a cordial welcome, and wish it great success.

*The London Quarterly Review.* No. 38. January, 1863. London: H. J. Treasider, 17, Ave Maria lane, E.C.

THIS excellent quarterly holds on its way, and grows stronger and stronger. The present publisher does his best to secure for the work a patronage commensurate with its merits. More he could hardly desire. The work is under able editorial management, and commands the services of a first-rate staff of contributors. Its doctrines are Methodist, and thus we can afford to recommend it more freely than if it belonged to the class of the *Westminster* or the *National*, on the one hand, or to that of the *Quarterly* or the *Edinburgh*, on the other. Nor need it shame in the presence of the *North British* or the *British Quarterly*, able and excellent as those reviews undoubtedly are. The present number contains ten articles on such important subjects as "Davidson on the Old Testament," "The British Association at Cambridge," "The Pictures at the late Exhibition," "Apostolic Theology," "Greek Testament Literature," and "The Defects, and the remedies for them, in the Established Church." Variety and ability distinguish the number. We cheerfully recommend it.

*The History of the Religious Movement of the Eighteenth Century, called Methodism; considered in its different denominational forms, and in its general relation to Protestantism,* by ABEL STEVENS, LL.D.; revised and corrected by the Rev. W. WILLEY. (To be completed in sixteen parts.) With a portrait, from an original painting, of the Rev. John Wesley, A.M. London: J. Willey, Fleet street, E.C. Price sixpence. Part I.

DR. STEVENS is well-known as an American writer of eminence, and his able history of Methodism occupies a lofty position in transatlantic literature. The present edition of his great work has been carefully edited by the Rev. W. Willey, and is got up in a very superior style, and got out at a very reasonable figure. Sixteen sixpenny parts are to complete the work, and it will be placed, by this mode of publication, within the reach of most readers of Methodist works. The letterpress is excellent, and forty pages are given in this first part, while a splendid portrait of Wesley adorns it. An engraving of Wesley's rescue from the burning rectory is to be given in the second part. Dr. Stevens is decidedly Wesleyan, and therefore some of his views will not be held in admiration by the more liberal sections of the Methodist family; but on the whole, unless readers are unneccessa-

rily strong in their partialities or prejudices, we conceive the work will secure general approval. We know of nothing equal to it as a history of Methodism. We therefore shall be happy to possess it, and have satisfaction in bringing this first part under the notice of our numerous readers. *The Newspaper Press Directory.* By C. MITCHELL and Co. London: Fleet street, E.C. Price One Florin.

A VALUABLE publication to readers of papers and periodicals, to advertisers, and to literary men. It is respectably got up, and must be well received by the public.

*Lost—but not for Ever.* My Personal Narrative of Starvation and Providence in the Australian Mountain Regions. By the Rev. R. W. VANDERKISTE, author of "The Dens of London." Second Edition. London: James Nisbet and Co. 1863.

THIS will be a welcome book to all lovers of the marvellous, for marvellous indeed are the facts—notfictions—it brings before us. Here is marvellous information about a marvellous man, in a more marvellous country, and most marvellous circumstances—geography, travels, natural history, anecdotes, hair-breadth escapes, providence, prayer, and faith, and what else, form the contents of this thrilling book. It will be very popular with the young, and is worthy of the attention of the old. Handsomely got up, and printed in good bold type, it will be an ornament to the table, as well as a good companion at the hearth. Believing it worthy of extensive patronage, we cordially recommend it to all our readers.

*Ada Malcolm.* By ELIZABETH MORPETH. London: S. W. Partridge, 9, Paternoster row. 1862.

A SWEET story, illustrating the triumphs of grace over the temper, and the other evils of our nature. A very appropriate gift for the young, and a very acceptable "light reading" book for the pious. We rejoice to find so healthy a tone in this class of works at present.

*Memoir of the late Rev. John Baird, Minister of Yetholme, Roxburghshire;* with an account of his labours in reforming the Gipsy population of that parish. By W. BAIRD, M.D., F.L.S., &c. London: James Nisbet and Co., Berners street, W.

"EVERY man in his own order." How wonderful is the variety in men's spheres and capacities of usefulness, and yet the same superintending Providence controls all! "The right man in the right place" has grown into a proverb, and here we have another illustration of it. These are truly stirring times—times of all sorts of effort to benefit mankind. Among "the

signs of the times," this is one of the best.

Mr. Baird was a worthy Scotch minister, who devoted much labour, with marked success, to the reclamation and reformation of what Dr. Chalmers might have well called the "outlying population" of his parish. The narrative of his life and labours is very enchanting. Let it be widely circulated.

*The Children's Friend.* Illustrated by Gilbert, Weir, Foster, Anelay, Huard, &c. Vol. 2. New series. London: Seeley, Jackson, and Halliday, Fleet street; and S. W. Partridge, Paternoster row.

THIS is a beautiful book for our young friends—full of pictures, poetry, and pretty stories. By all means let the little folks have it.

*The Christian's Banquet.* By J. W. HOWELL. Fifth thousand. London: R. Davies. Leeds: J. Parrott. 1862.

THAT this little book has reached a fifth thousand indicates the fact of its being worthy of patronage. Mr. Howell has rendered good service to Christian readers by its publication, rich as it is in Scriptural and pious thought and feeling. Let those who wish to be instructed on the doctrine of entire sanctification, ponder these excellent pages. Sound, clear, and devotional, we have pleasure in according the work our meed of praise.

*Hints on Scripture Reading and Study.* London: J. Nisbet and Co. 1863.

A NEW and admirable little handbook to the Bible. Just the thing for young persons, and others who wish to see how best to study the Holy Scriptures to profit. Let them procure it; it is portable and cheap; and then let them "read, mark, learn, and inwardly digest," as they are herein advised. Good will be the result.

*The Way of Peace.* A Book for the Anxious. By HORATIUS BONAR, D.D. London: Nisbet.

MUCH of the same character with the immortal "Anxious Inquirer," by the late Rev. J. Angell James. Dr. Bonar is a worthy labourer in the same field of usefulness. His former works praise him in many a gate, and this will enhance his fame. If he had been Methodist in his creed his work would have been more to our liking; but Calvinist though he is, there is little to object to, and very much to commend. We trust, by the Divine blessing, many anxious inquirers will be spiritually profited by its pious and pointed teachings.

*Hymns, Dialogues, and Addresses for Sunday School Anniversaries,* containing the four series already published, with Large Additions. By THOMAS

HIRST, Author of "The Music of the Church," &c., &c. London: Kent and Co., Paternoster Row; Nottingham: Dearden and Son.

SOME capital poems, pieces, dialogues, &c., are herein offered for the use of the teachers of Sabbath Schools, who wish to prepare their scholars for exhibiting their power of memory before the public. If children must practise this sort of thing, we do not know anything better for them than the present neat little volume. We would rather children's understandings should be well cultivated, than that they should spend too much time in preparing for mere memoriter exhibitions. But if memory, understanding, and heart be all looked to, it is well. Of this work we can speak in terms of praise.

*The Church of Christ in England.* By C. STOVEL. London: Heaton and Son, 21, Warwick Lane, Paternoster Row.

MR. STOVEL is an uncompromising Dissenter, and a consistent Baptist minister. He speaks his mind on church questions very freely in this trenchant pamphlet. It is another of the Bartholomew publications, and has strong claims to consideration.

*Conscience for Christ; or August the Twenty-fourth.* A Lecture by the Rev. W. ROAF, of Wigan. Published by Request. Illustrated. London: W. Freeman. Fleet Street. Price Sixpence.

*The Model Church* (published by recommendation of the adjudicators of the Bicentenary Prize Essays). By Rev. L. B. BROWN, Berwick-on-Tweed. London: Freeman. One Shilling.

THESE two pamphlets have waited for a notice several months, but we have pleasure in bearing our testimony, at last, to

the ability they both display. Mr. Roaf is so devout a Christian, and so large-hearted a Gospel minister, that he was sure to give utterance in a loving spirit, to whatever of controversial matter he might feel constrained to publish. And, hence, it is gratifying to read what he has to say on the Bartholomew question. Much sterling thought is here embedded in a mass of historic lore and Christian sentiment. The illustrations render the book all the more appreciable and valuable. Mr. Brown's book, having been recommended by the adjudicators of the Bicentenary prize essays, scarcely needs any recommendation of ours. It is of sterling worth, and readers in general will do well to procure it.

*The Church and the Nation in 1862.* By SAMUEL MARTIN. London: Jackson, Walford and Hodder.

*The Church of England as I saw it on Sunday August 17th, 1862.* By Rev. R. W. BETTS. Same Publishers. Three-pence.

*The Searcher Searched; or, the Rev. H. Carpenter, M.A., of St. Michael's, Liverpool, confronted with the Truth.* By Rev. E. MELLOR. Same Publishers and same price.

THE names of the able Authors guarantee the value of these pamphlets. They are all of first rate character, and worthy of a thoughtful perusal.

*Joy in Heaven over One Repenting Sinner.*

By late Rev. A. M. TOPLADY, A.M. The Gospel a Joyful Sound. By Same. An Essay on the Fears of God's people. By Same. London: W. H. Collingridge, 117 to 119, Aldersgate street, E.C.

THREE characteristic sermons, at one penny each, by the late Mr. Topladý. Calvinistic, but otherwise good.

## OBITUARY.

On Tuesday morning, January 20th, 1863, my dear mother, Mrs. ELIZABETH ANTLIFF, departed this life at Newark, Nottinghamshire, in the 76th year of her age. Before her marriage she was a member of the Wesleyan Society, and both she and my father remained in that Church for several years subsequent to their marriage. When, however, the Primitive Methodists visited Cauntton, where my parents were resident, my father soon saw it to be his duty to unite with them, and accordingly he did so, and became their first leader, and shortly afterwards a local preacher. My mother still continued with the Wesleyans for some years; but, in

course of time, she, too, cast in her lot with the Primitives, and remained a member till her decease. No doubt, the fact of her husband and some of her children having become identified with our people was a chief reason why she united with them. Of late years, she generally resided at Newark, and she was much esteemed by our friends there, and received many tokens of kindness from several of the members. As she advanced towards the grave, she gave proof of a meetening for her future home. I was gratified on several occasions, when I had an opportunity of visiting her, to find that she was increasingly devoting her thoughts and time to

the subject of preparing for heaven. Several months ago I engaged to preach and lecture at Newark on the 18th of January, and following three days, and the prospect of seeing me was very consolatory to my dear mother in her then feeble state of health; but I little expected that I should have to see her depart from earth to heaven during my visit, and to remain to witness her interment ere I could return to London. But so a gracious Providence ordained. On my arrival on the Saturday, Mr. Daykin, who kindly met me at the railway station, intimated that my mother was very near her end, and was anxious to see me. I found her suffering severely under bronchitis and inflammation of the lungs, but perfectly conscious, and happy in the Saviour. My brother Samuel met me at her house the same night, and took his last leave of her; and several other members of her large family saw her, and afforded her the consolation of a sight of them before her departure. She was much interested about our Sabbath services, though she could not be with us. Her afflictions were heavy, but grace sustained her. I was permitted to have several conversations with her, and repeatedly offered prayer to our Heavenly Father in her behalf, and I realised the sweetest satisfaction one can enjoy under such circumstances. The pain of bereavement is distressing, but our loss is her gain. I am assured she is now far from all the sorrows and sufferings of her probationary state, and enjoying the glory of the heavenly world. She had been through life industrious, economical, honest, persevering, and prayerful; and I owe much to her as one of the most attached and excellent of mothers. She had her share of the trials of life, and sometimes her spirit seemed chafed by affliction; but her steady aim was to "glorify her God below, and find her way to heaven." Her sons and daughters are under great obligations to her, and will

ever revere her memory; and many of her early and later friends feel her absence very sensibly, but indulge the cheering hope of meeting her again "in the good land and Canaan."

The following lines were sent to me some days after her decease by Mr. Joseph Fawcett, of Sunderland, and express very touchingly his estimate of the departed one. He writes:—

"When I was last at Derby, I had the pleasure of meeting with your dear mother, was very much pleased with her society, and promised that on my next journey to Newark I would call upon her, and I think I never enjoyed two hours more in my life. She was just recovering after five weeks' illness. I read the Scriptures, and we prayed together, and it was truly, "good to be there." She seemed to be like a stock of corn ripening for the garner above. I thought this morning what pleasure I should have in calling upon her on my next visit to Newark; but the pleasure is denied me; she has been taken "from the evil to come;" and I have no doubt that, being "absent from the body, she is present with the Lord;" she has gone to be "with Christ, which is far better." It was fortunate that you happened to be down at the time, for I have no doubt it would be a great consolation to her to have you with her in her last moments. I offer you my condolence under your bereavement. May we be also ready!—J. FAWCETT."

She is interred at Cauntton, in the same grave as my dear father, who died in 1847, and together their dust will sleep till the trump of the archangel awake us all on the morning of the resurrection. May all her family meet her at the right hand.

"When soon or late we reach that coast,  
O'er life's rough ocean driven,  
May we be found, no wanderer lost,  
A family in heaven." Amen.

EDITOR.

## MONTHLY SUMMARY.

Two of the ablest of Biblical scholars have recently passed away to their rest beyond the skies, namely, Dr. EDWARD ROBINSON, of America, the author of "Biblical Researches," a "Greek and English Lexicon of the New Testament," a "Harmony of the Four Gospels," and other valuable works; and RUDOLPH STIER, of Germany, author of "Words of the Lord Jesus," and various Biblical commentaries. Dr. ROBINSON was sixty-nine years of age, and STIER somewhat

over sixty. Both rendered eminent service to the cause of evangelical Christianity, and both were contemplating other works when called home. STIER died at Eiselsen, the place where Martin Luther was born and died.

The Church of England is evidently uneasy. Colenso is not the only troublesome bishop just now. Dr. Gray, of Cape Town has given great offence to the evangelical party by his High Church attempts upon the Island of Madagascar. He re-



gards the success of the London Missionary Society there with jealousy, and therefore affects to ignore it, and to be deeply concerned for the conversion of the natives; and, of course, the appointment of a bishop looms before him. Dr. Pusey and others have commenced a crusade against Professor Jowett, at Oxford, on account of his heterodoxy. It is a little surprising to find Dr. Pusey so anxious for the orthodoxy and purity of the Church, his antecedents being remembered. "Is Saul also among the prophets?" is not yet an obsolete question. The Society for the Propagation of the Gospel has taken the name of Colenso from among those of its presidents or vice-presidents, and the bishops have given him a polite hint of their wish for his resignation, but to this hint he unequivocally replies he has no intention of tendering his resignation just yet.

The London Missionary Society held a large meeting, on February 17, in Freemasons' Hall, London, the Earl of Shaftesbury in the chair, for the purpose of promoting the scheme of chapel building in Madagascar. Of the £10,000 wanted for the object, it was stated £6,600 had already been contributed by fewer than four hundred individuals. Earl Shaftesbury, Dr. Tidman, the Rev. S. Martin, the Rev. W. Arthur (Wesleyan) and others, ably urged the matter on the meeting. Four chapels are to be built, and four additional missionaries to be sent out. The Congregational Chapel-building Society reports that three hundred memorial chapels, in connection with the bicentenary movement, have been opened, commenced, or projected to be completed by the end of 1864.

The Report of the London Congregational Association, of which the Rev. J. H. Wilson is secretary, is highly satisfactory. It shows that though there exists a vast amount of spiritual destitution in this Christian metropolitan city, yet there was never more done for the evangelisation of the masses than at the present time. There are now as many chapels belonging to Protestants in London as there are churches—viz., four hundred of each, and the increase in the ten years, from 1851 to 1861 is as follows:—Churches, 50, and chapels, 89; of this latter number the Congregationalists provided 40; the Baptists, 17; the United Presbyterians, 4; the Wesleyans, 11; and other bodies the remainder. The Roman Catholics have increased in the same period from 21 chapels, with 50 priests, to 34 chapels with 80 priests—the increase being chiefly through the importation of Irish labourers, who find employment on the new buildings of the metropolis. But among the causes for gratitude which

exist in the midst of our Congregational friends there are some for anxiety. Professor Godwin, of New College, has caused a good deal of discussion by the publication of his questionable views on faith. His book is the "Congregational Lecture," and should not, certainly, have been made the vehicle of unsound theology. The council of the college has had to take the matter up; but it seems that nothing decisive has been done.

We hear the Wesleyan Missionary Society has felt the pressure of the times latterly, as its ordinary income is said to be some £12,000 below that of the previous year. The Rev. J. Maughan, missionary of the New Connexion, reports progress in a very interesting letter from Australia, and Dr. Krapf writes encouragingly of the Methodist Free Church mission in Africa.

The Sunday closing of public-houses is being agitated with increasing energy, and, we hope, with increasing prospects of success. Several petitions have lately been presented to Parliament in favour of the movement. The Sunday Rest Association has also held a meeting under the presidency of Dr. Longley, the new Archbishop of Canterbury. The object is to secure the closing of tradesmen's shops on the Sabbath, and many tradesmen themselves are anxious for the success of the effort.

The following extract from the *Patriot* will show that the spirit of bigotry is not yet dead in the land:—

"**LORD DARTMOUTH AND THE BAPTISTS.**  
—The Particular Baptists of Blackheath, being urgently in need of a site for a chapel, applied to the Earl of Dartmouth to grant them, as lord of the manor, a bit of waste land, or to lease them a plot on his own estate. His lordship replied that there were considerable legal difficulties in the way, and added,—'Above all, there would be an insurmountable objection on my part to afford in any degree encouragement to those unhappy divisions which, it is to be feared, impede rather than forward the progress of true religion both at home and abroad.' Mr. Jones, the minister, through whom the application was made, very naturally upon this referred his lordship to the dissensions in the Establishment, and asked him whether there were any 'divisions' that could possibly impede religion at home and abroad like those. His lordship's agent then, on his behalf, distinctly declined to grant land for a building for public worship 'conducted on any other principles than those of the Established Church, of which his lordship is an attached member;' and he cannot imagine why his lordship should be accused of illiberality: in simply claim-

ming the privilege to exercise the same liberty of conscience in declining to support any sect of Dissenters, that such Dissenters themselves exercise in declining to conform to and support the Established Church.' Seeing that Dissenters are at present obliged to support the Established Church by tithes and church rates, and that his lordship was simply asked to stand out of the way, and to remove an obstacle to the building of a chapel, his lordship's agent has not improved his case."

We are happy to learn that the friends of temperance are exerting themselves among the young men in mercantile establishments in London. Several meetings have been held in large warehouses by Messrs. S. Morley, Newman Hall, W. Tweedie, and other friends of the cause. We hope much good will be the result.

The *Saturday Review*, or as John Bright called it, the *Saturday Reviler*, has been mulcted in £50 damages for a libel on the Rev. Dr. Campbell. It is notorious as the vehicle of the slander which unfledged lawyers and others wish to vent upon all and sundry who are earnest for the progress of spiritual religion. Probably it may learn a little moderation by this decision. A Dr. Kenely has brought an action against the *Weekly Review*, a Presbyterian paper, because of a severe review published by its editor on a book the doctor had issued. The book was said to be filthy and obscene, but the doctor has now intimated he will not prosecute his case. Possibly he had not great hopes of victory. A society, called the Systematic Beneficence Society, has had a good meeting in London.

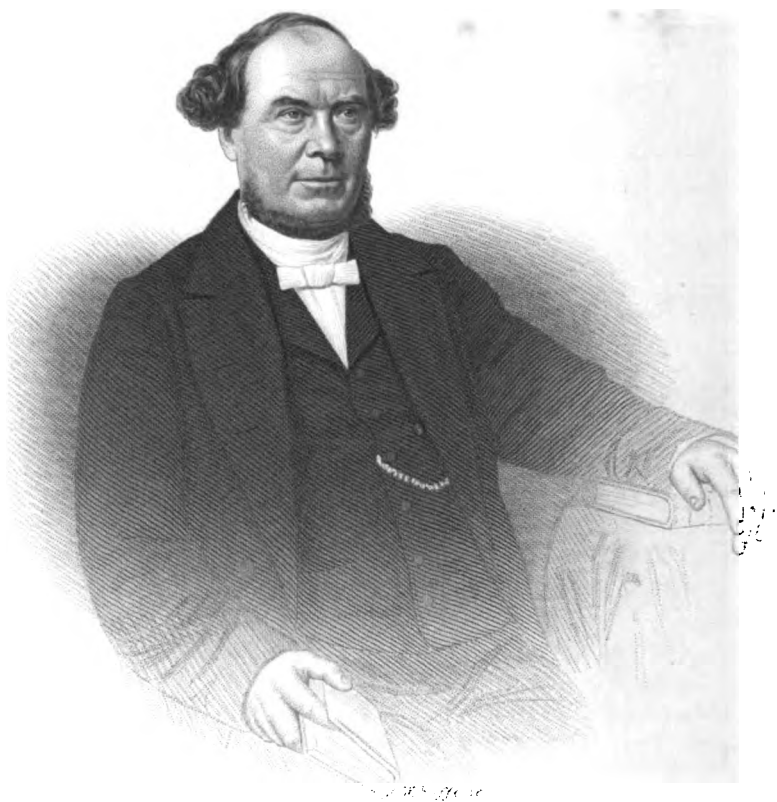
## P O E T R Y.

### THE PLEASURES OF SPRING.

Now reigns the lovely Spring in all her pride,  
And spreads her verdant robe, adorn'd with flowers,  
Around the fields and meads; they cheerful smile  
In her gay livery drest; the whispering winds  
Breathe softly, and on their balmy wings convey  
Reviving sweets. The feathered choir awake  
Their artless songs, and all th' enchanting scene  
Is harmony and beauty: nature's charms  
Subdue the heart, and every sense is fill'd.

But while the eye rolls o'er the blooming mead  
With careless pleasure, or the list'ning ear  
Attends the soothing music of the grove;  
Think, whither does the soft enchantment tend?  
Are nature's various beauties lent for this—  
Only to please the sense? For nobler ends  
The God of Nature gave them. Nature spreads  
An open volume, where in every page  
We read the wonders of Almighty power,  
Infinite wisdom, and unbounded love.  
Here sweet instruction, entertaining truths,  
Reward the searching mind, and onward lead  
Inquiring thought; new beauties still unfold,  
And opening wonders rise upon the view.  
The mind, rejoicing, comments as she reads:  
While through the inspiring page conviction glows,  
And warms to praise her animated powers.  
How great, how glorious is the Sovereign Hand,  
Which forms so beauteous every plant and flower,  
And on the vegetable world inscribes,  
In lively characters, his wondrous Name:  
While active life speaks in a thousand forms  
Power, wisdom, and beneficence Divine!  
The parts of Nature, in their just proportion,  
Uniting, harmonizing, blend to form  
One perfect system; truth and beauty smile,  
Inviting contemplation upward still,  
From step to step; till, at their glorious source  
Arriv'd, the soul in low prostration bends,  
Adoring, with submissive silent awe,  
The great Unsearchable, the wondrous Name,  
Which creature praise can never, never reach!





Yours Affectionately  
William Brewer

Barn 1810

# THE Primitive Methodist Magazine.

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MAY, 1863.

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## BIOGRAPHY.

### MEMOIR OF THE REV. JOHN MORTON,

By his Brother, the Rev. J. MORTON, F.R.A.S., Wesleyan Minister, of  
Leeds.

THE late Rev. John Morton was born April 23rd, 1809, at Bradwell, Derbyshire, a scattered township remarkable for the rugged grandeur of the surrounding scenery, and for the robust health, strong common sense, and independent character of its population; great numbers of whom being freeholders of the soil or owners of mines, are happily uninfluenced by the dictations of a paramount proprietor, a state of society highly favourable to the spread of Christianity; hence this locality has been again and again visited by very gracious and extensive revivals of religion.

Bradwell has long been the head of a Wesleyan and also of a Primitive Methodist Circuit, and it has had the honour of sending forth eight of its hardy sons into the work of the Christian ministry; viz., two Wesleyans and six Primitive Methodists; of this number John Hallam and John Morton have been called to their reward, while Joseph Hibbs, Joseph, George, and Robert Middleton still survive.

John Morton was the eldest of ten children, and though not born to the possession of wealth, of hereditary honours, or of profound scholarship, his birth was connected with advantages of yet more substantial value; for his parents were decided Christians, and he had thus secured to him the unspeakable privilege of a religious training, enforced by the benign influence of a godly example at home. His mother, a strong-minded and superior woman, was converted to God at the age of about thirteen years; she was for forty-four years a member of the Wesleyan Methodist Society, and for a long time enjoyed and exhibited in her life and conduct the inestimable privilege of Christian holiness. Her end was glorious.

His father was the first to open a door to receive the Primitive Methodist preachers when they visited Bradwell, about the year 1819, at the same time allowing his barn to be used as a preaching place. A powerful revival of religion broke out and spread through the neighbourhood. George Morton now took charge of a class, and continued an official member of the Primitive Methodist Society during the remainder of his life. He ended his earthly course with a hope blooming with immortality, June 22nd, 1852. While they lived my late brother ever cherished towards his parents the most filial affection; after their removal by death he greatly venerated their memory, and rejoiced in hope of meeting them again in a better world. The references to them found in his journals are often affecting, exemplifying the sacred precept, "Honour thy father and thy mother, which is the first commandment with promise."

Eternity alone will unfold the full value of those impressions which John, in common with his brothers and sisters, received from the spirit, conversation and deportment of his father and mother. He was restrained from outward sin, taught to keep holy the Sabbath, and to attend regularly the services of God's house. Having been religiously trained, and possessing an even temperament, his conversion, which took place in 1821, was unmarked by any very striking outward change; he however at once united himself with the persecuted Primitive Methodists, whose labours by the blessing of God had brought him to the knowledge of salvation by the remission of sins; he took up his cross humbly and firmly, and never wavered, but became a consistent follower of Christ.

When the pardoning love of God is shed abroad in the heart by the Holy Ghost, and the soul is rejoicing with joy unspeakable and full of glory, that heart burns with zeal for the salvation of others. The young convert is anxious for a sphere of useful labour; how can he be passive while men are perishing in their sins? It was no small advantage to John Morton that his earliest efforts to do good were lovingly watched, wisely directed, and constantly encouraged by his parents, and always supported by their prayers; his mother entreating him to aim at personal holiness, as the sure foundation of extensive usefulness, and his father urging him to preach for souls. Their son would be sure to begin at the beginning, regularly attending the weekly class-meeting and prayer-meetings, where after a while he began to give a short exhortation to those who attended. He soon became the leader of a class, and while yet in his teens was counted fit to be employed as a local preacher, and in this work God owned his labours, making him the happy means of bringing souls to Christ, some of whom having died happy in the Lord, he has doubtless joined in the house not made with hands, eternal in the heavens.

About the close of the year 1828, Paul Sugden, a travelling preacher, visited Bradwell; he was in search of a young evangelist to labour with him in the word and doctrine. Finding his way to the house of George and Hannah Morton, he asked them to lend their first-born unto the Lord. Their son was not yet twenty years of age, it was hard to part with him, but they well knew that to preach the Gospel of the Saviour is the most glorious toil under heaven, and to be set apart to the special vocation of saving souls from eternal death the highest honour which can possibly fall to the lot of man; they therefore gave him up, and thus, amid many tears, and followed by the fervent prayers of many friends, he accompanied Paul Sugden to Wrockwardine Wood Circuit, and became the servant of the Church by whose labours he had been converted to God; the Church of his early choice, and which he continued to love and serve to the end of his days.

The path of a young itinerant minister is beset with temptations and snares; he often finds himself in the midst of difficulty and trial, and no one more frequently needs counsel and encouragement. John Morton's parents were fully aware of this, and in a letter dated Bradwell, January 8th, 1829, they thus write to him: "Dear John, your letter was received with tears of joy; we are glad to hear of your prosperity, thanks be to God who giveth you the victory through our Lord Jesus Christ. Now, dear John, if you have souls for your hire, and seals to your ministry, give God all the glory; see that you glory in nothing save in the cross of Christ. You will have your difficulties to pass through, but pray that God may keep you in your own place, that is in the dust, at his feet; then you have every promise on your side. Now be a man of all prayer, lest you enter into temptation. As we have given you to the service of God, walk well-pleasing in his sight, and go on in the strength of the Lord. Live close to God, get Satan under your feet. We are all gratified to hear that you are well received in your circuit. We are striving for heaven."

His next circuit was Burland, where his labours were crowned with considerable success; here he was favoured with the friendship of a very hospitable Christian family, whose kindness he records in his journal, towards the close of his life, in the following terms: "Met Mr. John Taylor, of Burland Circuit, was extremely glad to see him. His mother was a mother to me at a time when I wanted one. Mr. John gave me a watch, and Mr. George Taylor gave me the kindest and best advice while I was in the Burland Circuit, and now that he and his mother are gone, I bear this, my humble testimony, that I have not found their like in any circuit where I have travelled, and I have met with many kind and excellent people."

After leaving Burland, he laboured one year in the Oswestry branch of the Prees Circuit, and the next two years he was stationed in the Tun-

stall Circuit, the first of which he spent in the Macclesfield and Congleton Branch, and the second in the Pillawell Branch of the same circuit. While here he had the rare honour of suffering imprisonment for preaching the Gospel of the Saviour in a much degraded part of the city of Hereford, an account of which is given in Petty's History of the Primitive Methodist Connexion, pp. 296, 297.

After being stationed at Kidderminster for one year he removed to Presteign, where he became acquainted with his first wife Ann Cambridge, who was to him a help-meet indeed, and of whom he always spoke in the most affectionate terms. This excellent woman ended her earthly course in great peace at Brierley Hill, September 30th, 1860. He remarks in his journal, "In her I have lost a good wife and true friend." He felt her loss very much;—an itinerant minister will specially feel the loss of a truly good wife; being necessarily much from home domestic matters in his absence are apt to go wrong;—hence he subsequently writes, "This day last year we buried the remains of my beloved wife. The year has been chequered; I have aimed to do the will of God, *not my own*. Many considerations induced me to marry again much too early for some of my would-be-friends. I cherish as sincerely the memory of my late wife as if I had remained unmarried until now. I desire in all things to glorify God; I aimed to do this in my second marriage."

During his ministerial life he had met with instances in which serious mistakes had been made by young persons entering into the married state, and where the connection did not result in an increase of happiness, but the very opposite, and his little books entitled, "The wife that will Suit You, and How to win Her," "The Husband that will Suit You, and How to treat Him," were written with a view to guide young people in this most important step, and to point out how married life may be made what God intended it to be, viz., a state of greater holiness, happiness, and usefulness to those who enter upon it. He found it so in his own case, and was wishful to lead others to the same blessedness.

The limits of this brief memoir will not admit of a detailed account of his labours in his different circuits; a simple mention of the stations which he occupied must suffice. After he left Presteign he exercised his ministry in the following stations:—Bishop's Castle, Prees Green, Cwm, Darlaston, Oswestry, a second time, Congleton, Dudley, Darlaston, a second time, Birmingham, Brierley Hill, and West Bromwich. His journals, which must now supply a few characteristics of the ministerial life of this devoted servant of God, do not contain a distinct record of his own religious experience; we may, however, clearly infer what that experience was, on the whole, from the spirit and temper in which he prosecuted his labours; and the journals furnish the most convincing evidence of his hearty and growing attachment to the doctrines, church order, and



evangelical agencies of the Christian community of which he was a minister. In his estimation this community occupied the front rank among the means called forth by the special providence of God for the world's conversion. He wrote "Reasons for being a Primitive Methodist," and he did his best to work the system of Primitive Methodism in his various circuits, well knowing this to be the most effectual method of strengthening, extending, and increasing its usefulness.

It cannot be doubted that a yearning desire for the salvation of perishing souls should be constantly felt by every Christian minister, and it matters but little what other talents, gifts, or abilities he may possess, if he has not an abiding love for souls, leading to earnest efforts to bring them to Christ: without this, all else is as "sounding brass or a tinkling cymbal." Hear what my brother says, "Feel almost broken-hearted because the work here is so low." "Saturday is come again; I have laboured hard, and seen but little fruit this week." "I have prayed hard, visited much, and preached my best, but none converted. Why are not souls converted, Lord? Why?" "Oh, my God, no souls saved. What shall I do?" "Very powerful time, wonder no one was converted." "The camp-meeting was attended by at least two thousand persons; processions, praying, singing, preaching, and attention of the people all good. The lovefeast was good; five or six were made happy. Lord save more, many more." "This ends my three years' labours in ———. I have done some good, put some crooked things right, reduced the chapel debts, been respected, but I might have lived nearer to God and been more useful. May my successor be much more successful than I have been." These extracts referring to periods of his ministry, far apart, indicate that John Morton was actuated by a deep concern for the salvation of souls from eternal death. It is well known that he was a willing worker, not sparing himself; nor would any minister with these impressions of the great importance of succeeding in his grand undertaking fail to devote his whole strength to the work. It were easy to show that he sometimes, especially in the earlier years of his ministry, went even beyond his strength.

A successful minister is a man of much prayer; this brings down upon him the Holy Spirit, clothes him with power, gives point to his preaching, and makes it soul-saving. My late brother appears to have lived constantly in the spirit of prayer. On entering a new sphere of labour he prays, "Lord, bless us in this house, and make us a blessing to this circuit." Sending the new plan to the press—"May it give general satisfaction, and may God bless it." On the departure of two of his brothers, after paying him a visit, he writes, "Lord, save them both." If a society was in a low state, "Doing badly here, Lord revive us again." "They have taken a new place to preach in here, God bless the undertaking."

He attended with uniform conscientiousness to his preaching appointments—to visiting Sabbath-schools—to the discipline and management of the various societies, and as long as health permitted, he did a full average of pastoral visitation.

He well understood the importance of each department of labour, and its bearing on the prosperity and extension of the Redeemer's kingdom, that preaching the gospel is God's chosen means of bringing men to Christ, but he also knew that to ensure their growth in grace, so that they may be "steadfast, unmovable, always abounding in the work of the Lord," they must be carefully and diligently instructed in the apostles' doctrine, trained in the duty and practice of constant Christian fellowship and breaking of bread, and have afforded to them opportunities of exercising their gifts in prayer. The following extracts afford evidence of his deep interest in his circuit work : "Walked ten miles; people were in the harvest. I had only two to preach to, but I preached."—He once preached to one, from the words, "Forgive us our trespasses."—"I am very ill, yet I thought I would go to preach. About ten have been converted here of late, thank God." "I am not well enough to work, almost worn down, yet I keep on. Lord, help me." "This week I have been much oppressed with a bad cold, or I ought to have visited more families." Notwithstanding this remark, the journal shows that "forty-eight" families had been visited during this week of indifferent health. "Mr. Lea visited one side of the street and I the other; thus about two hundred families were visited." "Gave tickets; had travelled twenty-two miles; could not visit more." Six visits had been paid that day; and another day, after visiting nine families, he remarks, "People were not at home, therefore did not visit more."

His view of the importance of class meetings and 'good discipline was sound. He knew that it would be impossible to over-rate the value and advantage of the class-meeting to the individual and to the society at large; as a rule, providing, of course, that opportunities be equal, those who most love God, and most regularly attend the class-meeting, are the most exemplary, devoted, and useful Christians. This means of grace is one of the grand peculiarities of Methodism, and must not be allowed to fall into disuse. Other Churches languish for want of some such means of Christian fellowship and edification: they that fear the Lord love to speak often one to another. He again writes :—

"This society is very low; no good attention paid to the class." "Met the leaders; no 'class book was brought, therefore no proper leaders' meeting. Bad discipline this! Can we prosper with this and other neglects! I think not. Lord, have mercy upon us" Again, "The revival services put aside the leaders' meeting, which I think deplorable; nothing can be a substitute for proper management."

Towards the latter end of the year 1859, my brother's good health gave way. He had serious apprehensions that Brierley Hill would be his last circuit. Symptoms of *hydrocele* began to be developed, but through the blessing of God upon a surgical operation, very skilfully performed in the following spring, by Oliver Pemberton, Esq., of the General Hospital, Birmingham, he was soon able to resume his work, though with abated strength. The strong nerve and fortitude with which he endured this operation, and the philosophical coolness with which he declined the use of means suggested for lessening its painfulness, drew forth admiration; and on the other hand, the valuable advice of Dr. Melson, always cheerfully afforded, the marked attention and complete success of Mr. Pemberton, the kindness of the friends at Brierley Hill, and above all, the goodness of God, called forth from him the warmest expressions of gratitude and praise. It soon became evident, however, to his friends, that the strong man was bowed down; he could not labour as theretofore.

About this time, too, he was deeply affected by the death of his brother Thomas, who, although yet comparatively young, had distinguished himself as an officer in the army, and who, after having been preserved through the perils of thirty-six engagements, was, in answer to prayer, permitted, by the good providence of God, to return home and receive honours and promotion, opening before him a bright future. Other painful bereavements soon followed, so that one page of his journal contains the record of five deaths of near relations, including his wife, to whom reference has already been made.

At the Conference of 1861 he was appointed to the West Bromwich Station, and was enabled to do his circuit work with tolerable regularity, until about the end of February, 1862, after which he only preached a few times. He, however, attended the District Meeting at Congleton, in May, where, in Stephen Street, in the open air, he preached for the last time, from the very appropriate words, "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." In the District Meeting lovefeast he spoke in that plain, calm, and forcible manner so peculiar to himself. Referring to the complaint from which he was then suffering, he said, "I shall get worse and worse, for I am about to die. I may live to see the harvest over, and then I shall leave the earth and go to heaven." Then, referring to the vault he had prepared for his first wife, he said, "I have a nice, comfortable grave awaiting me, where sleeps my dear wife." While these words are very characteristic of the man, they are prophetic of his end, and remind one of the Christian philosopher calmly hailing death.

The last public service in which he engaged was at the laying of the corner-stone of the new chapel at West Bromwich Square, Hill Top. The stone was laid by a Wesleyan, the Wesleyan new school-room was

kindly lent for the tea and public meeting, many of the speakers were Wesleyans; a Wesleyan minister had also the pleasure of preaching two of the opening sermons, and was greatly delighted to see himself once more surrounded by his old and esteemed friends, who were the most liberal supporters of this important undertaking. My brother did not live to see the chapel opened, but in reference to the stone-laying, he records in his journal, "the Wesleyan friends rendered amazing aid, and the affair was a great success;" but he also says, "The day after I was much worse for the labour and excitement." His strength was gone, his end was near; death was visible in his countenance, internal disease was making rapid and fatal progress, no remedies could reach it, no medical skill could counteract it, the cold hand of the last enemy had firmly grasped his vitals, and nothing could make him relax his hold. The friends at West Bromwich, the relatives of her who is now his widow, and others were exceedingly kind, but all was in vain. His work was done, and the voice of the Master was heard calling his servant home from the field of toil to the labourer's rest and reward in heaven.

The nature of his last affliction, and the manner in which he met death, will be seen from the following extract:—"He died, as I anticipated during life, from cancer originating in the stomach. Happily this worked its evil way without inducing, until the last few weeks, much suffering; and when this came, you well know how the strong faith of the good man lessened even the bitterness of this. There was no remedy for the disease; we could only detect its presence, and anticipate its effects. You thank me for my poor services rendered to your brother. Believe me, dear sir, that I never gave any services so cheerfully, and never witnessed any death-bed that gave me such unalloyed and indescribable feelings of admiration for a really simple-minded, trusting Christian believer, as that of your brother: With kind regards, I remain, dear sir, most truly yours, Oliver Pemberton."

My brother died, as he had lived, an even-minded, placid, faithful servant of Christ, who, though he was not favoured with any remarkable ecstasy, was yet happily exempt from those fierce and powerful temptations of Satan by which so many good men are often assailed in the hour of nature's weakness and final dissolution. In a letter to myself, shortly before his death, after describing the symptoms of his complaint, and well knowing that his end was very near, he says, "Yet I do not feel like a dying man. I fear sometimes I am too quiet, too easy; yet I rest on the Atonement, I trust in Christ, and am calm, peaceful, and free from doubt or anxiety." Thus his dying experience was a comment upon his last text; he held fast the profession of his faith without wavering, and found him faithful that promised.

In this confidence of faith, calmness of soul, free from doubt and

anxiety, in the fifty-fourth year of his age, and the thirty-third of his ministry, John Morton passed away "from earth to heaven," Oct. 6th, 1862. His remains were interred at Brierley Hill, in the tomb already referred to. Being well known and much respected in the neighbourhood, his funeral was very numerously attended, both by ministers and friends wishful to pay the last mournful mark of respect to this devoted servant of the Lord.

The following sketch has been kindly prepared by one of my brother's former colleagues:—"I have the melancholy pleasure of furnishing you with some impressions of my late esteemed superintendent. I follow the order suggested in your note, and viewing him—1. As a man, first, intellectually, I may say, if his talents were not of the highest order, they certainly were very respectable; if not brilliant, yet (which is infinitely better) they were useful. The leading feature of his mind was a certain innate dignity of soul, which threw an air of magnanimity over all his conduct. This was very perceptible to any one on a first introduction to him. As a result of this he was frank, generous, and disinterested. His imagination, if not fertile, was lively, which considerably relieved the sober character of his pulpit ministrations. He had a discriminating judgment, and was wise as well as determinate; he had a quick penetration, a comprehensive knowledge of the world, an acute perception of moral right, and a felicity in discerning times and seizing opportunities, especially in connection with the appointment of revival and special services. His acquaintance with human nature, and his aptitude for illustration, are fully demonstrated in his small but valuable publications. Second, socially, he was discriminating in his friendships, but when formed, true and abiding. He was remarkably genial in his intercourse with his people, and a special favourite with their children, to whom he always paid kind attentions, and for whom he always had a varied and interesting fund of information, and it was gratifying to observe how he delighted himself in pleasing them. Under this head his candour should not be forgotten. Though this virtue was opposed to the native cast of his disposition, yet he was prompt in its observance when required. In cases demanding admonition, his candour was never compromised for friend or foe.

"2. As a Christian. The features which distinguished him as a man were sanctified by the influence of his religion. It is true that in his society the social rather than the religious elements seemed to preponderate, and his graces ordinarily did not shine so brightly as those of some; but that rich spiritual graces were possessed by him was always apparent, requiring but the circumstances, the trial or ordeal, to bring out their native lustre. He was an humble Christian, and his humility was deep and sincere; whilst filling positions of authority, he never lorded it over his brethren; he was never vain, proud, or disdainful, but seemed indeed

clothed with humility. I have observed myself that when he gave advice, which he always did with acuteness and decision, he was quite superior to that littleness which is offended, if the counsel is not followed. Christianity taught him to check a little natural irritability, and to cultivate that wise and cool deliberation which grew with his experience. He was eager as a man, he was calm and considerate as a Christian.

"3. As a preacher. I had not the pleasure of hearing him frequently. My impression is that his preaching was remarkably plain, and when I so denominate it, I use the term in a complimentary sense, regarding plainness as constituting the greatest excellence of pulpit effort. He justly held in contempt undue attention to verbal niceties, rhetorical ornament, measured cadence, and all 'the start-theatric practised at the glass.' His statements of truth were scriptural; they were the great doctrines of the ruin and recovery of man, his disease and remedy, his poverty in himself, and his riches in Christ; and he dwelt more or less on all the branches of religion in their order. Whilst his preaching was plain and comprehensive, it was always adapted; the character of his discourse would often be moulded by the character of his audience; if the majority were young people or Sabbath scholars, his sermon would at once be suited to such. I recollect instances of this at camp-meetings, processional services, and other promiscuous gatherings peculiar to Primitive Methodism, when his remarks invariably had a present application. As a preacher, his moral courage should not be lost sight of; in persecution and imprisonment, how heroic!

"'Bold in his Master's cause, he earth and hell defied.'

"4. As a manager of a circuit, his acquaintance with the entire church polity of his own community was full and correct; this gave him power and authority, and secured for him deference in the Connexional official meetings. As a superintendent of a circuit, he acted kindly, but firmly and impartially. He looked well after the societies, and was a pastor as well as a preacher; he likewise gave due attention to chapel building, many now remaining as monuments of his zeal in this department of his work; yet he was not wont to erect spacious chapels and leave enormous debts for his successors to liquidate. Of this I have often heard him complain very bitterly and very justly. Of course he had his imperfections, like all the rest of us poor mortals. 'His frailties were those of man.' Peace to his memory. I think of it with tears, and shall always cherish it with respect."

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#### MEMOIR OF MR. J. HAWKSWORTH.

JOHN HAWKSWORTH, the subject of this sketch, was born at Burton Grange, near Barnsley, December 23rd, 1781. Little is known respecting his early life, but his moral training seems to have been neglected.

On attaining to a proper age he was bound apprentice to his uncle at Woolley, a few miles from his native place. Nothing remarkable occurred during his apprenticeship, save that he indulged freely in youthful follies, and occasionally fell into sins of intemperance. Soon after the termination of his apprenticeship he entered into the marriage state, and in a few years became the father of a rising family; but instead of reflecting upon his increased responsibility, he still sought the gratification of his appetites and passions, and became a confirmed drunkard.

About the year 1810, however, it pleased the Lord to awaken him to a consciousness of his guilt and danger; he then sought mercy through faith in the Lord Jesus Christ, and was enabled to rejoice in the God of his salvation. At this time he united with the Methodist New Connexion, at Ardsley, where he had then taken up his abode. For some years he continued a useful and acceptable member of this branch of the Christian Church; when, sad to relate, he again relapsed into intemperate habits, and he remained for two years a miserable backslider.

In 1820 the Primitive Methodists found their way to Barnsley and the adjacent places, and the Lord graciously owned their labours. Brother J. Pollard, to whom we are indebted for the foregoing particulars, remembers with gratitude the entrance of our people into Ardsley. The Rev. W. Taylor was the preacher who missioned the village, and after he had sung up the street,

“Stop, poor sinner, stop and think,” &c.

he conducted service in the open air, in the presence of a large assembly. Our late Brother Hawksworth was present on that occasion, and it was under an arousing sermon then preached from Genesis xix. 17, “Escape for thy life,” &c., that he was again smitten with deep conviction, and led to sorrow after a godly sort. A class of three members was shortly formed, and Brother Hawksworth became the leader. A new era in his history now commenced, and he gave evidence of his zeal for God and of his love to souls, by cheerfully consecrating his all to the Redeemer’s cause.

Some months after his conversion he began to exhort sinners to flee from the wrath to come, and in due time he became an accredited local preacher. The Barnsley Circuit was then wide, embracing many places which now belong to other stations, and frequently would our deceased brother walk above twenty miles on a Sabbath to preach the glad tidings of mercy. His preaching abilities were not of a high order, but his labours were always acceptable and useful. His punctuality secured him the confidence of his congregations, for he did not allow either distance or bad weather to prevent him from fulfilling his appointments. In our lovefeasts he was usually one of the first to bear his testimony for the Lord; and as he was the oldest local preacher in our station he was much respected by his brethren throughout the circuit.

For about two years previous to his death his strength had begun gradually to decline; but he was always ready to take an appointment when he had strength to do so. In his last affliction, which was of short duration, he rested fully on the great Atonement, and spoke of his death as his departure to his future home. This event occurred on the 10th of August, 1862, and was improved by Brother J. Pollard, on September 7th, in our chapel at Barnsley, from Psalm cxvi. and 15, "Precious in the sight of the Lord is the death of his saints," when many felt it good to be there.

GEORGE NORMANDALE.

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### MEMOIR OF MRS. MARIA SAUNDERS,

(LATE WIFE OF THE REV. W. E. SAUNDERS.)

MARIA, wife of William Edmund Saunders, was the second daughter of the late Mr. Ralph Brown, currier, of Newcastle-under-Lyme. She was born August 8th, 1825. The late John Brown, formerly the Newcastle-under-Lyme circuit steward, a man greatly beloved, was her brother. Her parents adhered to the Established Church, and she was baptized in infancy at the parish church.

Her brothers, John and Frederick, being both local preachers with us, she also attended the religious services at our chapel in the high-land, Newcastle, and in 1839 she received the assurance of the new birth, being then fourteen years of age. She had been deeply affected by conviction in the religious services of the chapel, but did not obtain the Divine answer of peace until after a prayerful and earnest covenanting with God in the privacy of her chamber.

She then became a member of Mr. Ralph Capper's class, and, with a boldness inspired by faith, she witnessed continually a good confession, and with a very wise regularity and constancy she used all the means of grace. She was a devout worshipper, ever feeling after God; and being naturally of a fervent spirit and prompt in action, she laboured with earnestness in the means of grace.

In 1844 she entered the marriage state, and commenced her itinerant life, which continued seventeen years and three quarters, she having been with me in ten stations. During her itinerant life, her labours were much owned of God in the salvation of souls, especially in class and prayer-meetings. In addressing herself to awakened sinners, and directing seeking penitents, she was an adept. Taking a kneeling position, she would pointedly ask, "Do you feel that you are a sinner?" In leading the mourner into faith, she presented the all-sufficiency of the crucified Saviour, and in prayer her hold of God was instant and powerful.

Early in her itinerancy the following incident occurred. The evening of the regular week-day service was a cold, dark, and stormy one in the winter season; the preacher was there, but besides him and



Mrs. Saunders, only three other persons attended, and they were females. The preacher proposed there should be no service, and commenced to tie on his cravat. This distressed Mrs. S., who thought perhaps one at least of those young women might wish to be saved, and she walked down the room towards where they sat, spoke personally to them, and found it to be as she had thought. She beckoned the preacher, and they prayed, and two of the three were converted. One of the two shortly afterwards died in the Lord.

For many years previous to January, 1859, the society at Wem in Prees-Green Circuit had been in a stationary condition, but then a revival commenced, without special means, in which Mrs. S. laboured with success, many of the converted claiming her as their mother in the Lord. This revival continued until the following Midsummer.

In her diary is the following entry: "On the 3rd of April, 1859, my children, Samuel and Anne Maria, found peace with God and were made happy. Samuel found liberty first, and then prayed earnestly for Anne Maria until she said she believed the Lord had saved her. Anne Maria says she is the Lord's little lamb, and she must not tell untruths now she is converted." Samuel's age was nine years, and his sister's six years.

A very blessed work of God took place in our society at Newcastle-under-Lyme in the spring and early part of the summer of the year 1862; about one hundred professed to be saved, many of whom Mrs. S. led to Jesus. In prayer and band meetings, and in street processions, her labours were abundant, perhaps increasingly so on account of our being in her native place, and among her early religious associates. She, with another praying member, covenanted to pray for her nephew, Mr. A. B., who was fast verging on moral ruin; soon after, he was among the converted, and still continues a happy and useful member with us at Newcastle. In several stations she has had the charge of classes as leader, and in one the superintendency of the Sunday school devolved upon her.

The immediate occasion of her death was hemorrhage of the lungs. During fourteen days she raised much blood, and suffered greatly through exhaustion; but a calm peace, a holy joy, and the confidence of hope seemed to carry her above the circumstances of her affliction. To avoid any exciting cause of hemorrhage, silence, as much as possible, had been imposed; but on the third day after her confinement to her room, she, with a look of composure, said to her husband, "If I die I shall be in heaven, you must be sure and meet me there." She was much exhausted next day; she awoke out of a doze, exclaiming, "Oh! praise the Lord!" She then explained that a sight of heaven open, and the approach of a chariot, had filled her with rapture and caused the exclamation. The surgeon came, and seeing how happy she looked, he said, "I would give the world to possess what you do!" She replied, "You can have it for

less than that; give up all sin, and give your heart to God, and you will have it." Four days before death she was very happy, and desired to hear sung—

"Come sing to me of heaven," &c.

Distressing muscular spasms afflicted her three days before death. Once in the night she exclaimed,—

"Jesu's blood, through earth and skies,  
Mercy—free, boundless, mercy cries ;"

and then added, "The devil does not like that; he has tried to make unpleasant thoughts trouble me, but that was the victory." Frequently she said, "What should I do if I had religion to seek?" And often she wondered at the tenacity of life, saying, "The cords of the tabernacle seem long and difficult in loosing." The night of the 4th of September appeared likely to close the mortal strife; her two children came one after the other to her bedside, and, placing her hand upon each one's head, she prayed for each, but oh! with what compass of prayer—with what close association with God—with what power and faith—such as only a mother, whose soul was full of Divine love for her children in prospect of immediate bereavement, could do. On the day of her death she calmly gave advice respecting funeral matters. As servants waiting the return of their Lord, so she calmly, and in willing readiness waited the moment of release: and it came at forty-five minutes past ten at night, when, without either a pain or a struggle, she exchanged mortality for life, September 5th, 1862, aged thirty-seven years.

It was deemed desirable, in the programme of the funeral services, to recognise our chapel; accordingly, at three o'clock her mortal remains were borne within the chapel, where, until half-past four, religious services were conducted by the Rev. J. Barnes. The congregation crowded the chapel, and a solemn and heavenly unction pervaded all. A very large procession then accompanied the corpse to the church and the grave, and a suitable hymn was sung in the street.

She was a devoted wife, a truly good mother, a holy Christian, and a zealous labourer for God in his beloved cause. The temperance cause also, and the United Kingdom Alliance for the suppression of the liquor traffic, shared her sympathies and cordial co-operation.

"In the dispensation of the fulness of times, when God shall gather together in one all things in Christ, both which are in heaven and which are in earth, even in him," there will be a blessed reunion of the sainted wife and the now sorrowing husband.

W. E. SAUNDERS.

#### MEMOIR OF MR. D. SCOTT.

MR. DARIUS SCOTT was born at Hilgay, in Norfolk, in the year 1784, and died at Saham, in the Brandon Circuit, September 6th, 1862. His parents led him to the house of God, and in his youth he maintained a

strictly moral life. Nearly fifty years since, providence conducted Mr. Scott to Saham, where he heard the Gospel proclaimed by the Wesleyan ministers. The word, by the power of the Holy Spirit, pierced his heart. At length a resolution was formed to yield his all to God. Effort succeeded effort: the cross was seen, the atonement received, and the Holy Spirit took possession of his heart; salvation came to his soul, and all was peace and joy.

Circumstances which need not be named induced him to unite with the Primitive Methodists, and with the people of his choice our friend was always happy. The late Rev. J. Smith recommended Mr. Scott as a suitable person for our local preacher's plan, and his labours were always acceptable; and some have died in the triumph of faith who were brought to God by his labours.

The prosperity of the Saviour's cause was always to him the most important object, hence he laboured to secure it; and no reasonable distance, no common storm, would keep him from his appointed work. Brother Scott never disappointed a congregation; but when the field of labour was large, and the labourers were few, he took a large share of work in his own parish, and in distant places. In Saham a society was formed, a house was raised in which many have long worshipped, a Sabbath-school was also established, and a great many have been brought from the darkness of sin to the light of the truth at the place. Mr. Scott laboured on till compelled by age and infirmities to cease. And this was his greatest trial, to give up that work in which he had so much pleasure.

On Tuesday, September 2nd, he was taken worse than usual, and assisted to bed. He said but little; but O that happy countenance, so expressive of perfect resignation to the Divine will! There was no lingering after life, nor a wish to suffer less. His aged partner asked the state of his mind, and with great sweetness of expression, he said—

"Our souls are in his mighty hand,  
And he shall keep them still;  
And you and I shall surely stand  
With him on Zion's hill."

And thus he sweetly fell asleep in the seventy-eighth year of his age, having been a member and local preacher with us about thirty-three years.

W. KIRBY.

### MEMOIR OF MR. R. WINTERBOTTOM.

RICHARD WINTERBOTTOM was born at Rothwell, in the Leeds Second Circuit, in the year 1832. He was the son of poor parents, and lived according to the course of this world till about the thirteenth year of his age. Whether any attention was paid to his education and moral culture during this important period of his life, does not appear; yet it is stated

that he was during this time, the subject of Divine influence: God's Spirit strove with him, to incline him from evil to good. His family having removed to Hunslet, he was now sent to the Baptist Sabbath school, and he continued to attend it for about two years. Special revival services being held in our Hunslet Chapel at this time, our brother was drawn to attend. These services were lively and powerful, a gracious unction attended the various exercises, and the result was a considerable revival of religion. While saints were edified, sinners were awakened and constrained to sue for pardoning mercy at the throne of the heavenly grace. Amongst these was the subject of these lines.

Having "tasted the good word of God, and the powers of the world to come," he felt it a duty and a privilege to cast in his lot with our people at Hunslet; and he remained a steady and consistent member to the day of his death. The reality of his conversion was soon verified by his careful endeavour to walk holily and justly before God, and unblameably before men. His piety shone with a bright and softened lustre; simplicity and godly sincerity marked his career. Though but young in years, his fervent and active spirit yearned for a suitable sphere of usefulness; and he therefore tendered his services to our Sabbath School, and was entrusted with the care of a class suited to his capabilities.

As a teacher, he was very regular, attentive and zealous. Not contented with the bare routine of hearing his class read and spell, he endeavoured to impress Divine truth upon their consciences, and to simplify it to their apprehension. And it appears that he was successful, and by apt, but familiar illustrations, was enabled to impart more real instruction, than a stiff and formal method would have allowed him to give. And furthermore, it is not to be overlooked, that his method gained him much more esteem and attention amongst his juvenile auditors, than any other course of tuition would have done. No wonder his class soon began to love and appreciate him, for he loved them; and, as far as in him lay, he endeavoured to make them wise unto salvation.

At the December Quarterly Meeting of 1852 he was appointed to accompany Brother C. Atkinson in taking his appointments, and to speak a little as occasion served. He endeavoured in this new department of labour to use his utmost capabilities for the glory of God and the spiritual good of his fellow-men. In due time he became an approved local preacher. His pulpit labours, though not quite up to the taste of some, were acceptable to the generality of those who sat under his ministrations. The plain and practical predominated in his addresses. Best of all, however, it is stated that Divine unction attended his word, and souls were awakened and saved. Punctuality was a peculiarly characteristic feature of our brother's deportment; hence his attendance on the means of grace, at his Sabbath-school duties, and public pulpit

labours, he was alike "steadfast, unmoveable, and always abounding in the work of the Lord." What he did, he did from love to Christ, and a sense of obligation. As a consequence, he was much esteemed, both in the Church of Christ and in the world. But his general health was never very good, and his system seems to have been very susceptible of derangement. This further gave him opportunity to prove "the perfect power of godliness," and aided the development of his moral excellences. Even in affliction's furnace he could magnify the grace of Christ. After enduring and rallying from repeated prostrations of his strength, he came forth more purified and quickened, more earnest and laborious, more humble, patient, meek, and submissive.

But early in last July he was again laid aside from work by his constitutional malady. He shortly rallied a little, and it was hoped he would again "come forth as gold seven times purified." Not so this time: he relapsed, gradually sank, and languished till September 8th, when his blood-washed spirit departed, "to be with Christ, which is far better." He was in the thirtieth year of his natural life, half of which he had spent in the bosom of Christ's Church, and a third of which he had devoted to the promotion of religion, as far as his limited capabilities would allow, and in some senses beyond them. The society mourned the loss of so useful a member; and all who knew him testified their respect both in words and deeds. He left a bereaved wife and infant to feel their loss: may his God preserve and bless them.

G. W. ARMITAGE.

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#### MEMOIR OF MR. J. HOBSON.

THE late James Hobson, of South Elmsall, Pontefract Circuit, departed this life September 15th, 1862, aged thirty-three years. He was born at Hootton Levitt, near Rotherham, of irreligious parents, who were in a humble station in life. His religious privileges were very limited, neither being led to the house of God, nor sent to a Sabbath or week-day school. Being brought up in great ignorance of spiritual things, his evil propensities were unchecked; hence up to eight or nine years ago he lived after the course of this world. About that time he received his first religious impressions, under the ministry of E. Brooke, Esq., of Huddersfield. After considerable mental distress, he realized a sense of sins forgiven. Removing to South Elmsall, he united with our people in church fellowship, and was made very useful in the erection of a neat house of worship. Having learned to read, principally under the instruction of his wife, and being devotedly pious, he was placed on the plan as a prayer-leader. Rapidly improving in speaking capability, and being generally acceptable, he was soon put among the accredited local preachers. Soon after he was admitted on the plan, he was also appointed class-leader, which office he filled with great satisfaction. In the village

where he resided he was much respected ; his employers speak of him in the highest terms, and indeed all bear one testimony, that “he was a good man.” His piety was sincere, progressive, and unassuming ; his character upright, inoffensive, and unwavering. He was a loyal Primitive Methodist, a dutiful and trustworthy servant, a kind and loving husband, an affectionate father, an acceptable preacher, and a devoted and earnest Christian.

His health began to give way some time before his last illness. He felt persuaded that his end was nigh. When at work, feeling unwell, his mind at times was distressed on account of his wife and small family ; but he would pass away his grief and fears by singing the 836th hymn which was a favourite. The last time he was at the class he expressed to his members his conviction that he would not have the privilege of leading them any more. His last affliction was very severe, but he bore it with patience and resignation. Before his departure he spoke of heavenly things in a most interesting manner, intimating that glorified spirits were present. With his remaining strength and expiring breath, he repeated, with great emphasis, the last verse of the hymn named above—

“ Give joy or grief, give ease or pain,  
Take life or friends away ;  
But let me find them all again,  
In that eternal day.”

He has left a mourning widow and four small children to the watchful care of Him who has said, “Leave thy fatherless children ; I will preserve them alive ; and let thy widows trust in Me.” May they meet him again on

“ That clear mount  
Where happy souls shall meet,  
And with transporting joys recount  
The labours of their feet.”

H. COOKE.

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## D I V I N I T Y.

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### THE ROYAL MARRIAGE.

A SERMON PREACHED BY THE REV. WILLIAM SAUL, OF STOKESLEY.

*On the occasion of the Marriage of His Royal Highness, Albert Edward,  
Prince of Wales, to Her Royal Highness, Princess Alexandra of Denmark,  
March 10th, 1863.*

“ And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding : and they would not

come. Again he sent forth other servants, saying, tell them which are bidden, behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage."—Matthew xxii. 1—4.

THE method of communicating religious instruction is not uniform, but various. Parables are not only among the most ancient modes, but they occupied a prominent place in his method who "spake as never man spake." For this preference many reasons might be assigned. The Saviour foresaw that if he proclaimed himself on every occasion as the Messiah he would raise a prejudice against his character and mission, and thus hinder the success of many an important lesson. He used parables also in gracious accommodation to the weakness and infirmities of his disciples. Moreover, it is not easy to convey a comprehensive knowledge of Christian doctrine to the masses of mankind through the medium of abstract reasoning or by the use of express terms. The poverty of human language is such that the sacred writers constantly describe the love of God to man, and the process of his grace upon the soul, by terms borrowed from the visible creation and sensible objects. Is the compassion of our heavenly Father to be illustrated? We are told "his bowels yearn" towards us. Is it our future glory that is to be revealed? Then the representations are borrowed from the sources of human delight and childish pleasure; from banquets and marriage feasts; from beautiful houses and palaces; from brilliant stones of various hues, and precious metals; and from green trees and pleasant fruits.

In the twenty-nine parables recorded by the four evangelists, what great and pregnant truths are illustrated by means of some familiar imagery or striking comparison! Thus, those of the "Good Shepherd" and the "Lost Sheep" would lead a pastoral people like the Jews to the sheep of which Christ is the shepherd, needing the most watchful care and protection, liable to go astray into the thorny paths of sin and error, and demanding the powerful control of divine grace and authority to guide their souls into green pastures and by still waters. So, again, the parable of the "Royal Marriage Feast" would in a convincing manner proclaim the exhaustless riches of the Divine Being who spreads a table of fat things, and welcomes not the great ones only, but all, without exception, to eat and drink, and bless his name.

In adverting more particularly to the passage read out, let us first explain, and then apply the doctrine of the parable.

We need not particularize on every part of the parable. Perfect correspondences in every particular are not intended in figurative language, for then the image would be no longer an image. The phrase, "The kingdom of heaven," generally refers to an event or state of things in which the power, the authority, or the glory of God is conspicuously displayed, as the fall of Jerusalem, the calling of the Gentiles, the final judgment, the bliss of the Church triumphant; but in this place it refers to the dispensation of his grace in the person and

work of Christ. God is the king ; his Son our Saviour. By the servant sent forth may be meant prophets, apostles, and ministers, who are his messengers ; the marriage, the incarnation or union of the Divine in the human nature ; the feast means the blessings of the new and better covenant, to the reception and participation of which all are invited.

But why are Christ and his fulness compared to a marriage ? Evidently because in that state, it is the arrangement of Divine Providence that the greatest of all earthly happiness is to be found. Without it human beings were unsocial and solitary ; rough, hard, uncouth, and almost unfeeling creatures. Rob the heart of the passion of love, and life is not worth having ; youth has nothing to enjoy, and age has nothing to remember with delight. And without marriage, without selection, without single attachment, what is love ? The passion is still the same, but leading to a long list of woes instead of pleasures ; plunging, in short, a whole community into the unbearable miseries of debaucheries, robbing children of the care and protection of parents, and scattering a devastating blight upon every green thing. In addition to being the most intimate and solemn contract by which two persons can bind themselves, marriage is also the source of most of the virtues, upon the cultivation of which the prosperity and happiness of families and nations mainly depend. It was from such and similar considerations that we recently participated in the joyous nuptial festivities between the Prince of Wales and the Princess Alexandra of Denmark, upon whose future career we devoutly pray that the blessing of God may rest.

In what sense or particulars may the kingdom of heaven be likened to a royal marriage ? We remark—

I. IN THE PRELIMINARIES TO THAT EVENT. Much has been made of Eastern marriages, but could they exceed the magnificence and grandeur, the pageantry and parade of the royal pair on Saturday, the 7th of March ? From Gravesend to London, and from London to Windsor, their progress was one unbroken succession of beauty, abundance, and display. History, at any rate English history, has not its parallel on record. It formed a picturesque and an advantageous contrast with similar events of our previous royal celebrations. Fancy you see the bride and bridegroom seated in the royal carriage, arrayed in splendid apparel, ornamented with jewels, one of which cost £10,000, preceded and followed by a long train of attendants, surrounded and deafened by the acclamations of loyal enthusiastic multitudes,—and you may form some idea of the preparations for a royal marriage.

But what was the character of the preliminaries for celebrating the union of those widely distant natures which constituted the son of the certain king named in the parable, the God-man, the Mediator ? It was the custom of eastern monarchs, when they travelled, to have harbingers going before them, to give notice of their approach, and likewise to pre-



pare the way and remove obstacles? And was there no voice to proclaim the way of the Lord, and make straight in the desert a highway for our God? In the displays for the Prince's marriage the noble and wealthy were principally regarded. But notwithstanding the costly preparations and magnificent ceremonials of Windsor Chapel on the 10th of March, I take it for granted that those who were honoured with the first information of the coming of Emmanuel, "God with us," enjoyed as his harbingers a much more sublime and delightful entertainment. Scarcely were our first parents placed in the garden of Eden than the magnificent preparations commenced, and they stretched over a period, not of a few weeks, but four thousand years. From the beginning to the close, all the prophets made it their leading theme to honour him as the Divine Bridegroom. The testimony of Jesus was the spirit of prophecy.

Wonderful as it may appear, it was nevertheless a reality, when the imaginations and works of man were only evil from his youth, and the whole human race were dead in sin, tied and bound by the fetters of the wicked one, and, bending under the wrath of the Almighty, had sunk in deep mire, where there was no standing, and the pit was about to swallow them up, He, "the fairest among ten thousand, and altogether lovely," disrobed himself of his kingly purple, and gave it to others; he would not retain his white linen for himself alone, but presented it to humanity for a beautiful garment, and decorated the "worm Jacob" with his splendid attire, with his jewels, and chain, and crown.

II. IN THE NUPTIAL REJOICINGS. As the marriage union is one of the most intimate nature, so it is one into which the parties usually enter freely, and without compulsion. And the case is exactly parallel with respect to the incarnate Son of God. The proof of this is abundantly unfolded in the prophecies of the Old Testament, and in the express declarations of Christ himself. "His delights were with the sons of men." Sweet and refreshing as were his manifestations to his people under the old covenant, the relationship was too distant, the friendship was too cold. He thence became incarnate—our Kinsman, our Brother. Yet what we can say respecting this great mystery is as nothing; for even the seraphim, who, now for nearly two thousand years since this great event, have looked into this abyss of love, and vainly tried to fathom it, and the matter of all whose astonishment is derived from the cleft rock, from the living fountain—even they cannot fully declare it.

This doctrine is the very pillar and ground of the truth, the only foundation of the world's hope. We do not say that the human nature of Christ, considered by itself, possesses the attributes of Deity, or is the proper object of worship; nor do we say that God could suffer, bleed, or die. But we do teach that the human nature was so intimately associated with the divine that the properties and actings of each nature are justly ascribed to the one person of Christ, the God-man.

In consequence of this mystical union, he is not a weak, but a powerful Saviour, equal to his vast designs, and every way fitted to fulfil them. O happy union! O blessed coalition of parties! A divine person in the human nature!

“O for such love, let rocks and hills  
Their lasting silence break,  
And all harmonious human tongues  
The Saviour's praises speak.”

Who does not recollect that impressive portion of the fortieth Psalm, the close application of which to the character and mission of Christ, forbids us to consider it in any other light than as an inspired prediction of the one atoning sacrifice for sin? The sacrifices of the Mosaic economy, though for a season a shadow of good things to come, God could not delight in, they being insufficient for an atonement for human guilt, and for the satisfaction of divine justice; and having demanded a higher price than the whole world could give, his own well-beloved Son proffered his own humiliation, for the fulfilment of those ancient promises of a Redeemer mighty to save, which were written in the volume of the Book of Eternal Truth. Hence it is that in the forty-fifth Psalm, the Psalmist ascribes to the Divine Bridegroom those graces for which he alone is pre-eminent. Listen to the sublime address:—“Thou art fairer than the children of men. Full of grace are thy lips, because God hath blessed thee for ever.” Then follows an all hail! for the Captain of our salvation, whose doctrines shall fill the world as the waters cover the sea. “A sceptre of righteousness is the sceptre of thy kingdom.” Thou hast the most undisputed title to reign. “Thou hast loved righteousness and hated iniquity, therefore God, even thy God,” in covenant hath anointed thee, to thy mediatorial office, with the Holy Ghost, or the most immeasurable fulness of spiritual gifts and graces. Then from the 9th to the 17th verse you have the most extraordinary description of the nuptial rejoicings, commemorative of the adoption of the Gentile nations as his church and spouse. By the spices named may be signified the graces of Christ for the consolation and blessing of the church, which is spoken of as a queen robed in a vesture of gold, worked with many colours, and attended by even kings' daughters, in accordance with another prophecy:—“All kings shall fall down before him, all nations shall do him service.” Then follows the instruction of the Husband to his newly-affianced bride—“Hearken, O daughter, and consider; forget also thine own people, and thy father's house.” Being the offspring of the world, the bride is counselled to renounce her natural attachment to the world, and centre all her affections upon him who is her Lord God; “so shall the King greatly rejoice and have pleasure in thy beauty; and then shall the riches of all nations be laid at thy feet. Thy Maker is thy Husband the Lord of hosts is his name,

and thy Redeemer, the Holy One of Israel, the God of the whole earth, shall he be called."

What infinite distance is here ! But, O happy reconciliation ! O blessed union ! If men are not impressed with this amazing love, or do not feel its powerful force, their hearts are hard indeed ; if they will not be struck with deep astonishment at this, heaven and earth will unite in arraigning their more than inanimate stupidity and in wondering that such a degree of insensibility should dwell in human hearts. But God's ways are not like our ways, nor his thoughts like our thoughts :—which leads us to consider—

III. THE FEAST PROVIDED. To this the Saviour himself invites us as being superior to our richest dainties. "Labour not for the bread which perisheth, but for that which endureth unto everlasting life. I am that bread of life." That is, believe on the incarnate Son of God, whose atoning sacrifice is the food of the soul ; resort to him as the support of your spiritual hopes, as you do to daily food for the support of the body. This is what is meant by eating the flesh and drinking the blood of Christ, or feeding upon his body ; that is, partaking of the blessings which he died to procure. These are called promises or things promised, and freely bestowed upon all who apply for them in the appointed way. The minister, in preaching Christ, holds out in God's name and on his behalf, the offers of mercy and salvation ; then faith in the hearer appropriates these blessings to himself. He knows and feels that they are for him as well as for others : and when he honours God by trusting his declared willingness to bestow them, God honours his faith by imparting the desired good. All is of grace through faith. When we believe in Christ we receive the blessings of his atonement, and we know that he dwells in us by the Spirit which he gives unto us.

The blessings of salvation, illustrated by reference to a feast, would strike the Jews very powerfully, for they knew more about feasts than any people in the world. And besides such representations being adapted to them as a dull, gross-minded, and imperfectly civilized people, living under an inferior dispensation, they were also intended to illustrate the redemption which Christ came to obtain for us. Almost every extraordinary event in their history was commemorated by a feast, but they had three of a distinguished kind—the Feast of Passover, the Feast of Pentecost, and the Feast of Tabernacles. The Passover lasted seven days, and commemorated the angel's passing over the families of the Hebrews, and the deliverance from the bondage of Egypt ; the second, the Pentecost was kept fifty days after the Passover, and was called the feast of harvest,—the first-fruits of which were presented to God,—and lasted but one day ; and the third, the Feast of Tabernacles, was designed to keep in remembrance the dwelling of the Israelites in tents in the wilderness,—and it lasted eight days.

The analogy of the Jubilee to the Gospel dispensation is referred to

by Christ himself on the occasion of his quoting the first and second verses of the sixty-first chapter of Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and recovering of sight to the blind; to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord." No wonder after he added, "this day is this Scripture fulfilled in your ears," that the listening people bore testimony to him, and were astonished at the gracious words which proceeded out of his mouth. What heights and depths of mercy! O Jesus, what could draw thee from thy heavenly paradise? What force could bring thee from the palace of thy glory? None but thyself; none but thine infinite love and unparalleled goodness.

And now let us pass on to the *invitation*, untrammelled as it is by restraint or qualification. God himself condescends to welcome us. Then, indeed, to say the least, this is expressive of his kind concern and good will. Every exhibition of his character, every utterance of his mind, every page of the Bible, proclaims his munificence, and his purposes of mercy to our guilty race. Now we have done nothing to deserve these kind attentions; we have done everything to forfeit them; we not only had no loyalty to the Great King, but we were in absolute rebellion against him. No Ethiopian was ever so black, no leopard was ever so spotted, as our inbred corruptions rendered us. We are, as Homer paints Thersites, a lump of deformity. Our best garments are filthy rags. Such worthless worms are, however, invited to the Royal banquet. If not welcome, we should not be sent for. It cannot be questioned that the terms of the invitation authorize us to invite all. The streams of his bounty are sufficient. "Him that cometh I will in no wise cast out."

Is it not grievous, then, to think what little value and esteem many have for the blessings of the new and better covenant? They would have minded no distance, regarded no weather, reckoned no expense, in fulfilling the wish of Her Majesty to sit down at the marriage supper of the Prince of Wales; but when their souls are famishing, and the King of kings invites them to his table, without money and without price, they make light of it. Behold the King of Glory inviting to this banqueting house men who prefer the husks which the swine eat, and would rather serve in hell than reign in heaven. Hence our Redeemer utters his heart-felt concern, "Ye will not come unto Me that ye might have life."

*Its freeness engages our attention.* When the great ones of the earth have anything valuable to bestow, they generally select the chief of their friends as the objects of their regard, and the poor are either put off with the refuse, or with that which is not worth the acceptance of any

other. But it is not so here. However humble the persons, or indigent the circumstances, all are expressly included in the invitation to the "marriage of the Lamb." It is diffused in every point of direction from the centre to the circumference. Outward state makes no difference. The rich have no advantage over the poor. Contempt is poured upon none. The petty distinctions which prevail among men are not countenanced. Very early intimations were given that the invitation should sweep over the frontiers of geographical boundaries, and that Gentiles should be as welcome to the feast as Jews. Through the ages of the past, the servants of the Great King have been shouting out, "God shall enlarge Japheth, and he shall dwell in the tents of Shem." Abraham's card of invitation bore the inscription, "In thee and in thy seed all the families of the earth shall be blessed." Isaiah understood the bearings and extent of it, for he wrote seven hundred years before the advent, "The Gentiles shall come to thy light, and kings to the brightness of thy rising;" and our Saviour's declaration, that many should come from the east and from the west, and sit down with Abraham, Isaac, and Jacob; and that great peace should be preached to them who were afar off, as well as to those who were nigh, confirmed it, as the late events connected with the enlargement and extension of Messiah's kingdom abundantly show.

*Then, again, the abundance of the provision referred to.* "Behold I have prepared my dinner; my oxen and fatlings are killed, and all things are ready: come to the marriage." The immense love of God spared not his own Son, but made him to be sin for us, and obtained complete redemption, so that God can now be "just, and the justifier of him who believeth in Jesus." One knows not which most to admire, the majesty or the mercy of this invitation. Earthly monarchs would soon exhaust their treasures if all the poor and miserable applied to them for relief answerable to their wants and wishes; but the riches of God's storehouse are unsearchable and inexhaustible. The ransom was paid down:—

"The fund of heaven,  
Heaven's inexhaustible, exhausted fund,  
Amazing and amazed, poured forth the price,  
All price beyond: though curious to compute,  
Archangels failed to cast the mighty sum;  
Its value vast, ungrasped by minds create,  
For ever hides and glows in the Supreme."

The child which plays upon its mother's knee may not always understand her words; but the language of her smiles and the actions of her tenderness have to him a ready meaning, and he can comprehend and feel them. So it is here. "God so loved the world (every word is emphatic), that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not

his Son into the world to condemn the world; but that the world through him might be saved." This is speaking in act and deed, speaking in loud and intelligible language; and, tell it to the simplest child of nature, tell it to the wildest wanderer in the wood or the wilderness,—he can enter into its meaning. There is in all this transaction an overpowering manifestation of the kindness and love of God our Saviour towards man, "That not by works of righteousness which we have done," oh no! for we have none; "but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs of the hope of eternal life." This subject speaks to—

1. *The Undecided.* "Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not?" Why weary yourselves in seeking happiness where it is not to be found, hewing out for yourselves cisterns which can hold no water? Harken diligently unto me, saith the Lord, and let your souls delight themselves in fatness. He that comes to Christ shall never hunger, and he that believeth in him shall never thirst. The prophet Jeremiah has given a beautiful description and illustration of the two states of the believer and the unbeliever, in the way of contrast: "Thus saith the Lord, Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart is departed from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places of the wilderness, in a salt land not inhabited. But blessed is the man that trusteth in the Lord, and whose hope the Lord is; for he shall be like a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when the heat cometh; but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit."

2. *The Penitent.* You have seen the vanity of creature attachments—the unsatisfying nature of worldly good. After spending much of your time and strength in the indulgence of sensual appetites, you are disposed to listen to the higher teachings of God's Word and Spirit. Bless God that you are welcomed, by infinite love and wisdom, to sit down at the table where you will find milk to nourish, wine to cheer, a treasure to enrich you, and a key to unlock and open the gates of heaven for you.

3. *The Pious.* You are to be congratulated. Going from strength unto strength you will in due time appear perfect before God in Zion above, when you shall participate in the joy and gladness of the marriage supper of the Lamb, gaze with glowing rapture upon the meat of your heavenly Father's table, and the sitting of his servants, and the attendance of his ministers, and their apparel, appropriating to yourself the

exclamation of the Queen of Sheba at the court of Solomon—"It was a true report I heard in mine own land, and behold the half was not told me." "Beloved, it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." To the enjoyment of this unutterable bliss all the wise virgins shall be admitted at the coming of the Bridegroom. They that are ready shall go in with him to the marriage. An abundant entrance shall be given you into the everlasting kingdom of our Lord and Saviour, who will make you kings and priests for ever. O may we triumph so!

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## WORKS OF CREATION.

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### THE HUMAN EYE: ITS PHENOMENA AND ILLUSIONS.

No man living is entitled to speak on subjects of light and vision with more authority than Sir David Brewster. From an article in *Good Words*, abounding in passages of great interest, we select the following on "colour-blindness":—A very remarkable condition of the eye is that under which it is blind to certain colours. This colour-blindness, as it has been called, seems to be a modern affection of the eye unknown to the ancients. The earliest case of it was described by a Dr. Turberville, of Salisbury, who found it in a maid-servant, who could only see black and white, being blind to all proper colour. In consequence of Professor Dugald Stewart, Dr. Dalton, and Mr. Troughton being blind to certain colours, the subject has recently excited so much interest that the late Dr. George Wilson has written a whole volume on the subject. This defect is of three kinds:—1, an inability to perceive any colours but black and white; 2, an inability to distinguish browns, greys, and neutral colours; and 3, an inability to distinguish between red, blue, and yellow, and between green, purple, orange, and brown. The first of these varieties is very rare; three or four cases only are known, and these have been very imperfectly described. In the second of these varieties, the mere shades of the more compound colours are alone mistaken, such as browns, greys, and neutral tints. The most common difficulty is to distinguish purple from pale blue, owing to the insensibility of the eye to red light. In the third variety, the primary colours of red, blue, and yellow, are confounded with the secondary and tertiary colours, such as green, purple, orange, and brown. This imperfection of vision is, in many cases, hereditary. There are several examples in which all the members of a family have been afflicted with it. Dr Wilson informs us that, with few exceptions, each colour-blind person whom he examined had near relatives as colour-blind as himself. Five had each a brother colour-blind. One had five brothers equally defective. Another had his father, brother, sister, and nephew in the same predicament. The Countess of D.'s brother, son, and two nephews are colour-blind, and a Mr. P. has, or had, five near relatives equally so. From a great number of observations, Dr. Wilson is of opinion that one person in every fifty mistakes red for green, brown for green, purple for

blue, and occasionally red for black; and including all kinds of colour-blindness, he thinks that one in twenty is colour-blind. It is obvious that this imperfection of sight disqualifies the person for all professions that require a knowledge of colours. Colour-blind sailors or railway servants, who daily peril life and property, in the case of red or green signals, are dangerous functionaries; and we have no doubt that Dr. Wilson is right in his suspicions that fatal shipwrecks and collisions at sea have arisen from the mistaken colour of a harbour-lamp or a light-house beacon. Serious as such risks are, there are others of a higher order which may arise from this defect of vision; in the preparation of medicines; in the manufacture, adulteration, and preparation of food; in the operations of war, and in criminal trials. A colour-blind compounder of coloured ingredients; a colour-blind manufacturer of food, and even of beverages; a colour-blind officer or sentinel; and a colour-blind witness, would be all dangerous in their respective spheres.

### LIFE IN UNEXPECTED CIRCUMSTANCES.

WE occasionally meet with animal or vegetable life existing under conditions, not which are not as truly proper to them as the jungle to the tiger, or the river to the crocodile, but which appear to us strange and incongruous; which create in us surprise, as the most prominent emotion of the mind—surprise at finding life, or any particular phase of it, in circumstances where we should not, *a priori*, have at all expected to find it. Examples will best explain what is meant.

**LIFE IN THE DEPTHS OF THE OCEAN.**—Take, then, the existence of animal life at great depths of ocean. The researches of Sars, M'Andrew, and others, in the Norwegian seas, and those of Edward Forbes in the *Ægean*, have shown that mollusca exist under two hundred fathoms of water. Dead shells, indeed, are continually dredged from far greater depths; but these may have been voided by the many fishes which feed on mollusca, and would, of course, fall to the bottom, whatever the depth of the sea in which the fish might happen to be swimming. Mollusca have been taken alive in the northern seas at two hundred fathoms depth. In the *Ægean* Sea two little bivalves were dredged; the former in one hundred and eighty, the latter in one hundred and eighty-five fathoms, and one tribe in two hundred and thirty fathoms.

Nor is the power of sustaining life, at such immense depths, confined to the molluscan tribes: zoophytes rival them in this respect. Great tree-like corals spring from the bottom rocks, to which they are affixed, at a depth of a hundred fathoms and upwards. The magnificent free coral, recently discovered by Sars, lives on the mud at two hundred fathoms; soft-bodied sea anemones reach to the same depth; while other species of the same race live at the amazing depth of from two hundred and fifty to three hundred fathoms.

It has been observed that the shells of *mollusca*, which inhabit very deep water, are almost entirely devoid of positive colour, and this has been supposed to be the inevitable result of the darkness in which they live; for it is assumed that all, or nearly all the sun's light must be absorbed by so vast a mass of water. But yet, most of these zoophytes are highly coloured animals, one being of a fine yellow, another of a red, more or less intense, and a third of the most refulgent scarlet. The pressure of a column of sea water, from twelve to eighteen hundred feet



in height, must be quite inconceivable to us; and we are at a loss to imagine how the corporeal tissues can sustain it, and how the vital functions can be carried on. Yet the presence of these creatures implies the presence of others. The molusca are mostly feeders on minute animalcules and plants; and these must, therefore, habitually live there. The zoophytes are all carnivorous; and, being all stationary, or nearly so, the prey on which they feed must be abundant there in proportion to their requirements. Indeed a small kind of lobster, about as large as a small prawn, was dredged by Mr. M'Andrew (after whom it has been named), in the Scottish seas, at a depth of one hundred and eighty fathoms.

**LIFE IN SNOW.**—Who would expect to find the expanse of everlasting snow in the Arctic regions, and at the summits of the Alps, the seat of abundant life, whether vegetable or animal? Yet such is the fact. Ross observed, in Baffin's Bay, a range of cliffs covered with snow, which was tinged with a brilliant crimson colour for an extent of eight miles, the hue penetrating from the surface down to the very rock, a depth of twelve feet. The same phenomenon has been observed in other parts of the Polar regions, on the glaciers of the Alps, and in other similar circumstances. Scientific investigation has proved this colour to be caused by the excessive abundance of minute organisms, mostly vegetable, of a very simple character, in the form, according to Dr. Greville, of a gelatinous layer, on which rest a vast number of minute globules, resembling, in brilliance and colour, fine garnets. Professor Agassiz, however, maintains that these globules are not vegetables, but the eggs of a minute though highly organized animal, one of the *Rotifera*, named *Philodina roseola*; which animal he found in abundance, with the globules, in the glacier of the Aar. Other minute animals were also found in the snow.

**TREES GROWING IN ICE.**—As a curious incident, not altogether out of place in this connection, though the parallelism of the cases is more apparent than real, we may notice the trees which Mr. Atkinson found growing, under very unusual circumstances, in the valley of the Black Irkout, in Eastern Siberia, a romantic gorge, whose precipitous sides are formed of different marbles—one white, with deep purple spots and small veins; another a rich yellow kind, equal, if not superior to the best Sienna, but wholly untouched by man.

"We reached," he says, "a part of the ravine filled with snow and ice, where large poplars were growing, with only their tops above the icy mass; the branches were in full leaf, although the trunks were embedded in the snow and ice to a depth of twenty-five feet. I dismounted, examined several, and found that there was a space around the stem, nine inches wide, filled with water, the only parts that appeared to be thawing. I have often seen flowers penetrating a thin bed of snow, but this was the first time I had found trees growing under such circumstances."

**LIFE IN DESERT SANDS.**—The burning, sandy deserts of Arabia and Africa seem, at first sight, to be utterly without organic life, and doubtless they are the most barren of all regions. But even there both animals and vegetables do exist. Several sorts of hard, thorny shrubs are scattered over the dreary waste, the chief of which is the *Hedysarum* of the Sahara, a plant about eighteen inches high, which is green throughout the year; it grows absolutely out of the arid sand, and is eagerly cropped by the camels of the caravans. There are also beetles, which

burrow in the sand, and nimble lizards, which shine, as they bask in the burning sun, like burnished brass, and bury themselves on being alarmed. The lizards probable live upon the beetles, but what the beetles live upon is not so clear.

**LIFE IN A VOLCANO.**—The rugged desolation which characterises the interior of the crater of a volcano, even though the fiery torrent which formed it be at the time dormant, seems ill suited for the smiling beauty of flowers; yet such occasionally exist there.

Sir Thomas Acland, who ascended to the summit of *Schneehätten*, the lofty volcano of Norway, describes the crater to be broken down on the northern side, surrounded on the others by perpendicular masses of black rock, rising out of, and high above, beds of snow that enveloped their bases. The interior sides of the crater descended in one vast sheet of snow to the bottom, where an icy lake closed the view, at the depth of one thousand five hundred feet from the highest ridge. "Almost at the top," he says, "and close to the snow, which had probably but a few days before covered them, were some very delicate and beautiful flowers, in their highest bloom, growing most profusely; nor were they the only inhabitants—mosses, lichens, and a variety of small herbaceous plants, were in the same neighbourhood; and, lower down, dwarf birch, and a species of osier, formed a pretty kind of thicket. The traces of reindeer appeared on the very topmost snow."

## FOR PREACHERS AND CLASS-LEADERS.

### THE CHRISTIAN MINISTER.

IN the church of Christ there are many offices, but none more honourable, responsible and important than that of the Christian Minister. The man who is called to it by God, and set apart for it by the church, occupies an imposing position, a position invested with awful duties and solemn responsibilities, and nothing short of Divine assistance will enable him to finish, faithfully, the work which God has given him. He should place his feet in the foot-marks of our Saviour, "who has left us an example that we should follow his steps;" the mind and Spirit of Christ should be in him and dwell there. The meekness, devotedness, and humility of Christ should characterise him who is Christ's ambassador. Next to our Saviour, the Apostles should be chosen as fit patterns for imitation. One among them is worthy of particular commendation, for his eminent personal piety and his great success in the cause of God. Luke speaks of him as being "a good man, and full of the Holy Ghost, and of faith." Such was Barnabas, a good man in the highest and best sense—his was goodness such as God approved. He was filled with the Holy Ghost, which is not an exclusive privilege. Ministers of the Gospel may just as well be filled with the Holy Ghost now as was Barnabas. He can do for us now exceeding abundantly above all that we can ask or think. The Spirit should dwell in the minister's heart, so as to rule it completely, and govern all his passions, and impel him in all his labours. Barnabas was full of faith, and that was why he was full of the Holy Ghost; faith embraced the Gospel, which led to sweet intercourse with Christ, and communion with the Holy Ghost; and his fulness of faith and of the Holy Ghost accounted for his success in the Gospel. Without this deep work in the minister's own heart, he has no right to expect his preaching to be successful in saving souls. Neither will the testimony of his own conscience comfort him, and the scene around will be cheerless and dark. He may *think* his efforts successful, but without true piety

he is inflating a bubble that may unexpectedly burst. There must be zeal according to knowledge, devotedness even unto death, prayer earnest and sincere, but there must also be faith and childlike simplicity. Prayer will bring the soul to God, and faith will take the blessing from God and give it to the soul. This eminent piety will make a minister great, and this is the only greatness which is worth having, that which will survive after his death. It will impart dignity to his character, inasmuch as the outward doings of a man are the expression of his habitual thoughts and emotions. It will chasten his temper. It will humble to exalt; and when raised to the highest point of his exaltation, he will not feel proud; it will make him think less of himself, to be thought the more highly of by others; it will give him support under the most discouraging circumstances.

Quarrels may occasionally arise. The most trivial cause of strife will, sometimes, swell into a vast magnitude, and involve the peace of the whole church. Piety will help him to endure scorn and coldness; to bear indifference, slander, and persecution from those who, previously, were his friends. Thus showing that he is following the example of Christ, whose dignity and glory arose from his unblemished fame, whose holiness was his tower of strength; who was calumniated, but the arrows shot at him fell pointless, and he still stood forward in all the majesty of divinity. Without this piety, he will be exposed to the snares and darts of the wicked one; but with it he will prove himself invulnerable. Such men will not cease to work for God until they no longer labour for themselves. A man seldom curtails the expenses of his establishment until his funds are getting low. A minister will not say, "God does not require all this labour from me; I will give some of it up;" and after a little time, through some little circumstance, leave the ministry altogether, and think himself justified in so doing, unless he is declining in personal piety.

The minister must be in earnest in the pulpit and out of it. He must enter into his work like a man bent on victory. He must not preach with hesitation, but with confidence; not come like a messenger of justice and death, but of mercy and life; for God has not given to him the ministry of vengeance and wrath, but of reconciliation. His manner should correspond with the character of his ministry. He must preach Christ as the only medium of reconciliation, and the way by which heaven is realized by fallen souls. It is his duty to turn the attention of his hearers to Christ and fix their gaze upon his saving and redeeming mercy. He must not attempt to display his intellectual abilities; he must rather be inclined to hide his head in the dust; he must exhibit the cross, but hide himself behind it; he must show the glory of Christ, but not try to set forth his own excellence. He must point out the excellence of Christ; his holiness, his love, and the glorious scheme of redemption which he has wrought for mankind.

All vulgarities, fawnings, bellowings, and mountebankisms, should be avoided by all Christians, and more especially by Christian ministers. The success for which a minister ought to crave, should not be merely to draw a large congregation, or secure an amply filled exchequer; but that which consists in the conversion of souls. For this he should live, preach, and pray.

The Bible is the book he should study most, and all other books should be brought to the Bible and tried by it; and not the Bible taken to other books, and tried by them and valued accordingly. He should make use of every available help for the full discharge of the important duties devolving upon him, so as to glorify God, honour the church, and bless the world. He should seek counsel of God and trust in the Holy Ghost for success, knowing that though he may have power to alter the judgment, or affect the feelings, yet he cannot touch the soul, without divine help. It is not to give an intellectual treat, or to cause animal excitement, that he preaches; but to raise in the soul pure religious feeling. To the accomplishment of this all his powers should be sanctified. The great end of preaching is to save souls; it should be the chief study of the preacher to be made most useful in the accomplishment of this end. In this may I be made useful; in this may Primitive Methodist ministers everywhere prove themselves worthy of

treading in the footsteps of their ancestors in the Gospel of our Lord Jesus Christ, that others may point to any one of us and say,—

“There stands the messenger of truth;  
There stands the legate of the skies.”

*Wallaroo, South Australia.*

E. W. STEPHENS.

### THE FOUNTAIN-HEAD.

“You come to the fountain-head, I see.”

“Yes, Sir; the water is clearer here.”

I admired the wisdom of the woman who gave me this answer. Her lowly cottage stood by the road-side, and within a few feet of the threshold, ran a tiny stream of water. She was just leaving the door when I approached, carrying in her hand an empty pail. Walking beside the rivulet for some distance, she at length stooped down, and dipped her pail in the water. I came up just then, and saw that the spring was there. At that spot the bright water welled from the earth, and passing away in a little stream, was lost in the fields beyond. The woman to whom I had spoken had come to the fountain for water. A few moments sufficed to make the observation above, and hear her reply. A little was said about the “living water” that Christ imparts, and I walked on meditating. Yes, the woman manifested wisdom in going for water to the fountain-head. She might take the water freely there. Just below, the stream ran into Squire Somebody’s meadow, and the gate was locked against trespassers. But at the road-side spring, none could lawfully hinder her; and the water there was to be had *pure*. I noticed that, below, it ran in a ditch, and in passing among the weeds, it became discoloured. It was to be had pure and bright only at the fountain. And the water was there in the greatest *abundance*. It had scooped out for itself a deep cistern, and the overflowing of this formed the little stream below. The woman, therefore, did well to go at once to the fountain for water.

There was something to be learnt from all this. It discovered to me at once the secret of the *power* which some men possess. It is not brilliant gifts or extensive knowledge which render them so successful in the work of God, but an undefinable *something* which attends their efforts, and brings to decision the souls they try to save. Mr. — is a case in point. I formerly sat under his ministry. I have heard better preachers, but few so powerful. There was a present *power* in his words, which sent them direct to the heart. In Mr. —, I see another who is possessed of this gift. He is a class-leader, and a successful one. The growth of his members in holiness is manifest to all, and his classes continually increase in numbers. There is nothing peculiar in his mental formation to explain this. We can only say, he has *power*. Mr. —, the Sabbath school teacher, is a man of the same stamp. He is not peculiarly gifted, nor does he seem specially adapted for teaching. Yet one-half of the children in his class have been brought to God through his instrumentality.

We all know such men, and are ready to envy them. We say, “Give us also this power.” But they cannot communicate it. What makes them to differ from their brethren? How have they obtained this priceless blessing,—this gift of power? It must be, that in seeking it, they have gone to the *Fountain-head*. This is their grand secret. “Ye shall receive power, after that the Holy Ghost is come upon you.” They have waited for, and obtained, the baptism of the Holy Ghost.

I am conscious of a hungering after spiritual knowledge. A vast ocean has seemed to be before me, and around; but all unfathomed and unknown. How circumscribed is my knowledge of myself, of the spirit-world; and, above all, of God? My knowledge is small, my ignorance great. And my prayer has been, “Lord, that I might receive my sight!” I have yearned for a deeper insight into the things of God. “To comprehend with all saints what is the breadth, and length, and depth, and height:”—what can this mean? “Let him that glorieth glory in this, that he understandeth and

knoweth me.”—can this be possible! From whence shall I look for this coveted knowledge? Where shall I find the pearl of true wisdom? “How can I, except some man should guide me?” These have been my thoughts. But while I asked, I received the answer. It was this:—“Go to the Fountain-head. ‘God is light.’ ‘If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not.’”

I knew a Christian man who woke up awhile ago to the necessity of living entirely sanctified to God. He saw this to be desirable above all things else; but he knew full well, that against this one principle, a thousand others were in active opposition. It seemed plain, that unless he had powerful aid, separate from the purpose of his own mind, the desire for holiness would die away; his view of its importance would grow dim, and, in a while, he would again be carried away by the stream of worldliness. He wanted a helping influence to sustain his purpose till it became supreme. Such aid was needed only for a time; but, for that time, was absolutely necessary. Like the train on the railway, which needs a power to move it, but afterwards will proceed by the force of its own motion,—so needed he power to continue in pursuit of holiness, till his soul, of its own accord, would run after it. He knew that “as soon as the mind is under the power of a predominant tendency, the difficulty of growing into the maturity of that form of character, which this tendency promotes or creates, is substantially over.”\* The question then was, “From whence shall I obtain this moving, supporting influence?” The constant companionship of holy men, in whose hearts the principle had become established, would suffice; but such persons were not at hand. A continued perusal of such books as tend to stimulate desire for holiness, might have been effectual; but his attention could not be so exclusively devoted. He sought, therefore, for another stimulus, one near at hand, and suited to his case. But he sought in vain, till he fell into this train of thinking:—“Why may I not go to the Fountain-head? Why not, by constant communion with the source of all holiness, gain increasing love for it, and an intenser ardour in its pursuit?” Thus the necessities of his case were met. To the question, “How shall I, in the midst of unholy influences, maintain a steady pursuit of it?” the answer was obtained “Go to the Fountain-head, and by personal fellowship with him whose name is holy, secure at once grace to seek, and ability to attain it.”

God’s ear is open to the cries of his children. They may, through Jesus, enter at once into his presence. “Let us therefore, come boldly to the throne of grace that we may obtain mercy, and find grace to help in time of need.”

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## FOR THE FAMILY.

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### QUIT THAT.

QUIT what? Quit telling your innocent, confiding, trembling children about ghosts and hobgoblins. You are throwing a sorrow upon young hearts that will cling there through life. How many mothers there are who quiet their children by saying, “The bug-a-boos will come and take you off! Come, old nigger! Come, and—well; will you hush this minute?” The poor child believes all its mother tells it, and why should’n’t it? It ought to believe. That is its filial duty. The sobbing, fluttering heart is quieted, but not comforted. Those tearful eyes close in a sleep of terror; a weary broken rest follows; the child dreams, but oh, who can tell the sadness of a child while it dreams in a sleep frightened upon it by alarms of all that is terrible and repulsive. Such inhuman treatment endangers the mind—the intellect.

Mothers, beware! See that no servant or nurse, or older brother or sister, drive arrows of grief to the very soul of your child. A sorrow early

\* Foster.

planted and watered by tears will bring forth a harvest of bitterness and despair. How common a habit it is to teach children to fear unseen dangers at nightfall. The peaceful night, so full of sweetness; the night that brings the honeyed drops of dew to bless the flowers and refresh the leaves; the night that brings rest to the weary: this dearest time of all is to be made terrible to children. What wickedness! Why it is blasphemy to make little ones believe that God forgets them, and sends tormentors to trouble them in the silent watches of the night.

Parents, think of this. See that your children hear no ghostly lessons; see that they are taught to love the ever present Saviour, and honour his ever blessed name. How heavenly the teachings of that familiar hymn, when breathed from a true mother's soul over a sleeping child!

"Hush, my babe, lie still and slumber,  
Holy angels guard thy bed."

Sent by I. S. N.

#### A WHISPER TO A WIFE.

STUDY your husband's temper and character, and be it your pride and pleasure to conform to his proper wishes. Check at once the first advance to contradiction, even of the most trivial nature. Beware of the first dispute. Whatever might have been concealed as a defect from the lover, with greater care should be concealed from the husband, and pains taken to eradicate it. Let your husband be dearer and of more consequence to you than any other human being; and have no hesitation in confessing your reliance upon him. This must win his affections, and will lead him to feel that in you he has a friend whom he cannot neglect without ruining his own peace and happiness. And the consciousness that she is necessary to her husband's happiness, must be a satisfactory thought to every good and true wife.—*Old Jonathan.*

#### "MOTHER, YOU HAVE FORGOTTEN MY SOUL."

So said my little niece, three years old, as her kind and careful mother was about to lay her in bed. She had just risen from repeating the Lord's Prayer. "But, mother," she said, "you have forgotten my soul."

"What do you mean, Anna?"

"Why, 'Now I lay me down to sleep, I pray the Lord *my soul* to keep. If I should die before I wake, I pray the Lord *my soul* to take.' We have not said that."

The child meant nothing more, yet her words were startling. And O! from how many rosy lips might they come with mournful significance!

You, fond mother, so busy, hour after hour, preparing and adorning garments for the pretty little form, have you forgotten the soul? Do you commend it earnestly to the care of its God and Saviour? Are you leading it to commit itself, *in faith and love*, to his keeping?

#### "WHIP ME; BUT DON'T CRY."

THE SON of a pious father, who had devoted great attention to his education, had maintained an unblemished reputation until the age of fourteen, when he was detected in a deliberate falsehood. The father's grief was great, and he determined to punish the offender severely. He made the subject one of prayer, for it was too important in his esteem to be passed over as a common occurrence of the day. He then called his son, and prepared to inflict the punishment. But the fountain of the father's heart was broken up. He wept aloud. For a moment the lad seemed confused. He saw the struggle between love and justice in his parent's bosom, and broke out with all his usual ingenuousness, "Father, father, whip me as much as you please; but don't cry."

The point was gained. The father saw that the lad's character was sensibly affected by this incident. He grew up and became a distinguished Christian minister.

## POETRY.

## MY BIRTHDAYS.

THE birthdays of my childhood, O! how gay they used to be,  
 When every flower that gemm'd the earth, I thought was sent for me,  
 When sparkling streams, and meadows green, brought gladness to my heart  
 And in the music of the grove my young voice bore a part;  
 When all seemed gay around me, and all looked bright above,  
 And I lived in my own joyous world of sunshine and of love:  
 Ah! then those precious annual gems of concentrated glee,  
 The birthdays of my childhood, O! how gay they used to be!

The birthdays of my sanguine youth they too were gay and bright,  
 Life still was fresh and beautiful, I had not dreamt of blight;  
 And flowers as dear to youth's warm heart the moral world displays,  
 As those which Nature kindly gives to charm our childish days:  
 For Love appears in witching guise, with Hope upon his wings,  
 And friendship warm with youthful truth a thousand blessings brings:  
 And when these flowers form'd a wreath to crown my natal day,  
 The birthdays of my sanguine youth they too were bright and gay.

The birthdays of my riper years, my life's autumnal time,  
 They cannot boast the brilliancy of spring or summer prime;  
 For childhood's joys have ceased to charm, and youth's fond hopes are faded,  
 And the bright sunshine of those days dark sorrow's clouds have shaded:  
 Oft has my weak heart vainly wept, o'er joys long passed away,  
 And often hoped no one would mark that once gay festive day:  
 But there are joys for every age, and flowers for every clime,  
 For the verdant bloom of childhood, and for life's autumnal time.

The birthdays of my age. Ah! then how vain will seem the whole;—  
 One date alone be worth a thought,—the birthday of the soul:  
 Then may heavenly flowers surround me, and shed a holy calm,  
 With "Sharon's Rose" my heart be cheer'd, and soothed with "Gilead's Balm:"  
 And the hopes that rest upon them no earthly storm shall blight,  
 For though darkness close around me, *within* there shall be *light*;  
 And that blessed light shall still increase unto the perfect day,  
 When the birthdays of my mortal life shall all have pass'd away.

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 THE SABBATH SCHOOL.
 

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 THE INFLUENCE OF SABBATH SCHOOL TEACHING ON THE  
 TEACHER.

THE Church is a kind of normal school. Christ is here training his disciples for that better and higher service expected of them in the world to come. One of the essential conditions of a normal school is, that there should be connected with it a school of practice, where those in the normal school, while receiving lessons in the theory of their art, may go in and try their hand by actual experience. So it is in the Church. The master there teaches to his disciples the lessons of the kingdom. They there learn the theory of the heavenly graces. But he has also his school of practice, in which they become rapidly proficient in his lessons, and that is by the religious training and instruction of the little ones. If such a thing could be supposed, that the Sabbath-school was of no benefit whatever to the children, yet such are the extent and variety of the reflex blessings that it brings upon the teachers, that it would still be worth all the labour and money it costs.

Think, in the first place, how rapidly Sabbath-school teachers improve in Scriptural knowledge. All Christians are supposed to study the Scriptures and to be growing in knowledge. It is undoubtedly the duty of all

Christians thus to add continually to their knowledge of Divine truth. But human nature is frail at its best estate. We may read the Bible, and read it stately and attentively; but that is quite a different thing from studying it. It is rare indeed that people study the Bible, or study anything, unless for some specific purpose. The teacher who has a class in the Sabbath-school dependent on him for instruction, has just such a motive stately recurring. He has every week to make himself master of some particular portion of Scriptural truth. He must not only acquire it, but must make his knowledge of it so definite and precise, that he may communicate it intelligently to others. Hence no class of Christians give to the Bible so much real study, none study it so stately and systematically, none grow so continually and healthily in Bible knowledge, as Sabbath-school teachers.

Besides this, there is something in the very act of teaching that gives force to the argument. It is a noticeable peculiarity of the human mind, that a man's knowledge is made more certain and definite to himself by the act of communicating it to another. A man, indeed, can hardly be said to know a thing himself until he has told it to somebody else, or has in some way, by tongue or pen, given expression to it. Teaching, we learn. By communicating to others what we have learned of Holy Scripture, we clinch the knowledge of it in our own mind. By imparting it, we only make it the more inalienably our own. Hence the true teacher is always a learner. There is probably no portion of a Christian congregation of which we may feel so sure that they are advancing in knowledge, as the band of faithful Sabbath-school teachers.

If service in the Sabbath school tends to promote the knowledge of the teacher, much more may it improve active piety. He gets the courage to address a youth on the subject of personal religion, when he would shrink from doing the same to a man or woman. He can pray with a young person, when he would not with an older. By visiting his scholars, he learns how to visit others for religious purposes. His timidity in religious duty gradually wears off. His tongue is unloosed, and he learns the secret of speaking a word in season for his Master.

Not only does service in the Sabbath school improve the Scriptural knowledge, and increase the activity of those who are truly pious, but it leads often to the conversion of those who engage in it while unconverted. Considerable numbers of unconverted teachers are annually brought into the kingdom. The serious character of the truths which they have to deal with in the lessons of the class, gradually affects their own minds. They are led almost inevitably to reflect upon the importance of being able to speak on these topics from their own experience. They can hardly help thinking how sad it would be if the children of their charge should be saved, while they themselves become "cast away." Sometimes, under the teaching of a sober-minded but unconverted person, children are awakened, and begin to inquire of their teacher, with tears in their eyes, what they must do to be saved. Such inquiries, from these young and tender minds, send conviction to the conscience of the teacher, and lead him to bring home the question to his own soul. We ourselves once knew a large school, in which, at its opening, a sufficient number of teachers who were members of society could not be obtained. During the first year, some eighteen or twenty of the teachers were unconverted persons. Before the end of two years every one of these teachers was converted and brought into church-fellowship. We have never been connected with any Sabbath school, for any length of time, in which some were not converted while engaged in teaching. While watering others, they have themselves been watered.

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#### NOISY SABBATH SCHOOLS.

I do not know that my nerves are more delicate than other people's, but this I do know, that they are grievously offended, Sunday after Sunday, by the confusion and noise in our school.



It is a perfect Babel, and the comparison is truer than you may think ; for not only is there confusion and tumult, and hindered work, but it really is difficult for one to understand what another is saying. My neighbour's class is nearer than I like, but that cannot be helped. I think, however, he might help the noise in his class. Do not call it *talking*, it is *bawling*. He bawls to his scholars ; they bawl in reply : and, as we now and then catch some of the words, my boys are always turning round to learn more fully what is going on in this adjoining class. My class not only have their attention diverted away from me, but they find it difficult to hear me, unless my voice be unduly raised. I have good lungs, certainly, and I *can* make myself heard if I try ; but really I have bodily exertion enough during the week, without being obliged to try to rival a Boanerges on Sabbath afternoons. I believe my own class to be noisy, compulsorily ; for last Sunday the teacher of the other adjoining class (a thin, pale young man, with a weak piping voice) came to me, and whispered, "Mr. E., will you be so good as to speak a little lower ?"

You will ask me, perhaps, why do you not get the superintendent to keep order ? Ah, there is the difficulty ! Our superintendent positively defends this noisy state of things. He says it shows that the school is being carried on vigorously, with life and spirit ! I do not agree with him, and there are others who think with me. But then our present head, though young, is a good-hearted man, who works most zealously for the school. We all like him, and respect him for his zeal, but he does not possess much talent in organizing or in maintaining discipline.

## MISCELLANIES.

### POPISH PERSECUTION OF PROTESTANTS IN SPAIN IN 1860-2.

THE following brief narrative of this persecution is extracted from the *Evangelical Alliance Intelligencer* for January, 1863.

Don Manuel Matamoros is the son of a lieutenant in the Spanish artillery, now deceased. He was himself an officer in the Spanish army, and about seven years ago he got possession of the Spanish Bible, in which he soon became interested. When he had at length become alive to the truth, he spoke to his brother officers, and being subjected to many petty persecutions in consequence, he left the service, and finally attached himself to a society in Barcelona. In September, 1860, he came in contact with a young man who was being educated as a priest in Granada, and who, having been suspected of Protestant doctrines, fled. Alhama, a hatter in Granada, much respected in that city, advised him to flee to Gibraltar, which he did. His parents irritated at their son's falling away from the faith, accused Alhama of having aided in his flight, and in consequence his house was searched, and himself arrested and carried off to prison. Among the papers found in Alhama's house were some letters from Matamoros, and one addressed to him by Alhama. One of the letters found suggested, as a matter for consideration, whether it might not be desirable to petition the Cortes to decree or permit freedom of worship. In consequence of these letters being found a telegraphic order was sent from Barcelona for his arrest, and at half-past six o'clock on the morning of the 8th of October, 1860, the police entered his house and proceeded to search it. Papers were discovered proving that he was a Protestant, and in correspondence with Protestants. He was then taken to the police station and placed in a cell. Three hours afterwards he was visited by the chief of the police and required to give the names of his Protestant friends, they not being discoverable from the papers seized. He refused ; he was ready to suffer but would not betray his friends. The officer left him. He was then thrown into a dungeon in Barcelona. The gaoler was directed to put him in rigorous confinement as a prisoner charged with a heavy crime. The first day he suffered much from burning thirst, and it was

not till the approach of night that the gaoler came and gave him a little water. No bed was supplied to him till the next day. After the lapse of three days, the tribunal sat, and he was taken before them, and after a prolonged examination was sent back to prison. Efforts were made by influential friends for his release; he was described as a harmless citizen, and highly respected; but the officials said, that "if he had been guilty of any other crime, such as robbery or murder, he might be got off; but here there was no alternative; he was a heretic and could not be forgiven." Eight days after, during which he was kept in terrible solitary confinement, he was examined again. He was asked if he professed the Catholic Apostolic Roman religion. If not what? He answered, "My religion is that of Jesus Christ; my rule of faith is the word of God, or Holy Bible, which, without a word added, curtailed, or altered, is the basis of my belief; and in this I am confirmed by the last few sentences of the Apocalypse, and the many distinct charges of the apostles in their epistles. The Roman Catholic church, not being based upon these principles, I do not believe in her dogmas, and still less do I obey her in practice." "Do you know what you are saying?" interrupted the judge. "Yes," replied Matamoros, respectfully; "I have put my hand to the plough, and dare not go back." He was ordered to commit to paper what he had said, and was then sent back to a lower dungeon, on charge formally notified, of being a "Propagator of the Protestant faith." His mother, earnestly imploring his liberation, was told "that it was impossible; that his crime was one of the worst possible" (*el peor de los crimines possible*). He was put into a place where many other criminals were confined, and there he had to sleep at night. A report having been industriously spread that he was arrested for a politico-religious conspiracy, he wrote to several journals, disavowing all connexion with any political parties, and declaring that his efforts were simply religious. The tribunal of Granada, whence the order for his removal had emanated, demanded that he should be sent there for examination. He was ordered to go. The distance was 180 leagues, the time the depth of winter. He was ill, and spat blood, brought on by his confinement in prison. And yet he was ordered to go on foot in company with a gang of criminals, the journey occupying nearly three months, and the places in which they were to be made to lodge too loathsome and disgusting for description. The persevering intercession of his mother was backed by a strong medical certificate; and the remonstrance of some of the journals of Barcelona to postpone the day of departure, and the medical certificates, were forwarded to Granada. The authorities at Granada, after perusing the documents, ordered that whether well or ill, he should be sent. Fifteen days thus elapsed. In the meantime he had written to England and Paris, acquainting his friends there with his position, and backed by their representations, he was allowed to go by sea to Malaga, and to post thence to Granada. The authorities gave permission for this change of route, but insisted on his paying, not only his own expenses, but those also of the guard (there and back) who accompanied him. It was at this point, on the journey from Malaga to Granada, that Sir Robert Peel met him; and he was much struck with the earnestness and devotedness of the prisoner. Sir Robert has himself publicly stated that he never before saw Christian faith so practical and honest as this, and it had made a deep impression upon him. On arriving at Granada he was again placed in rigorous confinement; he was put in a dark and miserable cell, and here would in all probability have continued, had it not been for the vigorous and persevering efforts of Sir R. Peel, who visited him in his dungeon. Matamoros was removed to a new prison, and soon after Alhama and Trigo being imprisoned with him, he was again summoned before the tribunal, and required to ratify his declaration at Barcelona, which he did. Hearing that some of the Government journals had endeavoured to make him a political offender, he again wrote to the liberal journals to show that the question was really a religious one. About this time they began to treat them with increased rigor. Their friends were also made to suffer. At midnight on the 6th of March, 1861, four gens d'armes, with their sergeant

and a constable, entered the house of Alhama. His aged mother admitted them, and they demanded all the keys to search the house. His wife was in bed ill from premature confinement brought on by distress. They compelled her to rise, and searched even the mattress on which she was lying. For two hours the savage search continued. Nothing, however, was found to criminate the family; but the terror was too great for Alhama's wife, who fell down in an epileptic fit. The same night fourteen other persons were cast into prison. This, however, arose from a blunder of the police, who arrested a party whom they suspected to be in treasonable communication with the prisoners, but they were acquitted and released. About this time one of the prisoners writes to his friends, "It is now thirty-three days since any of our friends have been permitted to see us. Any convicted criminal, the lowest and vilest in the place, is treated with greater kindness than we."

In 1861 an insurrection suddenly occurred at Loja, a town between Granada and Malaga. One of the cries was, "Death to the Pope!" This, of course, was connected with the prisoners, and was regarded as of political origin; and on this ground they were put in separate dungeons, and underwent worse torture than ever. Hired spies were employed to entrap Matamoros in his conversation, and they attempted to criminate him before the military tribunal in July. Notwithstanding the most unscrupulous perjury on the part of the witnesses, Matamoros was triumphantly acquitted. One of the suborned witnesses named Espenona, conscience-stricken at his crime, after two attempts to commit suicide, confessed his treachery to the civil tribunal. After his acquittal, Matamoros was again thrown into prison, and treated with the greatest cruelty and inhumanity. Instead of compensating the victim of their injustice, for the great wrongs he had suffered, the Government Fiscal demanded that he should be sent to the galleys for eleven years, which was afterwards reduced to eight years on appeal; and against this sentence, as too lenient, the Fiscal has made another appeal. Such is a brief outline of this sad history.

Although only the prisoners whose names are familiar to us are mentioned in the above account, says the Editor of the *Intelligencer*, it is well known that there are many others in Spain who are in bonds for the Gospel's sake. An English gentleman writing from Spain in a letter dated April 20th, says, "There are now thirty-four Protestants in prison in various parts of the country."

To enable the readers of the preceding heart-sickening account, to judge of the moral character of the principal prisoner, Matamoros, I subjoin extracts from a letter addressed by him to the foreign Secretary of the Evangelical Alliance. It is dated thus:—

"Prison of Audiencia, Granada, October 30th, 1862.

"Heartly thanks for your letter of the 24th, which has given me so much pleasure and comfort. I have also, through you, received that beautiful letter of the Synod of the Waldensian Church, signed by its excellent president Paulo Geymonat, of Florence. I should like adequately to express what I feel of love and gratitude, as a Christian and a prisoner, towards you and your friends, whom I love with my whole heart. I would only beg of you to accept my poor and humble words as a faithful testimony of my sincere Christian love and gratitude.

All that you tell me in your letter, I am thankful to say I have felt and daily witnessed from the first days of my imprisonment. The efforts made by your Alliance for the cessation of the tribulations which tyranny has brought upon the suffering and persecuted Spanish Church have touched my heart, and greatly comforted it. The whole Church has witnessed those efforts, and knows, admires, and blesses you in her prayers. My unhappy country, touched by your worthy and Christian attitude, has deeply felt the religious motives and strength of faith and Christian sympathy which have characterized all your steps; and as such, they have been recognized and respected, even by the most inveterate enemies. . . . Oh, could my grateful voice but reach those beloved brethren, far and near, of whom you speak to me in your letter! Oh that you could, by some means unknown to me, com-

municate with them, and tell them that the greatest and most positive of all benefits which they can bestow upon the prisoners, and upon the Spanish Church in general, is prayer!—yes, tell them that I love them in Jesus as much as one can love; tell them that I do not forget them in my prayers, that earnestly and daily I ask God to pour out upon the whole body of Christ the blessing of his holy peace, and the secret consolations of his Holy Spirit; tell them lastly, that whatever may happen, and whatever my situation may be, my spirit is with them, that they occupy a loving place in my heart, and that under the chains of the galleys, I shall pray to God, as I pray to-day in this prison, that to every one of them he may grant faith unto the end. You kindly mention in your letter the glorious thought the Evangelical Alliance entertain of preparing a European deputation to Madrid, to intercede with the Queen of Spain and her government for the liberation of the prisoners. Oh, I highly appreciate this plan, and render to the Alliance my heartfelt Christian thanks.

I cannot say how far this important deputation may succeed in the liberation of the prisoners; however, I can assure you in the most energetic manner, that this most important step would have a wonderful effect, and prepare the way for religious toleration in this enslaved country. The nation understands perfectly well the true value and bearing of such a step, which will doubtless perpetuate in brilliant letters in the public conscience, the great events which have inspired so much devotion and sympathy; and this sympathy awakened in the conscience of the nation is *in itself a triumph*. . . . . A great part of that portion of the press which is a sincere friend of religious toleration welcomed the mission of the venerable and much beloved General Alexander to Spain, (who carried out his Christian mission with admirable tact) warmly, and even that part of the press which takes opposite views in this matter, did neither anathematize the object of the journey, nor pronounce anything but words of respect about it. I am thankful to say that from the time of that visit up to this moment, I have been free from those vexatious and saddening searches and visits which afflicted me so much before.

And now I must conclude. You will know already that I had been sentenced to eight years of the galleys, to perpetual inability of exercising any political rights, and of holding any public office as teacher, and to the exorbitant costs of the lawsuit. The Fiscal of her Majesty has protested against the sentence. He demands eleven years, as in the first trial; and insists upon having a new trial instituted, on the ground that I had confessed Christ before the tribunal. The same sentence he demands for Alhama and Trigo; and eight years of the galleys for those who were at liberty on bail, and the same punishment for all the refugees. The severity of men, this implacable hatred of our enemies, does not sadden my heart: the Lord, in his mysterious and merciful will, grants sufficient strength to those who love him with all their hearts, to suffer the assaults of the world. He has graciously given me so much strength, that all my sufferings are turned into joy and Christian happiness.

I wish that this poor letter may also be accepted as the sincere expression of love, and gratitude, and regard for the Evangelical Alliance, and for all those other Christian societies which take an interest in the cause of God in Spain and elsewhere. You may use my letter in whatever manner you think right; you may, if you like, publish it as a testimony of my love to the brethren to whom I refer in this poor letter. My beloved mother salutes you and all the brethren, as a sister in Jesus, and as a grateful mother. The Spanish prisoners and all the brethren also salute you. The Lord be with you, my dear brother.

Your humble brother in Christ,

MANUEL MATAMOROS."

Here then we are presented with a specimen of Roman Catholic intolerance and barbarous cruelty to the innocent seceders from that apostate church—the faithful adherents of which in England and Ireland, make such an hypocritical outcry in the British Parliament and elsewhere, for liberty of conscience. And after all the pretences put forth about the improved character

of that blood-thirsty and persecuting Church in modern times, the above shows us irresistibly what Protestantism has to expect if she ever gain the ascendancy. Will not God avenge his own true Church upon that "mother of abominations?" Lord, hasten it for thy truth and mercy's sake. Amen.

G. W. ARMITAGE.

## CONNEXIONAL INTELLIGENCE.

### HOME DEPARTMENT.

**WESTGATE CIRCUIT.**—This station comprehends Weardale and the parish of Stanhope in the extreme west of the county of Durham. Weardale is a narrow, but pleasant and romantic valley, lying east and west between steep and bold mountains, whose summits reach a height ranging from 1,500 to 2,000 feet above the sea. Standing on one of these lofty hills, and looking down into the green and populous valley below, the dale appears to be sunken deep in the earth, yet the superintendent's house, a neat and pleasant residence, near the centre of the vale and the circuit, and close to the river Wear, is 900 feet above the level of the sea. The hills abound with lead, iron, and limestone, and the dale produces abundant crops of the finest grass.

Defended on all sides as this secluded and peaceful valley is, by natural bulwarks, traces of camps and trenches indicate that even here, the fiend of war erst found his way. And here too in the good old times, so called, when England owned but one church, the wealthy bishops of Durham, with their jolly retainers, used to indulge in the pleasures of the chase. But there was one bishop of Durham who had been rector of this parish, to whom Christendom is indebted for the famous "Analogy." Indeed it is said that the unanswerable book was written at Stanhope. The quaint old edifice in which Butler used to preach is still the parish church. The living is one of the richest in England, and Dr. Philpotts, it is stated, reluctantly resigned it to become Bishop of Exeter.

The inhabitants, a strong and well formed people, with an air of manly independence, are mostly farmers and miners. They live in neat and clean villages, and comfortable cottages scattered over the hill sides. There is no appearance of squalor or poverty; and if a mean or shabby person is seen in this dale, it is understood that he is a stranger. Here are several public libraries, as well as smaller ones attached to the numerous Sabbath-schools, and many of the people

possess considerable intelligence. But the history of the valley shows that the industry, sobriety, decency, and intelligence so general here, are the fruits of evangelical religion, chiefly in the form of Methodism. Wesleyan and Primitive chapels of large dimensions are numerous, and well attended by the larger portion of the population. John Wesley preached in one of these chapels, near which a venerable thorn still stands, under which he stood to preach to a crowd in the open air. This thorn was dug up a few years ago in order to improve a turn in the road, but a mining agent who lived in the neighbourhood, and made no pretension to religion, ordered it to be planted again in the same place, assigning as a reason that, Wesley had preached under that tree. It was accordingly replaced, and there it still grows.

This circuit has for many years made considerable progress in the number, piety, and Scriptural information of its members, as well as in its financial income. It has sent all its missionary money to the general treasurer since 1857. And it is worthy of remark, that its quarterly income has rapidly increased ever since. When a part of the missionary money was retained, there was sometimes considerable difficulty in meeting the circuit's demands, but since it has all been sent away, there has been a constantly increasing balance in the hands of the steward, although the demands have also increased. The greater the demand, the greater the supply, has been the rule here.

The most extraordinary revival known to have ever taken place in this dale, commenced in December, 1861, at Frosterly, immediately after the opening of a new and beautiful chapel at that place, which was built to contain about twice as many hearers as the old one would accommodate. From the day on which it was opened the people flocked to it in such numbers that a general complaint obtained, that the new chapel was too small. Meetings for prayer and preaching were held every night. The Word of the Lord had free course and

was glorified; and in about two months the society increased from 68 members to 147. The holy fire ran through the whole circuit, and members were added to every society. The preachers spoke with a freedom and power seldom before experienced, and the people prayed with unusual faith and earnestness, a sacred awe and godly fear seemed to have fallen upon the whole population, and religion became the most common subject of conversation. Cold, wet, dark, and dismal as the winter nights often were, the people continued for weeks, night after night to crowd the places of worship. Five or six hundred persons were frequently found in a chapel an hour before the appointed time, in order to secure sitting room.

In addition to Frosterley, Westgate, Wearhead, and St. John's shared most largely in the produce of the revival; but the last-named place, situated in the most populous part of the dale, was the most distinguished for the number of converts. Here for several successive nights, as many as twenty, and sometimes more, professed to be converted at each meeting, and on one Sunday night the number reached thirty.

An increase of 177 members for the quarter was reported to the March quarterly meeting of 1862, and a further increase of 223 was reported to the quarterly meeting in June, making a total increase of 400 members for the previous six months. Besides this, a spirit of moral reformation appeared to influence the conduct of those who refused to be converted, and seven public-houses were closed on Sundays, without the interference of any one. It should be here stated, that the arduous labours of Mr. and Mrs. Lowry, and Messrs. Bell and Booth, local preachers from neighbouring circuits, contributed in no small degree to these results. A large majority of those brought to God in this revival had long been attentive hearers of the word of truth, delivered in our chapels, many had so far yielded to Divine influence as to resolve to give themselves to the Lord and his people; and this gracious outpouring of the Holy Spirit enabled them at once to break away from the world and sin, and surrender themselves to their rightful Lord and Master. It was the gathering in of a glorious harvest, already ripe and fit for the sickle. The Lord at length heard the prayers of his saints and blest the labours of his servants.

Bible Classes and Book Clubs have been formed to imbue the minds of the young converts with religious knowledge, and to aid in establishing them in the faith of the Gospel.

It is now about twelve months since the revival may be said to have ceased; the reaction which generally follows such a movement may be presumed to have taken place, and the result is, that 51 of the 400 converts are now missing. A great part of these were children, and the other part consisted almost entirely of persons who had not been previously in the habit of attending any place of worship. The ground was stony, the seed soon sprang up, and soon withered away; 349 remain, it is to be hoped, as pillars in God's house to go no more out. Many souls have been added to our societies since the revival, and the congregations throughout the circuit are larger now than they ever were before, thus encouraging a hope of future prosperity.

To give an idea of the extent of Primitive Methodism in this dale, it may be stated that about one-fifth of the adults are members of our church. It is calculated that owing to infancy, affliction, and old age, not more than 70 per cent. of the population can attend public worship, and more than one-third of that proportion here regularly assemble at our chapels to hear the Word of Life.

The inhabitants of the parish in 1861 amounted to 9,654. Stanhope parish, Weardale, and Westgate circuit occupy the same ground, and contain the same population.

HENRY PHILLIPS.

[This is a most delightful account of a blessed work of God. O! for many such—and soon.—Ed.]

SCACKLETON, MALTON CIRCUIT.—At this village the Primitive Methodists have ministered for upwards of thirty-six years. During this period the services have been held in the farm house of Mr. Ward and his sons, and the ministers have been and still are kindly entertained by the family. But on account of a blessed increase in Society there has been lately much inconvenience for want of a more suitable place in which to conduct religious worship; at length, however, having procured the consent of Mr. Ward to allow us the large room adjoining his house to be fitted up as a Primitive Methodist Chapel or Preaching Room, our warm-hearted friends, with Mr. Ward's assistance, soon lifted the roof, and made a very commodious place of worship, with about fifty lettable seats, besides twenty free sittings. The opening services of the room commenced on Sunday, October 12th, 1862, when two powerful sermons were preached by Mr. R. Belt, of Luton. On Tuesday, October 14th, about 150 persons partook of an excellent tea, the trays having been gratuitously furnished by the ladies and friends of the society. The public meeting was crowded to ex-

cess and many could not gain admission. The chair was ably occupied by Mr. G. Wales, and addresses were delivered by Messrs. G. Renely, J. Ward, and the writer. The cost of fitting up is about £30; towards which we have raised near £23. To all who have in any way aided in this good work we render our thanks. J. BOOTLAND.

**IPSWICH CHAPEL RE-OPENING.**—About thirty years ago it pleased God to direct the steps of the Primitive Methodist ministers to this town, and his blessing has attended their labours from that time downwards. For several years our people worshipped in different rented places, but in the year 1839, six cottages were purchased, four of which were taken down and a small chapel was erected, with an end gallery, on which a debt of £800 was left. By this heavy debt, in connection with various other things, the efforts of the society have been much retarded; but they have recently exerted themselves to the utmost for the removal of the debt, and with considerable success. Mr. J. Lear generously promised that upon the discharge of £100 he would give another £100, a condition which was most gratefully accepted by the friends. They entered heartily into the work themselves, and, aided by the liberality of others, together with a grant from the General Chapel Fund, they accomplished their object. For several years the society and Sabbath school had been gradually increasing, so that the chapel became too strait for them. We accordingly proposed in order to meet the growing spiritual wants of this thickly populated part of Ipswich, and especially to provide for the instruction of many hitherto neglected children, to enlarge the chapel so as to secure the requisite space for both the congregation and the school. We first commenced a subscription list towards the object, and when we had raised about £50, we had plans and specifications put into the hands of tradesmen, and soon found that the sum required for the enlargement and other important alterations, would be considerably over £200. This sum we knew could not be raised by our own church, as it is entirely composed of the working classes. But feeling persuaded that Christians of other denominations would help us, our people felt it their duty to "arise and build;" they entered spiritedly into the work, took down one of the cottages connected with the premises, and cleaned all the old materials fit for use free of expense. The contractor unroofed the chapel, took down the front, and the east side wall, and 19 feet on the west side, which part was in a dilapidated condition, and then laid an excellent foundation with concrete; then several courses of 18 inch brick work,

while the rest of the work is 14 inches. There are seven good windows in the east, and four in the west. The front is built of the best red brick, with four white brick piers; the three large windows in front are circular headed, and there is a fanlight over the door and a very neat inscription stone in the gable. The chapel is covered with blue slate, and is inclosed with iron palisading and has a flag pavement in front: the whole has a neat appearance. The inside is properly fitted up with strong benches stained and varnished, and free sittings, and lighted with gas by 18 burners. The size of the chapel is 48 feet long by 33 feet 6 inches wide, with an end gallery which will seat about 100 persons. The roof is open, being plastered to the rafters up to the ridge. The beams, ring posts, &c. are stained and varnished. The re-opening services commenced on Thursday, October 16th, 1862, when a sermon was preached by the Rev. T. Morris (Baptist). A tea meeting was held in the evening, when about 250 sat down to the social cup. After tea we had a meeting of the most pleasing character; addresses were delivered by Major E. Grimwade, the Revs. J. Gay (Independent), J. J. Kelley (North American Indian), and the writer. On the 19th and 26th of October, and Nov. 9th, sermons were preached by the Revs. J. J. Kelley, J. Gay, W. Chapman, and Mrs. H. Chipperfield. The proceeds of the services, inclusive of the profits of the tea meeting amounted to £26 3s. 9d.; the total amount raised by collections, private subscriptions, donations, and profit of tea meeting is £160. The cost of the alterations is about £210, besides nearly £10 of work done gratis. We expect to pay £20 more off shortly, and we have agreed with the builder to pay the rest off by instalments, so that the whole debt is to be discharged in twelve months. W. RUMB.

[Has it now become a general practice among Christian denominations to pass by their own ministers, so as to have their first sermons preached in new places by ministers of other churches? Is it good policy to do so?—ED.]

**BLEDDFA, KNIGHTON BRANCH.**—The Primitive Methodists of this village having completed the erection of their new Chapel, whose foundations were laid under cheering auspices in July last, held the opening services on Lord's-day, October 12th, 1862. The day was very unfavourable as the rain descended in torrents until beyond the time of the afternoon service; and as the district is mountainous and the population scattered, fears were entertained that there would be but a small attendance; but despite every inconvenience many people came for miles,

and the services proved quite a success. Two sermons were preached on the occasion by Mr. J. Edwards, of Kingston, and Mr. J. Nott, of the Farlands, both staunch and influential members of our denomination. The chapel itself is quite a model of neatness and convenience. Its size is 27 feet by 21, with a small enclosed yard in front. It is built of green stone with Bath stone quoins, and an ornamental coping of the same material on the parapet. The inscription is cut in old English characters; and this, with a string course of Bath stone immediately above it, gives a beautiful appearance to the frontage which is seen a long way down the valley.

The interior is also chaste and well designed. It has seven forms on each side with rail backs, all stained and varnished. Its rostrum is of a modern plan, about 5 feet high from the floor to the Bible board, with steps at each end; the lower part of its front is panelled, and the upper part is of strong trellis work. The outlay will be about £116 (exclusive of the labour which has been done by the friends and neighbouring farmers gratis), towards which we have raised £46; this leaves a debt of £70, of which £30 are lent by the trustees without interest. The friends have adopted the golden system, and intend paying off £20 the next anniversary.

On the following Wednesday after the opening, a public tea meeting was held in a tent erected for the occasion. The quiet little village of Bleddfa was on that day a scene of such excitement as it has rarely witnessed; nearly 200 persons partook of tea prepared by the friends. About six o'clock a religious service was commenced in the chapel, when Mr. I. D. Rutter was called to the chair, and interesting addresses were delivered by Mr. I. Moore on "The Value of Religious Decision in Youth;" by Mr. I. Udell on "This as an Age of Progress;" by the Rev. S. Roberts, Welsh Methodist, on "The Importance of Public Worship;" the Rev. J. Middleton, on "The Means to produce Religious Revivals;" and by the Rev. H. Leech on "Recent Improvements in Christian Societies." The writer then spoke of the general sympathy in this new enterprise, and acknowledged the kindness of the friends. Space will not permit the mention of all the names of persons who have responded to our appeals; be it enough to say that all good deeds are registered in heaven, and will be blessed items in the morning of the resurrection.

#### G. MIDDLETON.

ALVELEY, KIDDERMINSTER CIRCUIT.—More than thirty years have passed since the first Primitive Methodist missionary entered this village, and a society was

formed. Some of the first members remain to this day. Attempts have repeatedly been made to secure land on which to erect a chapel, but, until recently, without success. When the writer entered this circuit in 1860, the cause here was low, but as several chapels were being erected in the circuit, the society once more began to wish for one, and thank God, this time not in vain. Mr. James Wood gave a suitable piece of land, worth about £12, and preliminaries having been arranged, on the 19th of July the foundation-stone was laid by Miss Fisher, of Hall Close, (to whom the trustees presented a mallet and silver trowel,) who performed the ceremony in a very efficient manner, and then placed upon the stone a purse containing fifty sovereigns. Michael Fellows, Esq., of Hall Close, likewise placed £10 thereon (as a first donation); Mr. Thomas J. H. Load laid down £5, and other sums were given amounting to £74 6s. 10½d. These well-timed donations gave great pleasure to the trustees and all well wishers of the object.

The building progressed rapidly, and was opened for Divine worship on Sunday, October 19th, 1862, when the writer preached in the morning, and Samuel Ward, Esq., of the Wood, Oswestry Circuit, in the afternoon and evening. The collections amounted to £17 7s. 0½d. The chapel is built in the Italian style of architecture, of red brick, the quoins, window jambs, and arches, being white stone. The moulded frontispiece and the steps at the entrance, and a large projecting cornice across the front, are also of white stone. In the centre of the front pediment is an ornamental inscription-stone, with our connexional name and the date. There are two circular headed sash windows on each side, two in the front, and a very rich bull's eye window over the rostrum, and a fanlight over the door, both of stained glass. The aisle is laid with encaustic tiles of appropriate pattern and colour. The seats are all forms, with backs of a novel construction, made of red deal and stained and varnished, and will accommodate about 140. Especial care has been taken for the ventilation of the building, and it is warmed by a handsome ornamental descending stove. The front and one side are protected by cast iron palisading, and the whole is an ornament to the village. The total cost of the building is £253 4s. 6d. To meet this outlay, besides the sums given at the laying of the foundation stone and the opening services, we have raised by a tea-meeting £9 10s. 5½d. Mr. T. Turley has given a second donation of £2; Mr. H. Turley, £5; thirteen friends have given £1 each, and £7 have been obtained



in small sums. The white stone for the building was given by Messrs. Wood and Jones.

Our generous friend Miss Fisher, in addition to the £50 previously given, has presented a second donation of £40, besides putting in, at her own cost, the ornamental window and fanlight, and giving two handsome bronze chandeliers, of the aggregate value of £23 10s. To Michael Fellows, Esq., we are indebted for the encaustic tiles with which the aisle is laid, value £5, besides his first donation of £10. He, with the generosity of a noble mind, has resolved that the house of the Lord shall be free, and that his second donation shall be all the remaining cost, amounting to about £50.

Altogether the chapel is a credit to the Connexion, and the fact of its being free from debt is worthy of notice by all our societies engaged in chapel building, and is a source of great pleasure to the trustees and the circuit at large, who desire to tender their heartfelt thanks to all parties who have rendered assistance, especially to our large-hearted friends Mr. Fellows and Miss Fisher, for their invaluable assistance. Their generosity is not confined to their own neighbourhood, but they have helped us in other cases especially Miss Fisher, who has lately given a donation of £17 to Gallowtree Elms chapel, and two years ago she gave £50 to Stourport chapel. May the Lord reward them a hundred fold. But we are most of all grateful to the Most High for the spiritual blessings vouchsafed to the worshippers in the new sanctuary; and we rejoice to add our congregations and society are nearly doubled; and that this chapel may be the birth-place of hundreds of souls is the earnest prayer of

W. GWILLIM.

[We have great pleasure in giving publicity to the foregoing very satisfactory account of the liberal aid our Alveley friends have experienced at the hands of the kind-hearted lady and gentleman named above, and it will accord with our feelings if we be allowed to publish, from time to time, in our pages, similar instances of Christian generosity, as having been witnessed in other places in our Connexion. We hope some of our wealthy friends will hear a voice whispering, while perusing the foregoing account, "Go, thou, and do likewise."—Ed.]

**BARNTON, NORTHWICH CIRCUIT.**—This village was missioned by the Preston Brook Circuit, about thirty years ago. A society was formed which has held its meetings in a cottage till the present new chapel was built. Many trials have been made to obtain land for a chapel, but without success, till June last. Then the

Lord opened our way, and a suitable plot of freehold land in a good situation was purchased for £21 12s. On the 7th of July, 1862, the foundation stone of a new house for the Lord of Hosts was laid by Thomas Higgin, Esq., who gave £21 12s., which was the price of the land. A sermon was preached on the occasion by the Rev. J. Macpherson, and the sum of £4 1s. was collected. The chapel was opened for Divine worship, October 19th, 1862, by the Rev. Thomas Jobling, October 26th, by the Rev. D. Tuton, and on November 2nd, by Mr. J. Read, of Manchester. On Monday, November 3rd, a tea meeting was held, which closed the opening services. The chapel was well filled on each Sabbath, and a good influence attended all the services, and the collections, including the proceeds of the tea party, amounted to £27 10s. Since the opening the congregations have been very good. On November 30th, a revival meeting was held there, and the Lord poured out his Holy Spirit on the people, sinners cried for mercy, and five souls obtained peace through faith in Christ. Special services were continued through the week, and eight more souls tasted that the Lord is good, and several others were convinced of sin. Truly the Lord is with us, and the God of Jacob is in the midst of us.

The chapel is built of brick, the walls being a brick and a half thick. It is 30 feet long, 21 feet wide inside, and 16 feet from the floor to the ceiling. There are twelve pews in it which are all let. The chapel will comfortably seat 140 persons. It has cost £250, towards which including donations and opening services, £120 has been raised. This is good for a place like Barnton. It may be truly said, the people had a mind to work, and have done what they could, and they are still doing what they can to bring down the debt to £100. The trustees tender their thanks to all friends who have so willingly assisted them, and to the Giver of all good for the prosperity he has granted us, and especially for the pouring out of his Holy Spirit, and the conversion of thirteen souls in the new chapel. This is a fine consecration of the building. May it be said of hundreds in the great day of accounts that they were born there.

A. KIRKLAND.

[Our old friends at Barnton have done well. May they go on and prosper.—Ed.]

**SOUTHPORT, PRESTON CIRCUIT.**—Southport is a beautiful, well-built watering town in Lancashire, situate about eighteen miles north of Liverpool, containing a resident population of 10,000, and during the summer months a visiting population of at least 10,000 more. To this lovely town thousands flock from different parts

of Lancashire, Cheshire, Derbyshire, Yorkshire, and Staffordshire. It is well known that many come hither in search of health, while others come for mere pleasure, and go away highly satisfied with their seaside rambles. The Primitive Methodists, I am informed, missioned this place about the year 1830, and preached in the open air, but it appears they did not meet with much success for several years. Efforts, however, were still put forth amidst discouragements and unfavourable circumstances, till God in his mercy and providence opened their way for greater usefulness, and made them a blessing to many souls.

In the year 1848 Southport was put on the Preston Circuit's plan, and preaching services were held in a cottage on Sunday afternoons, and the Lord graciously visited our people while worshipping there; and in the year 1853, when the Rev. W. Rowe was stationed in the circuit, a great revival took place, and many were added to the society. In the following year a small chapel was built, where our people have worshipped till the opening of the new one. The old chapel was very small and inconvenient and in a bad situation, so much so that visitors were scarcely ever able to find it; some visitors have gone away after being here for some time without knowing that we had a chapel in Southport. This being the case our friends have long desired to have a more commodious place of worship in a better situation. Efforts have often been made to secure their object, but without success, till the beginning of this year, when Brothers Kaye and Graham succeeded in securing a plot of land in London-street. The land is taken on a lease for the term of ninety-nine years, at a very small rent, and is well situated, being only about three or four minutes' walk from the railway station, or from the market place, which places are near the centre of the town. The foundation-stone of the new chapel was laid on the 9th of August, 1862, by Jonas Segar, Esq., who delivered a very appropriate address on the occasion. Very profitable addresses were also delivered by the Revs. J. Gibson, of Liverpool, J. Graham, and John Lamb, Esq., of Preston; the latter of whom presented to Jonas Segar, Esq., on behalf of the trustees, a silver trowel, and a mahogany mallet. A public tea meeting was held in the Temperance-hall, trays were furnished by the friends gratuitously, and a large number sat down to tea; after which a public meeting was held, John Lamb, Esq., in the chair, and addresses were delivered by the Revs. J. Graham, R. Middleton, J. Gibson, A. M. Stalker, Baptist, W. Jowett, Independent, and

Mr. Ashton, of Wigan. The building progressed very rapidly and was completed without any loss or accident. Arrangements having been made for opening the new and beautiful sanctuary, the first opening service was held on the 23rd of October, 1862, when the Rev. Charles Garrett, Wesleyan, of Preston, preached an excellent sermon to a large congregation, and a good collection was realized. On the following Sabbath, October 26th, two sermons were preached by John Lamb, Esq., and a dedication prayer meeting was conducted in the afternoon by the Rev. R. Middleton. On the following Tuesday, October 28th, a sermon was preached by the Rev. John Harvard, Wesleyan, of Southport. On Lord's day, the 2nd of October, three sermons were preached, that in the morning by the Rev. R. Middleton, and those in the afternoon and evening by the Rev. W. Sanderson, of Kirtton Lindsey. On Sabbath, the 9th of November, sermons were preached by the Rev. J. Gibson, of Liverpool, and Mr. T. G. Higgins, of Halton; and on the 10th of November, a public tea meeting was held in the Temperance-hall. After tea the meeting adjourned to the new chapel, Jonas Segar, Esq., presided, and addresses were delivered by the Revs. J. Graham, R. Middleton, A. M. Stalker, W. Jowett, T. Cherry, and Dr. Goodman. The meeting was of a most interesting character. The collections at all the services amounted to £33.

The chapel is built of red brick, and looks remarkably well. It does credit to the builder, Mr. Illingworth, and to the architect, Mr. Hodge. It is 48 feet by 38 feet 6 inches, and 22 feet from the floor to the ceiling, so that it will admit of a gallery when required. It is lighted by twelve circular headed windows. It is well finished inside, and well ventilated. There are forty pews, and the rest of the sittings are free. Many pews have already been taken. There are two small vestries at the back, each 9 feet by 8 feet. The chapel will seat 350. The entire cost of the building will be about £520, and we have raised towards it, with subscriptions and collections, £220, which leaves a debt on the chapel of £300. We tender our thanks to the generous friends who have so nobly assisted us in the great work. To Jonas Segar, Esq., for a donation of £25, besides giving a large donation to our old chapel; to Mr. Joseph Armitage, of Liverpool, for £20, and to his little son George, for £1 7s. 7d. saved in pence, &c., and given; to Mrs. Grace Armitage, for £5; to J. Stead, Esq., for £5; to Mr. Haigh, for £5; to Mr. Joseph Marshall, for £5; to Mr. William Wright,

for £5; to Mr. James Spencer, for £5; to Mr. Walter Smith, for £5; to Mr. Froggatt, for £5; to L. Heyworth, Esq., for £5; to Mr. Ashton, of Wigan, for £4; to Mr. Illingworth, the builder, for £4; and to Mr. P. Ball, for £2; to Mr. W. Wright, sen., for £2; to Mr. Green, for £2; to Mr. Pendlebury, for £2; to a Friend, for £2; and to many others for donations of £2 and downwards: and to Mrs. Green, near Manchester, for a handsome velvet cushion for the pulpit; and to Mr. Armitage, of Liverpool, for a large pulpit Bible.

#### R. MIDDLETON.

**BRIERLEY HILL.**—The annual sermons were preached in our chapel at Brierley Hill, in behalf of the Trust Funds, on Sabbath, October 26th, 1862. Those in the morning and evening, by the Rev. R. Jukes of Westbromwich, and that in the afternoon by the Rev. James Arnold. The proceeds for the day amounted to the sum of £12 16s. 0d., which was considerably in advance of last year. The evening sermon was devoted to the improvement of the death of the late Rev. John Morton. The chapel was crowded to excess, many being unable to obtain admission.

#### C. BECKLEY.

**HILL TOP, WESTBROMWICH CIRCUIT.**—The opening services of the new chapel here, were held on Lord's days, Oct. 26th, and Nov. 9th, when excellent sermons were preached by the Revs. J. Morton, Wesleyan, Leeds, W. Antliff, of London, R. Jukes, of West Bromwich, and Mr. Wm. Rigby, of Wednesbury. Much Divine influence was felt on each occasion, and lasting good was done. The total amount collected reached the noble sum of £53 11s. 8d. The chapel is a substantial brick building, about 31 feet long, 33 feet wide, and 31 feet from the floor to the ceiling—being quite high enough for a gallery. It has 5 windows in front, and 6 on each side, with vestry and orchestra, also a platform and communion rails; there are 16 pews, and the remaining seats are free, there being accommodation for about 250 persons. There is palisading with gates in front, and at the back ground to erect a school upon. The entire cost will be about £480, including £50 for ground, towards which we have raised about £180, and we are determined, God helping, to put all our energies, to work, so that the chapel may soon be free from debt.

#### M. NICHOLAS.

**COCKWELLS, PENZANCE CIRCUIT.**—The fourth anniversary of our Cockwells chapel, was celebrated on Sunday, Nov. 2nd, 1862; when three sermons were preached: that in the morning, by Mr. T. Pascoe, and those in the afternoon and evening by the writer, to overflowing congregations. The friends gave freely and liberally of their

substance, and the proceeds were £3; being considerably in advance of those of last year. At the evening service, several sought the Lord with tears, and three have joined society. • J. HAWKINS.

**ASTON ABBOTS, ATLESBURY CIRCUIT.**—A chaste, comfortable, and substantial sanctuary, has been erected in connection with our society in this place. It is, in the clear, 28 by 20 feet, 13 feet high, and lighted by 6 windows. The door, and the 2 front windows, are circular headed, with neat projecting arches of white bricks. The inside has a modern appearance, the pews and rostrum are stained, and the building is an improvement and ornament to the village. The opening services were commenced on Sunday, Nov. 2nd, 1862, when the Rev. S. Turner preached morning and afternoon in the new chapel, and in the evening the congregation being very large, the Independent chapel (kindly offered for the occasion), was filled, and a good discourse was delivered by the Rev. G. Moore. The services were resumed on the following Sabbath, and three excellent sermons were preached by the Rev. E. Bishop of Bedford. The next day a tea meeting took place, when about one hundred and forty sat down in the old chapel, after which a public meeting was held in the Independent chapel, presided over by the Rev. S. Turner, and addressed by the Revs. G. Moore (Independent), E. Bishop, and J. Nevill. The collections and donations amounted to about £60 (which is rather more than one third of the entire cost,) of which £20 were collected or given by Mr. Joseph Stranks, £4 7s. by Mr. George Simmonds and mother, £3 by Mr. Ezra Stilton, besides liberal donations from other friends deeply interested in the undertaking.

#### S. TURNER, JUN.

**NEWBURY STATION, ALDBOURNE, WILTS.**—On Lord's day, Nov. 2nd, 1862, a course of protracted meetings was commenced in this place, when sermons were preached by Brothers Phelps, Lewis, and Curtis. The Holy Ghost was in the word, and in the prayer meeting at the close of the evening service one soul was rescued from the grasp of the devil. On Monday evening, the writer preached under a severe conflict, it seemed as though the infernal troops of hell were let loose upon me, but I laid hold on Him, who is Almighty. On Tuesday night I again preached, my soul was burdened within me; the heavens seemed like adamant to my prayers; but whilst I and others were breathing the desires of our souls to God, He who by fire answered Elijah's prayer, dispersed the dark clouds, bade the shadows fly, and liberated our souls; we could then sing,—

"In darkest shades if thou appear,  
My dawning is begun;  
Thou art my soul's bright morning star,  
And thou my rising sun."

On the following evening the great Goliath of hell with drawn sword came against me, and tried hard to prevent me from making inroads into his territories, but with all his diabolical skill he was defeated, and the armies of our Israel, under the blood-stained banner of Calvary, shouted "Victory, victory, through the blood of the Lamb,"—while a poor unhappy backslider, sitting on a stool, with her baby in her arms, again embraced her Saviour, got her backslidings healed, and rejoiced in a sin-pardoning, and a soul-saving God. On Thursday night I preached again; the chapel seemed filled with Satanic influence, but through the strength of our great Immanuel we conquered. On Friday evening we processioned in the streets, arousing the inhabitants by singing in true Primitive Methodist style the well-known hymn,—

"Hark the Gospel news is sounding."

And having reached the chapel, I ascended the pulpit, and endeavoured by God's assistance, to pourtray the awful doom of those who reject offered mercy, and neglect their soul's salvation. The word was with power, and in the prayer-meeting after the service three sisters professed to believe in Christ as their Saviour, and were enabled to go their way rejoicing. To God be all the glory. On Saturday evening we again processioned in the streets, singing: "Grace is flowing like a river," &c., and on arriving at the chapel I preached from "Escape for thy life." We felt the Spirit's influence to be very mighty. A young female was smitten with deep conviction, but left the chapel without finding peace. The day following being the Sabbath, I held a prayer meeting, and preached in the morning on Sanctification. Mr. S. Osmond preached a pathetic sermon in the afternoon, from the jailer's penitential cry, "What must I do to be saved?" In the evening we held a love-feast, and in the prayer-meeting after, the young female, who on Saturday night was so deeply convinced of her need of salvation, and another person, ventured their all on Christ, and stepped into the glorious liberty of the children of God. During the week following, the services were continued and carried on by the local brethren, who have laboured faithfully to save deathless souls from hell, and point them to the Lamb of God. God blessed and owned their efforts, and two blood-bought souls found peace through believing in Jesus. Glory be to God for all his won-

drous works. Seven of the above named converts have united in church fellowship with us.

H. PORTNALL.

GLoucester and ChELtENHAM MISSION.  
—We have recently held a course of missionary services on this station, and I am happy to inform you, that in this department of our work we are moving in the right direction. The services have been held in Gloucester, at Cheltenham, and at Brookthorpe. Preparatory sermons were preached on Sunday, November 9th, by the Revs. Murray Wilson (deputation), J. Hall, and W. Robinson. The public meetings were held on the three following evenings, when addresses were delivered by the afore-named brethren. Our meeting in Gloucester was presided over by Mr. J. Mercer (Congregationalist), and we were also assisted by the Revs. W. Collings (Baptist), and E. J. Baxter (Methodist New Connexion). Here the sum of £8 2s. 6d. was raised.

At Cheltenham the chair was taken by Mr. Clifford (late of the Isle of Man), whose opening speech contained many practical suggestions, and was listened to with much interest by an attentive audience. Here we raised the sum of £8 5s. 8d.

At Brookthorpe our meeting was held, in a carpenter's shop; in which shop, by the kind permission of Mr. Beard, our services are regularly held. This being our first missionary meeting in the village, considerable interest was felt by our small society. The meeting was of a highly interesting character and resulted in laying upon the missionary altar the sum of £1 6s. 2d. The amount, though comparatively small, is, considering the circumstances, very creditable to the friends, and exceedingly encouraging to ourselves.

The total proceeds of these services amount to £17 14s. 4d., being £7 0s. 7d. in advance of the previous year. It may not be out of place to add, that our prospects here, are on the whole, improving. In several villages, houses have been secured in which to hold our services regularly during the winter months. We have just formed a society in one village, where our friends will be subject to much petty persecution—persecution in its meanest kind—the withholding of charities from the deserving poor during the inclemency of the winter season. That these, our new friends may be graciously sustained in mind and body, and abide stedfast in the faith, we ask the fervent and sincere prayers of those who are interested in our home missionary operations. For the successes of the past we are truly grateful to the God of missions; but yet on our banners is inscribed "Excelsior!"—*higher still!* J. HALL.

**NEWBRIDGE, ABERDARE CIRCUIT.—OPENING OF "JEHOVAH-JIREH."** The above substantial and beautiful chapel was opened for divine worship in the following order. Sunday, October 26th, three sermons were preached; in the morning and evening, in English, by the Rev. G. Johnson, and in the afternoon in Welsh, by the Rev. H. Oliver, B.A. Independent. Sunday, November 9th, three sermons were preached, in the morning and evening, in English, by the Rev. Thomas Hobson, Pontypool; and in the afternoon in Welsh, by the Rev. E. Roberts, Baptist. Monday morning, November 10th, two sermons were preached, by the Rev. T. Hobson, and J. Lambert, Esq., Bristol. At two o'clock a tea meeting was held, at which from 300 to 400 attended. At four o'clock a public meeting was held, presided over by Geo. Smart, Esq., Cardiff, who generously gave £5 at the collection. The following gentlemen took part in the meeting, Revs. T. Hobson, P. Maddocks, Cardiff, J. Greenland (Wesleyan), G. Johnson and W. Hunt, Circuit ministers, Messrs. J. Lambert, J. Howells, Cardiff, H. Davis, Dowlais, and others. The Taff Vale Railway Company very kindly allowed all the friends to travel to the Monday's services and back for one fare. The chapel is 40 feet by 30. The local papers pronounce the building an ornament to the town, and a great credit to the connexion. The cost of the whole is about £350. We have borrowed £200, at five per cent for six years, if necessary. We have raised by the foundation-services, the opening-services, and subscriptions, about £115. We purpose to make another effort to raise what is required. May this chapel be the birthplace of many souls. G. JOHNSON.

**LINSLADE, LEIGHTON BUZZARD STATION.**—The first anniversary of our chapel was celebrated on November 16th and 23rd, 1862. The Rev. W. Antliff, of London, and Mr. Sharman, of Leighton, officiated on the former Sabbath. The Rev. W. Antliff also delivered a very able and thrilling lecture on Monday, the 17th, in the Temperance-hall. On the latter Sabbath J. Wilson and Master Danzy Sheen preached; and on Monday, the 24th, a tea and public meeting were held. We had a good congregation at each service, liberal collections, and, best of all, a very gracious influence attended the word preached; many wept tears of joy, and said, "Master, it is good for us to be here." The following figures will show that we have cause for gratitude to God and a generous though poor people. Donations and subscriptions, £123 11s. 9d.; collections and profits on tea, £14 4s.—total, £137 15s. 9d. We trust, by the blessing of the Most High on our efforts,

to reduce the debt in twelve months from this time to £300; and when we consider the chapel and school with the new gallery just erected, will have cost nearly £1,100, we thankfully and humbly lay ourselves afresh on the altar, exclaiming, "Not unto us, but to thy name be all the praise!" J. WILSON.

**NORTHAMPTON STATION.**—We have just opened a new chapel at Paulerspury, the birthplace of the distinguished Dr. W. Carey, and about one hundred yards from the house where he was born. Sermons were preached Nov. 9th, by Mr. H. Collier, and Nov. 16th, by the writer, and Mrs. Sharman. Nov. 17th, a soiree was held, and a good meeting after. The chapel is 23 feet by 16 feet in the interior, and 13 feet from the floor to the ceiling. It is built of good brick, with dressed Bath stone sills, and arches over the windows and door, and a neat ornamental inscription stone. The interior is fitted up with pulpit, rail back-seats, and forms. The entire cost will be about £75 towards which we have received by collections, &c., £19, and expect to realize the one-third shortly. P. COATES.

**BRIGHTON.**—We record our gratitude to God, because this important, yet suffering station is inspiring more hope of life and permanent progress. Much open air preaching in suitable localities has drawn together large and influential congregations in this fashionable watering place on Sabbath afternoons, and deep impressions have been made by the truth on many minds. We have also had large companies of the baser sort, at 9:30 on Sabbath mornings in the worst part of the town. Here, however, quite unexpectedly, the police awhile ago gave us much trouble. They tried to stop and drive us away, as they had done the town missionaries in other streets; but we still held the position, although sometimes two or three officers of various grades, in plain and official attire, presented themselves, spoke largely, and threatened heavily; and when this was quietly received without our desisting, they actually drove the peaceable hearers right and left, who fell back to the unmoved preacher, like disturbed water to its own level. Still Mr. Parrott would not move or close the service before the proper time; but in the hearing of all the people told the officers his name, address, his licensed authority under the Crown, and our object. "We are," said he, "the Queen's moral police; you professionally, her civil police. Both of us are employed and paid to keep the peace, and teach the people to know and keep their own places. We use the Gospel of peace, you stern looks, threatening words, and hard wood." He exhorted the people

to keep quiet, make no resistance by word or act, to hear God's message for themselves, carefully to watch all the proceedings, and be ready to witness for the truth in case of arrest, for which he was prepared and ready. Each time he had one of his colleagues or a local brother with him, and after opening the service, he got one of them to preach first while he moved about the crowd to keep all quiet, and prevent obstruction in the thoroughfare. This respectful intrepidity, accompanied by Divine influence, gained the people's esteem, and rendered the officious heroes powerless, and ultimately ashamed, if not afraid, they being publicly told by Mr. Parrott that they were the only disturbers of order and peace, and would be held responsible should they gall the people into any violent retaliation; and they knew there were in the motley group desperate characters whose faces and attitudes spoke of rising passions ready to vent themselves in desperate deeds. About five successive Sabbaths closed the campaign which made a town's talk. Each day we finished our service in quietude, the word visibly making good impressions. Afterwards the molestations ceased, and one of the police force actually became chief musician in our chapel, and all the others treated us with respect, or silently passed us by. The effects of these open air services soon became visible in our chapel, by a more than doubled congregation, a quickening in the members, and a genuine but comparatively quiet work of soul saving, which is progressing among sinners.

We had thirteen increase for Brighton for the quarter, and twenty more were covenanted for the ensuing quarter. The rather bold effort made in taking the "Royal Pavilion" for our late missionary meeting, did our cause good, although the extremely wet and uncomfortable day prevented a financial success. The money taken was, however, about five times the amount of last year in our chapel, and our way is opened there for the future. Large success might have made us less dependent on and confiding in God, who has our principles and graces tried as with fire. What we get is as it were through the very teeth of the devil, who obstinately and malignantly confronts us at every step. But we press forward, eye the Captain of our salvation, remembering Calvary and the Saviour's promises. Matt. x. 39; Rev. ii. 10.

On November 17th we had an excellent tea meeting to refit our minister's house, which had become very bare: it cleared over £5. Since then we have raised £1 10s. 10d. for our distressed friends in Lancashire, besides new and old clothing. Shoreham Society is look-

ing up. By special effort they raised £5 5s. for their chapel in November. Since then £2 6s. for the Lancashire distress, and clothing of several pounds value. Their regular income is considerably in advance of that of last quarter. Brother Wilkinson is leading them on, and souls are beginning to embrace the blessed Saviour. In the villages, where we have rooms, our congregations are improving. Lewes, our county town, with its 10,000 inhabitants, remains a mass of rock, but even that rock can and must be broken up by agents properly furnished with the power from on high. The regular income of the station is fully 25 per cent. over last June quarter. Other projects are devised for further improvements, humbly expecting success, aided by our never failing friend, our "one Master, even Christ, who is over all, God, blessed for evermore." Brethren, pray for us.

J. PARROTT.

SWAFFHAM CIRCUIT.—We have lately held our annual Missionary meetings at Swaffham, Castleacre, Litcham, and Little Dunham. Sermons were preached on Sunday, November 23rd, 1862, by the Revs. W. Antliff, (of London, Connexional Editor), W. Crown, C. Hirst, and R. Clamp. Public meetings were held at the above places the following week; the congregations were good, and in some instances overflowing. The collections were liberal,—about twenty guineas were realized. The circuit town brought up ten pounds and five-pence, being nearly half of the above sum. We beg to say that one old gentleman, a local preacher with us, nearly eighty years of age, whose work is almost done, felt impressed that he ought to do something special in behalf of the missionary cause, and not being able to give much, he determined to beg; so a few days before the public meetings, he came four miles to ask the superintending preacher for a missionary box, and as he could not be furnished there and then, he took his wife's workbox, and had a hole cut in the top, and took a walk with it amongst his friends, and brought just ten shillings to the meeting. He has since been furnished with one of our missionary boxes. Another of our collectors, a female thirteen years of age, dressed up a little doll, placed it on a table in her mother's house, put a little bag by its side, and a slip of paper in its hand with an inscription, "Please give me something for the missionaries;" and the doll realised four shillings and sevenpence halfpenny, which when added to the money in her missionary box, enabled her to present two pounds to the meeting. Thus young and old are using means to diffuse the truth. Mr. Antliff, our Editor, rendered us good

service, and we trust the instruction given, and the influence exerted, will have a lasting effect upon the friends who attended his ministrations. We tender our thanks to all our subscribers and collectors, hoping they will resume their work of faith and labour of love. We also thank God and take courage. May success attend the mission work generally.

W. CROWN.

**STOKENCHURCH, CHINNOR CIRCUIT.**—It is highly gratifying to us as a religious community, to witness the erection of so many new sanctuaries, which are standing monuments of gospel victories. At the above village, we have preached the gospel about twenty-seven years. In the early part of this time, our missionaries and friends had to endure no small share of brutal opposition, but by persevering effort in connection with providential interposition, the good Lord has opened the way for us to build a very neat little sanctuary for the honour of his great name. The foundation stone was laid by T. Wheeler, Esq., of High Wycombe, September 2nd, 1862. Mrs. Mary Burgess, a respectable but aged widow lady, of the place, kindly gave the site of land on which to build. The chapel is built of brick with a good slated roof; it is 38 feet in length, and 20 feet in width—17 feet from a good boarded floor to the ceiling; it has 5 windows, a good platform, two square pews, some good letable rail back seats, mostly movable. It is well ventilated, and presents a very neat appearance. The opening services were conducted on Sabbath, November 23rd, 1862, when three very excellent sermons were preached by the Rev. G. G. Pinder, of Hampstead, London. The day was fine for the season, and the congregations were overflowing. A very blessed influence was realized, and one backslider was reclaimed, and many others were deeply affected. Indeed the Divine glory filled the place. Hallelujah. A tea meeting was held on the Monday, when a goodly number sat down to an excellent tea, part of which was provided gratuitously by some friends. A public service followed, when the Rev. E. Hancock presided, and some thrilling and animated addresses were delivered, by Mr. T. Marshall, (local preacher), the Rev. W. James, Rev. E. Green, (Independent minister of Chinnor), and the Rev. G. G. Pinder, whose efficient services were highly appreciated. The total cost will be near £180, towards which we have raised a considerable amount, as follows:—By Mrs. M. Burgess, £5; Mr. C. Avery, £5; Mr. J. Eustace, £5; Mr. J. Bates, £2; Mr. D. Bates, £1; Mr. R. Hunt, £1; Mr. J. White, £1; Mr. T.

Day, £1; Mr. Dodwell, £1; Two friends, £1 each; Col. W. Fane, M.P., £1; Mr. Spyer, 500 bricks; with many smaller sums from 10s., down to 1s. Mrs. L. Bates, presented a cushion; Mrs. J. White, a good bible, and another female friend a pulpit hymn book. So that by the opening collections £6 1s. 0d., and other promised sums, we shall secure by the blessing of God, the one-third of the cost, and we trust more by the time allowed. We have let a goodly number of seats, and the friends feel deeply interested in their new place of worship, and we anticipate it will prove the spiritual birthplace of many souls.

E. HANCOCK.

**PENRITH MISSION.**—On Lord's Day, November 23rd, 1862, missionary sermons were preached at Penrith, by the Rev. M. Lupton, of London; at Catterlen, and Lazonby, by the Rev. T. Atkinson, and at Skelton, by the Rev. D. Robb. On Monday, the missionary meeting was held at Penrith, Mr. R. Gate, (Wesleyan) presided, and addresses were delivered by the writer, the Rev. D. Robb, the Rev. J. Tannahill, M.A., (Presbyterian), the Rev. W. Brewis, (Independent), the Rev. J. Warnes, of Brough, and the Rev. M. Lupton. The missionary meeting was held at Catterlen, on Tuesday; the writer took the chair, and addresses were given by the Rev. D. Robb, the Rev. J. Warnes, and the Rev. M. Lupton. On Wednesday, the missionary meeting was held at Lazonby; Mr. W. Hogg, presided, and the meeting was addressed by the writer, the Rev. D. Robb, and the Rev. J. Warnes. The missionary meeting was held at Skelton, on Thursday, Mr. J. Martin, took the chair, and addresses were delivered by the Rev. D. Robb, the writer, and the Rev. J. Warnes. The congregations were large, respectable, and attentive; the speeches were full of energy and power, and the people were pleased and profited. The proceeds of this very interesting course of missionary services amounted to £26 11s. 9d., being £3 1s. 2d. in advance of last year. To the Triune God be all the praise and glory. T. ATKINSON.

**HEXHAM.**—The town of Hexham is pleasantly situated on the banks of the river Tyne, and contains a population of about 5000 souls. Shortly after our missionaries visited the north country they entered this town, and with earnestness and power they proclaimed the "glorious gospel of the blessed God." A society was soon formed, and for a considerable period we preached in a kiln, used previously as a malt house. Ultimately a chapel was built in Bull Bank, certainly one of the worst situations in the town. Soon after the erection of the chapel, the

society and trustees were involved in trouble. The chapel was seriously mortgaged; and the interest was not met. Several of the trustees abandoned the chapel, and left their brethren to struggle with difficulties of no ordinary character. By a sad mistake the property was conveyed to the mortgagee, instead of being made connexional. The result was, the mortgagee took possession of the chapel, and for several years we have had to pay an annual rent. But the Almighty, who has beheld all the storms through which his people have had to pass, has in his providence wrought out a deliverance. The late Rev. Henry Hebborn, feeling deeply interested in our little society at Hexham, expressed a desire during his last affliction, to erect a chapel at his own expense, and present it to the Primitive Methodist Connexion. Death terminating his laborious and useful life before his desire was executed, his pious widow has resolved to complete the purpose of his heart. And accordingly, the foundation stone of the new chapel was laid on November 24th, 1862, by Errington Ridley, Esq., in the presence of a large concourse of people. The trustees presented Mr. Ridley with a silver trowel, bearing the following inscription:—Presented to Errington Ridley, Esq., by the Trustees, on the occasion of his laying the Foundation Stone of the Hebborn Primitive Methodist Chapel, Hexham, November 24th, 1862." The ceremony was of a deeply spiritual character. That glorious Being who blessed His people at the dedication of Solomon's temple, condescended to sanction and bless the proceedings of His servants on November 24th, so that many said "Lord, it is good for us to be here." J. WILSON.

**PRESTON CIRCUIT.**—Hoole is a village six miles from Preston. Here the Primitive Methodists have had a cause for nearly forty years. That cause has for many years been in a very low state; still our friends have kept labouring and praying for a revival of religion, and God has graciously heard and answered their prayers by sending them signs of better times. During the last few weeks about twenty young persons have professed to find peace, through believing, and others are anxiously seeking an interest in the precious blood of Jesus. O that the converting work may spread through the village. At Preston, revival services have lately been held, and many sinners have been converted, and at some other places the Lord is making known his power to save, and our prayer is, that the whole of the circuit may be baptized with the hallowed fire. R. MIDDLETON.

**WEYMOUTH.**—The missionary services

for this year, on this mission, have just closed, Dec. 4th, 1862, and we are happy to say they have been of a very cheering character; we have had a gracious influence, and much Christian liberality. The deputation, Brothers J. Philips, of Exmouth, and H. G. Button, of Sherborne, were highly efficient in the pulpits and on the platforms. The chapels were crowded to overflowing and in some places many were unable to gain admittance. At Portland we were favoured with the use of the Independent chapel, and at Dorchester, with the Independent school room; and from the feeling manifested it is evident the missionary spirit is not dying out, but the friends see the importance of their position, and are determined to go forth with increased energy in the cause of God. The total amount raised this year is £52 2s., being £8 10s. in advance of the preceding year. To God's name be all the glory. We are also pleased to say that we have recently had several sinners converted in different parts of the mission. O that we may be baptized afresh for the great work of soul saving, and only live to glorify God, is the prayer of yours in Jesus, J. RACKHAM.

**HULL SECOND CIRCUIT.**—**FOUNDATION-STONE LAYING.**—You will rejoice to hear that we are providing extended chapel accommodation to assist in meeting the spiritual necessities of the rapidly increasing population of Hull. The Primitive Methodists have now laboured for the moral and religious benefit of the inhabitants of Holderness-road, and the neighbourhood, for about forty years, and this too under serious disadvantages for want of a suitable chapel and school rooms. The rented chapel and premises which they now occupy in Holborn-street, are inconvenient, and, in other respects, unsuitable. After diligent inquiries, frequent disappointments, and long delay, the society at length succeeded in securing an eligible building site, on which they are now erecting a spacious chapel, school rooms, vestries, &c. Preparatory sermons were preached by the Rev. C. C. McKechnie, of Allendale Town.

The foundation-stone was laid on Monday, December 1st, by Henry Hodge, Esq. On this deeply interesting occasion the trustees, through the medium of the Rev. William Garner, superintendent of the circuit, presented to Mr. Hodge a handsome silver salver bearing an appropriate inscription. To a few remarks offered by Mr. Garner, Mr. Hodge replied in a brief and pertinent speech, to which the large assembly listened with evident tokens of delight. He was followed, in a catholic strain, by his senior brother, Alderman Hodge, who, in his



turn, was followed by his brother, Mr. Samuel Hodge. These unusual incidents gave to this department of the service a special interest. The weather was very damp and cold, the procession from Clowes Chapel, nevertheless, and the gathering of people on the site of the intended new chapel, were unexpectedly large. In the evening a public and sumptuous tea was provided gratuitously by our female friends, who loaded the tables, as they are wont to do on such occasions, with a superabundance of provisions. About 700 persons partook of the social repast. After tea a public meeting was held in Clowes Chapel, when the attendance was gratifyingly large. Alderman Hodge occupied the chair. At these thrilling services we were favoured with the valuable assistance of the Revs. W. Harland, President of the Conference, Colin C. McKechnie, editor of "The Christian Ambassador," T. Greenbury, author of "The Standard Bearer Fallen," &c., and J. Petty, our Denominational historian.

In furtherance of the religious object of these efforts a bazaar was held in the public rooms on the 15th, 16th, and 17th instant, when about £170 were realized,—a very respectable amount, all circumstances considered. Only twelve months ago we took at a bazaar in the same rooms, for the benefit of Clowes' Chapel, £270. In getting up our last bazaar the service of the ladies, who took a leading part in the effort, were strongly characterised by well-directed zeal and perseverance. In three months after the issue of the bazaar circulars, a spacious room, like a little market-place, was well stocked with a great variety of useful and ornamental articles; another striking proof of the noble things which can be done by judicious and persevering co-operation.

To aid us in carrying out our designs we have already received in contributions and valid promises upwards of £800. With pleasure we record our gratitude to the ladies who provided the public tea, which, with £10 2s. in cash from several friends, realized £42.—To the trustees for the noble example of liberality which they have set before the Christian public: for instance, H. Hodge, Esq., £225; Mr. Henry Simpson Hodge, £50; Mr. Samuel Hodge, £50; Mr. Thomas Hodge, £50; Mr. George Hodge, £5; Mr. J. T. Robson, £50; Mr. W. Render, £5; Mr. R. Milson, £5; Mr. James Sharp, £25; Mr. W. McCollin, £10; Mr. W. Knowles, £5; Mr. W. Carter, £2 10s.; Mr. H. Morrill, £5 6s.; Mr. James Worsnop, £5; Mr. T. Robinson, £5; Mr. W. Howden, £5; Mr. H. Nayler, £5; and Alderman Hodge, though not a trustee, £50.

With general begging, opening services,

and other means, we hope to obtain one-third of the entire cost of the chapel and premises, which will involve an outlay of £4,000 or a larger amount. We calculate that these premises, which will be a freehold, and for which a Connexion Deed is already executed, will prove a very valuable acquisition to Hull Second Circuit. That God may crown the undertaking with his special blessing, and fill the sacred house with his glory, is the fervent prayer of W. GARNER.

HULL FIRST STATION.—Laying the Foundation Stone of a Jubilee Chapel, Spring Bank.—Spring Bank is a beautiful neighbourhood, in the borough of Kingston-upon-Hull, leading to the General Cemetery. A considerable population of respectable inhabitants has sprung up in the locality during the last few years, which is likely to be materially increased in a few years to come. Hence the necessity of a new and commodious place of worship, in order to meet the religious requirements of the important and interesting neighbourhood. A few of our friends have for some time looked upon the locality as a suitable one in which to attempt the establishment of a new interest; and on the writer's entering the station in July, 1860, Mrs. Norman pointed out to him the propriety of the enterprise, and urged its importance and utility. Several difficulties, however, then stood in the way of immediate action, which it is needless to specify. It is sufficient to state that these, one by one, were in due time removed, or were happily surmounted, and that during last summer the undertaking was entered upon in earnest. Mr. Downes interested himself in procuring for us a most eligible building site,—the best indeed which the beautiful neighbourhood presents, comprising 1,500 square yards, having a frontage of thirty yards to the main road, directly opposite to Park Street, and another frontage of fifty yards to a new street hereafter to be made. We are partly, at least, indebted to Mr. Downes for having obtained this splendid site at the moderate price of ten shillings per yard. An efficient set of trustees, twenty in number,—all members, and most of them office-bearers in the society, some of them connected with West Street, and others with Thornton Street chapels, having been obtained, plans and specifications were prepared by Mr. J. Wright, the architect, one of the trustees, and the work was advertised; but as the estimates sent in considerably exceeded the expectations of the majority of the trustees, it was deemed advisable to make some alterations, in order to lessen the expenditure. This caused considerable

delay, and produced some degree of discouragement among the friends. But new plans and specifications were after a time prepared; the work was again advertised, and a much larger number of estimates was obtained than before, all the principal builders of the town having entered into competition for the work. An agreement was made with satisfactory parties, and arrangements hastened for laying the foundation stone.

On Sunday, Feb. 8th, 1863, preparatory sermons were preached in West Street and Thornton Street chapels by the Rev. W. Sanderson, of Kirton Lindsey, and the Rev. J. T. Shepherd, of Winterton. The congregations were crowded, the collections larger than expectation, and the services eminently satisfactory and efficient. In the prayer meeting after the evening service at West Street, ten or more persons professed to find peace through faith in Christ.

On Monday, February 9th, a grand procession, comprising the trustees, the ministers, and other office-bearers of both the Hull Circuits, with numerous other friends, left West Street chapel at half-past two o'clock, and proceeded to the building site, whither the elder scholars of West Street and Thornton Street Sunday schools, together with several hundred ladies, had previously repaired, for whose accommodation a convenient platform had been prepared. The weather was splendid, and the excitement produced both wide and intense. Several thousand persons were attracted to the scene, and a most interesting service was conducted. Besides the ministers of the first circuit, most of those in the second assisted, and effective addresses were delivered by the Revs. J. T. Shepherd and J. Wood, of Scarborough, and W. Briggs, Esq., of Leeds. A bottle, containing a document relating to the enterprise, and of historic interest, was placed in the foundation stone. Whilst this was being done, the scholars of the two schools aforementioned sang an appropriate hymn with much animation. The stone was laid by Mrs. Norman, to whom a beautiful silver trowel was presented by Mr. Charlesworth, in behalf of the trustees; and after laying the stone, she deposited upon it a small parcel containing fifty guineas. She also presented each of the scholars with a bun in celebration of the occasion.

At five o'clock a public tea was provided both at West Street and Thornton Street chapels, the school-rooms of both of which were excessively crowded. The ladies who gratuitously furnished the trays had very kindly and considerably provided for double the number of persons for which they had promised;

otherwise serious difficulties would have arisen, as the numbers who attended exceeded our expectations. Eight hundred persons, at least, took tea on the occasion—450 or more at West Street, and about 350 at Thornton Street. A public meeting was held in each chapel afterwards, both of which were crowded, and both of the meetings were of the most delightful and enthusiastic character. J. M. McCulloch, Esq., of York, was expected to preside at West Street, but was unavoidably prevented. He, however, kindly remitted a donation of five pounds; and in his absence, the chair was very efficiently occupied by Mr. Sissons, assisted by W. Hodge, Esq., of Hull Second Circuit. The meeting was entertained by a splendid oration by the Rev. W. Sanderson, whose services were in such demand on the occasion that to meet the wants of all parties he kindly consented to speak at both meetings. His oration was followed by a lucid and interesting statement of suitable and appropriate facts by the Rev. W. Garner. The Rev. J. Wood urged some important and valuable practical advice, and Messrs. W. Hodge, C. Bowman, and the Rev. H. Woodcock gave brief addresses.

W. Briggs, Esq., presided in a very satisfactory manner at Thornton Street meeting, and kindly presented a donation of five pounds; and very interesting and effective addresses were given by the Revs. J. Tongue and W. Whitby, of the second circuit; the Revs. R. W. Monkman, W. Sanderson, and J. T. Shepherd, who very efficiently occupied the most prominent position, and delighted the audience with their pleasing and persuasive eloquence.

The proceeds of the different services, exclusive of Mrs. Norman's liberal donation, exceeded one hundred pounds. It was highly gratifying to witness the intense interest evinced by the societies of both chapels; affording an encouraging promise of success. The new chapel will be at nearly an equal distance from West Street and Thornton Street chapels; being about half a mile from each; and receives the united assistance of the two societies,—one of the advantages resulting from our Presbyterian form of church government. The enterprise is a very responsible one, as it will incur an outlay of £4,500; but it is calling forth the energies and prayers of our friends in general, and the services in connection with the laying of the foundation stone have, it is believed, exerted a wide and beneficial influence in its favour. We are under great obligations to the ladies who made such ample and gratuitous provision for the tea, but dare not solicit space to insert their names.

We may be permitted to state that in addition to the fifty guineas presented by

Mrs. Norman, we have also received fifty guineas from Mr. Norman; fifty pounds from Mr. Charlesworth; twenty-five from Mr. Wright, and other encouraging sums, hitherto equalling our expectations. As our brethren in the second circuit are engaged with a similar undertaking on Holderness Road, both circuits have the prospect of greatly extended usefulness in this large and increasing town. Enterprises of such magnitude, undertaken at the same time, require, of course, much prayer, much liberality, and much active zeal; but it is hoped that our friends will prove equal to the occasion, and that both enterprises will be conducted to a suc-

cessful issue, redound to the glory of God, contribute largely to the extension of the Redeemer's kingdom, and minister to the salvation of thousands of souls: objects these worthy of the utmost liberality, earnest prayers, and most active efforts of Christian people.

J. PETTY.

[We have given this article insertion before its turn in order that it may be seen at once what noble efforts are being put forth by the two Hull stations for enlarging our borders in that stronghold of Primitive Methodism. Truly the Hull friends set a fine example to the whole Connexion.—Ed.]

## COLONIAL DEPARTMENT.

**MOUNT BARKER, SOUTH AUSTRALIA.**—Dear Brother Antliff,—Feeling confident that many of your readers will be glad to hear how we are doing on this side of the seas, I take this opportunity of giving you a few items of our progress. The last year has been one of great success in the Christian Church in our colony. Amongst the Wesleyan Methodists some hundreds of souls have been saved. In this we rejoice. We are glad, too, that on our beloved Zion the Spirit of the Lord has been outpoured, and in several places numbers have been added to our ranks. On our station we have caught part of the shower of saving influence. At Little Hampton, one mile from Mount Barker, the Lord has made His voice heard, and many have yielded to David's Lord. At Wistow, about thirty have been brought to God the last few weeks. In this place there are many families from Kelling, in Norfolk, who used to listen to the writer when preaching Jesus in the old country. Many of them have now given their hearts to God. We almost feel as if in the dear old county when hearing these sons of thunder praising the Lord. Watergate is another small place in the bush, with a small, but good chapel. Within a few days, over thirty hearts have been broken by the hammer of God's word. One man and his wife (each over 60 years of age,) have sought and found mercy. Among the persons saved is one young woman who had such views of herself, sin, and hell, that she left home to end her life by violence; but the Holy Spirit spoke to her heart, saying, "Do thyself no harm." She came to the house of God, and could soon rejoice in possession of salvation. By faith she touched the cross and lived. She had been a great novel-reader—in these mud-waters she delighted to sport, on these streams of pollution she had been carried, till she felt they were life. As soon as she had drunk of the fount of God, she would not stand, no, not even

on the bank of the river of *death-water*. She brought about seven volumes of novels, and burnt them at the chapel door. What a beautiful blaze they made! It was a fine sight. We have other places on our station which, to some extent, have shared in this good work. The Lord is with us. Praise Him! Hallelujah! I hope and pray that God may bless all the stations with great prosperity.

J. G. WRIGHT.

**HEIDELBERG, VICTORIA.**—On Sabbath, the 2nd of November, 1862, two sermons were preached in behalf of the school by the station's preacher. The services were well attended, especially that in the evening; the chapel being so densely crowded, that several were unable to gain admittance. The children acquitted themselves in a most admirable manner. The pieces, which were well selected, were pleasingly recited. We are also happy to be able to report progress. After filling up the breaches occasioned by seventeen removals, an increase of seven scholars for the year is recorded; total on the roll, 47. The collections, &c., were also good, the sum of £8 being obtained, which is in advance of the amount raised at the preceding anniversary. Too much attention, we believe, cannot be paid to our Sabbath-schools. The children composing them may, with peculiar emphasis, especially in this country, be termed, "our army in reserve." From them, if rightly trained, we expect great and good things. That God would bless our Sabbath-schools, and bring from them noble-hearted men, that will seize with a vigorous hand the weapons of our spiritual warfare—men that will present an invulnerable front to the common foe of God and humanity—men who, with divine courage and determination, will make destructive inroads into Satan's empire, assist to break the galling yoke of the wicked one, and help to build up Zion until Jerusalem becomes a praise in all the earth, is the hearty wish of

H. HEATHSHAW.

## LITERARY NOTICES.

*John Leifchild, D.D.* His Public Ministry, Private Usefulness, and Personal Characteristics. Founded upon an Autobiography. By J. R. LEIFCHILD, A.M. London: Jackson, Walford and Hodder, 27, Paternoster Row. 1863.

ONE of the most interesting of George Gilfillan's many books, is his "History of a Man." And the history of a thorough man is at all times a treat. Such a treat the present work supplies. Mr. Leifchild has had a fine opportunity for an exhibition of true filial affection and piety, and he has turned his opportunity to good account in the production of this beautiful book. His excellent father had an unusually long career of extensive and varied usefulness, and the son has shown a fine appreciation of his father's character and labours. As intimated on the title page, the present work is partly autobiographical, and, of course, it is none the less reliable on that account. Both father and son, therefore, have laid us under obligations to them in the deeply interesting history here furnished. We can not at present recapitulate or summarise the leading incidents in Dr. Leifchild's valuable life and labours, but must content ourselves with expressing our sense of the ability, honesty, piety, and usefulness of the work. We have been anxious to see the book, and now have great pleasure in according it our humble meed of praise, and strongly recommending its perusal to all who labour in word and doctrine, and whose aim is to win a name among the good and great of their generation. Dr. L. was a noble model for young men, and for Gospel ministers generally. His life seems to say to each, "Go, thou, and do likewise." We may hereafter give some extracts from this interesting work.

*Lectures on Theology, Science, and Revelation.* By the late Rev. GEORGE LEGGE, LL.D., Leicester. With a Memoir, by JAMES LEGGE, D.D., Hong Kong. Edited by JAMES LEGGE, D.D., and JOHN LEGGE, M.A. London: Jackson, Walford, & Hodder, Paternoster Row. 1863.

THE Lectures before us are on some of the most interesting and important subjects that come within the range of human thought:—the Importance of Truth, the Duty and Limits of Free Inquiry, Human Nature, the Free Agency of Man, Human Responsibility, Human Depravity and Guilt, Christ the Redeemer, the Influence of the Spirit, the Millennium, the Final Condition of Man, Science and Christianity, Astronomy, Geology, Geology in Relation

to the Deluge, and the Idea of God. Dr. Legge was a Christian, a scholar, and a gentleman. Hence his treatment of the subjects indicated may have been *a priori* expected to be such as would meet all reasonable calculation. In the discussion of recondite and controverted questions it is a great point to have the pre-requisites above named. Here we have an admirable development of those qualities. On all points, we cannot anticipate that his readers will endorse the doctor's views. We do not see eye to eye with him ourselves in some things. But we agree with most he says, and much admire the way in which he says it. Knowing that his leanings were Calvinian and not Methodistic, we cannot expect his views always to accord with our own. But the work is a storehouse of precious thoughts, and worthy of the devoted author, his editors, and the publishers. The prefixed memoir is deeply interesting, and extends to about 100 pages.

*Memoirs of New Zealand Life.* By EDWIN HODDER. Second edition. London: Jackson, Walford, and Hodder.

THIS work has now been some time before the public, and has been favourably noticed in many of the periodicals of the day. We are glad to see it has won its way to a second edition, and have no doubt it will go through many another. To all who want to know what a sensible man, who has spent some time in the country, has to say about New Zealand, this volume will be very welcome. The facts and incidents of the narrative are neatly sketched, an air of naturalness runs through the whole, and a fund of valuable information for those who contemplate emigrating to New Zealand, or those who wish to increase their acquaintance with the far off colony, as it was before the recent Taranaki war, during its continuance, or since it was supposed to be over, is here available. Mr. Hodder has something to tell us too about the gold diggings—something of which the theory is quite as comfortable as the practice—and a good deal about the natives, the colonists, and the scenery. The book reads like a romance, but so far as the writer is concerned, it is evidently a romance of real life. We recommend it especially to the attention of our junior readers.

*The Homilist.* Conducted by the Rev. D. THOMAS, D.D. Vol. iv. New Series. Vol. xi. from the commencement. London: Ward & Co., 27, Paternoster Row.

THIS is an excellent volume. It comprehends a large and various amount of theological and literary intelligence. As we had occasion to say recently, *The Homilist* grows in favour with us. This volume for 1862 is worthy of great praise, and has our hearty good wishes.

*Sermons Preached in Marlborough Chapel, London.* By J. GAGE PIGG, B.A. Second Edition: London: Ward & Co., Paternoster Row.

A DOZEN Sermons, rich in thought, beautiful in expression, diversified in subject and illustration, devout in tone, and practical and useful in aim, constitute the contents of this volume. We rejoice to see that the London pulpit is speaking out in all directions on the leading truths of religion; and we are glad to find the trumpet gives no uncertain sound. The Sermons of such men as George Smith, Daniel Katterns, Samuel Martin, Charles Stanford, J. Gage Pigg, and others, not to name Mr. Spurgeon, Mr. Binney, or Dr. Thomas, are a proof that there is still power in the pulpit of the London chapels, as well as churches, and that old theological themes have no need to be laid aside because they are antiquated, and cannot be made interesting to this generation. That such Sermons as Mr. Pigg's are read, as well as heard, with increasing zest and profit, is no evil omen. Sermon literature we rejoice to find is becoming more and more popular, and we trust that as the intelligence and piety of the ministry increase, the people will more and more appreciate this kind of reading. We recommend the present volume to our readers as being one of the best now in circulation.

*The Model Preacher.* Comprised in a Series of Letters, Illustrating the best mode of Preaching the Gospel. By Rev. WILLIAM TAYLOR, of the California Conference, Author of "Seven Years' Street Preaching in San Francisco," "California Life Illustrated," "Address to Young America," &c. Tenth Thousand. London: H. J. Tresidder, 17, Ave Maria Lane, E.C.

HERE is a handsome volume of 400 pages on one of the most important themes that can engross our thoughts—the best mode of preaching the Gospel. It will be assumed the writer is an American Methodist; and the present is an American edition. *Ten thousand* copies of a work on such a subject! What say the writers of the *Times* and other diurnal and hebdomadal sheets to this? Is preaching really out of fashion now? Do men care nothing for the pulpit and its teachings? Has it positively lost all its quondam prestige and influence? A thousand silly things recently said are

admirably answered by this *ten thousandth* issue of a work on preaching. We cannot this month, find space for extracts from this stirring book, but we shall, probably, avail ourselves of an early opportunity to cull some racy pieces therefrom for the special delectation of our numerous readers. Suffice it for the present to say, the volume abounds in terse aphorisms, striking illustrations, judicious suggestions, and noble examples. We advise our young preachers, itinerant and local, to peep into it the very first opportunity.

*An Exposition upon the Epistle of Jude.*

Delivered in Christ Church, London.

By the Rev. WILLIAM JENKYN, M.A.

1652-1653. And of the Epistles to the Philippians and the Colossians.

By the Rev. JEAN DAILLE, Minister of

the French Reformed Church at Charenton, A.D., 1639. Translated and

Edited by the late Rev. JAMES SHERMAN, of Surrey Chapel, London.

Edinburgh: James Nichol. London: James Nisbet. 1863.

ANOTHER of the commentaries now being issued by the respectable houses named. The present volume is worthy of its predecessors, and that is saying much. The Epistles of Jude, and those to the Philippians and the Colossians are very interesting and important parts of the New Testament Scriptures; and these valuable expositions will make the study of them both more interesting and more profitable. These able men had not lived in vain if they had only prepared these valuable works. We do trust the publishers will find the sale of the works equal to their merits, and then they will have no reason to regret this speculation.

*The Works of Thomas Goodwin, D.D.*

Vol. vi., Containing the Work of the

Holy Ghost in our Salvation. Edinburgh: James Nichol. London: J.

Nisbet & Co.

If there is one thing more than another of which we have reason to be jealous in regard to the Church in this age, it is the tendency to ignore the work of the Holy Spirit in man's salvation. In certain quarters, both on this side the German Ocean and on the other, and not less so beyond the Atlantic, the tendency in question may be said to crop out offensively when opportunity serves. We deem the publication of the present volume of Goodwin's works the more opportune on this account, as we hope it may act as an antidote to the poison of such false theology. That all Goodwin's views quadrate with our own will not be supposed; but there is a mass of solid thought, on one of the grandest subjects in Christian theology, comprehended in this noble volume. May it have a

patronage commensurate with its high claims!

*The Class Meeting Manual.* By WILLIAM SAUL. Revised and Abridged by W. HARLAND. London: R. Davies, Conference Offices, Sutton street. 1863.

It is not easy to over-estimate the importance of Class-meetings to the spiritual prosperity of our societies, and hence the desirableness of making every judicious arrangement for promoting the efficiency of these meetings. In the little manual before us some very valuable and seasonable suggestions are offered by both the author and the editor with reference to this object. The high importance of the subject led our last Conference to purchase the copyright of this useful book, and to request Mr. Harland to revise it for a new edition, and to condense the contents of it as much as possible, in consistency with the retention of the most important portions intact, in order that it might be reduced in price, and put into general circulation. It has been neatly got up, and is sold at 8d. The members of our societies generally, and our class-leaders and assistants especially, are urged to procure the manual, and devote some of their leisure moments to a careful and prayerful perusal of its teachings and suggestions. Our hope and prayer shall be that the members of our societies may be abundantly profited by the publication of this little work, and that God may grant to us all, those new covenant blessings, for obtaining which we from time to time meet in our respective classes.

*The Immortal Theme, Christ for Me.* By J. ASHWORTH, Author of "A Voice from the Tomb." London: R. Davies, Sutton street, E. Peterborough: W. Pentney, 18, Narrow street. 1863.

"CHRIST in the Divinity of his nature and glory of his perfections, in the wonders of his love, in his glorious exaltation, in his gracious offices, in his distinguished titles, Christ for the penitent, for the believer, for the dying saint, Christ the grand object of attraction in heaven, and conclusion"—these are the headings under which Mr. Ashworth discourses of "The Immortal Theme." Evidently the book is full of Christ, and the respected author has shown no little discrimination in putting forth his views of him. The pious reader will find his heart warmed and his mind instructed by the perusal of this work. Sound, pithy, practical, earnest, and useful,—we desiderate for the book a wide and lasting popularity.

*Infant Baptism Defended; or, An Argument on the Authority, Import, Subjects, and Mode of Baptism.* By WILLIAM COOKE, D.D. Three pence. London: H. Webber, 21, Warwick Lane, Paternoster Row, E.C.

THIS is just the thing to put into the hands of persons who have not time or money to spend on larger works on the Baptismal Controversy. Dr. Cooke gives the gist of all the best discussions of the questions involved, in very intelligible and yet very conclusive terms. Many persons in different Methodist communities have had their minds disturbed—not by reading the Scripture teaching on Baptism, but by the glosses of our Baptist friends thereon. Hence the necessity of some little work to place within the reach of such brethren, that may serve as a quietus in such cases. Dr. C. has supplied this desideratum; and we hope he will have the gratification of knowing his labours are duly appreciated, and rendered abundantly useful.

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## OBITUARY.

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ELIZABETH COLE died at Cinderhill, April 28th, 1862, in the twenty-seventh year of her age. She was induced by her husband to attend the means of grace, and at a prayer meeting she was heard to cry aloud, "God be merciful to me a sinner!" She was pointed to the Lamb of God, which taketh away the sin of the world, and enabled to cast her soul on the atoning merits of Jesus. Her conduct was consistent with her profession. She was the subject of much affliction, but in patience she possessed her soul. The day before she died she asked for the Bible, and said, "This is my only support."

S. COLE.

ELIZABETH BYWATER, wife of the Rev. J. Bywater, Primitive Methodist minister, was born at Swinefleet, in the county of York, September 12th, 1805. She was brought to a saving knowledge of the truth when about eighteen years of age, and maintained her Christian character to the end of her days. She was brought to God through the agency of the Wesleyan Methodists, and remained in connection with that denomination for several years, and was usefully employed as a Sabbath school teacher. In the year 1842 she was united in marriage to Mr. Bywater, and for twenty years shared with him in the joys and sorrows of a Primitive Methodist

preacher's life. For two years previous to her death, her health was sensibly failing. After my entrance into this (the Scotter) circuit, Mrs. Bywater was the subject of excessive weakness and much suffering. Whenever I paid her a pastoral visit, I uniformly found her faith in Christ steady and lively, and frequently with tearful eyes, and a countenance expressive of inward peace, she would speak of her hopes and anticipations. On April 16th, 1862, she died calmly, and went to be "for ever with the Lord." May the writer and reader meet her in heaven.

T. WHITEHEAD.

BENJAMIN DOWDING was killed in a pit at Blaenafon, in the Pontypool Circuit, April 1st, 1862, by a mass of coal falling upon him.

About three years ago he was awakened to a sense of his sinful state whilst engaged in his work. It seemed as if he had heard a voice saying, "You must soon die, and if you die now, you cannot go to see your friends in heaven." For about three weeks he wandered in deep distress of soul, seeking retirement, and scarcely partaking of food, till one night, as his mother was preparing for class, unasked he resolved to go with her; she expressed her surprise, told him she was going to class, and explained a class-meeting to him. He replied, "Well, mother, I will come, and will tell them how I feel." He went, and that night he obtained pardon, through the precious blood of Jesus.

As soon as he was converted he learned to read, and from that time made the Bible his constant companion. He was often found with his God in secret; his place in the sanctuary and in the class-meeting was always filled: his experience was clear and scriptural, his piety exemplary; his upright conduct was noticed by all with whom he had anything to do, and he shed an influence for good upon all around. He frequently collected the young around him, and conversed with them about their souls, endeavouring to lead them to the "Lamb of God which taketh away the sin of the world." He gave great promise of usefulness; but God's thoughts are not our thoughts, neither are our ways His ways. He has taken him away to shine in a brighter sphere, and in a holier clime.

The last night he spent at home with his parents, he lay awake for hours, singing—

"In Heaven above, where all is love,  
There 'll be no sorrow there"—

perhaps little thinking that in so short a time he should enter its sacred portals; but so it was, for he was cut down by the hand of death a day or two

afterwards, in his eighteenth year. He breathed for about ten minutes after the coal fell upon him, but did not speak again. He has left the evidence of a holy life that he has gone to be with Jesus, "which is far better."

C. P. MAGER.

MARY LYON, of Saxby, in the Newport Branch, Lincoln Circuit, was born at Glenthams, February 18th, 1788. As far as we can learn, she did not receive the pardon of her sins till she had reached the age of thirty-one years, when a gracious work of the Lord broke out among our people at Glenthams, and she was one amongst the number who found peace through faith in Christ. After a time she removed to Saxby, and when our people missioned it, she cast in her lot amongst them. She there spent the last sixteen years of her life, and most of that time our people preached in her house. She was faithful to the various interests of the society. Her house was open for the preachers. She supported the cause according to her ability, was a steady and consistent member, and thus adorned the doctrine of Christ in all things. She was ill about ten months, and died on April 21st, 1862.

J. CHENEY.

LYDIA HANDLEY, of Brassington, Wirksworth Circuit, was born in the year 1780, and died April 23th, 1862. In early life she was moral, and respected religion and religious people, but did not see the necessity of a change of heart until the Primitive Methodists missioned Brassington, about forty years ago. Out of curiosity she went to hear them, and was pleased with their hymns and singing; but it was under their plain and powerful preaching her understanding was enlightened, and her heart made contrite. She saw and felt she was a sinner, cried earnestly to God for salvation, believed in Jesus Christ, and obtained mercy. She now went on her way rejoicing, adorned the Gospel by a consistent life, loved God's house, his word, and his people, and as far as her means would allow, supported the cause of God. She did not believe in a religion that cost her nothing. After witnessing a good confession for forty years, her end drew nigh, and a most glorious end it was. She could exclaim most triumphantly, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

A little before she expired, she sang most sweetly and earnestly several beautiful and appropriate hymns, and asked others to assist her. One of the friends said, "What shall we sing?" She replied,

"Come, sing to me of heaven, when I am dying." She seemed to suffer but little pain, and expired without a groan or a struggle.

DIED at Snelsmore, in the Newbury Circuit, on April 2nd, 1862, RICHARD FILEWOOD, aged forty-three years. Sometime after his marriage with the pious and devoted woman who now mourns his loss, he was prevailed upon to attend the ministry of the Primitive Methodists. His first intentions were to mock and persecute, but hearing a sermon on death preached by Mr. Bendle, he was led to see and feel himself a sinner in the sight of God, which constrained him to seek mercy, and as a humble penitent he confessed his sins, and obtained forgiveness through faith in the merits of Christ. He now united with our society, and he continued a consistent member until death terminated his earthly career. He was greatly attached to prayer and class meetings, and was seldom absent. He was a lover of Zion, and a good supporter of the cause. The affliction that terminated in his death was consumption, during which the adversary of his soul assailed him, and at times he had to endure severe conflicts; but he was enabled to rest on the immovable foundation, and to obtain a glorious victory. As a kind and affectionate father he sought the spiritual welfare of his children. For sometime previous to his death he was enabled to give up the whole of his family into the hands of God. He said, just before his departure from earth, "It is hard work. Oh, what could I have done without religion now. The struggle will soon be over. I should like to have a good shout, but weakness of body prevents me." Soon after which he fell asleep, leaving a widow and six children to lament their loss; but they sorrow not as those without hope. The society followed his remains to their resting-place. May his family and the society meet him in heaven.

T. CUMMIN.

MRS. ANN SPRING, of Brigg, departed to be with Christ, April 17th, 1862, in the sixty-seventh year of her age. About thirty years ago, John, her eldest son, was brought to Christ, and joined our Brigg Society. He was a young man of great promise. He went to bathe and was drowned. His affectionate mother was cut to the heart, and she said, "I'll meet him in heaven." She gave herself to Christ, joined our society, and adorned her profession for more than a quarter of a century. Two of her daughters are now members of Christ's Church. Her end was peace.

J. MULDS.

DIED, May 1st 1862, at Wisbech, RABEOCA PARLETT; aged seventy-eight years. She was brought to the Lord among the

first of the Primitive Methodists of this town, which now stands at the head of a circuit numbering 600 members, and about twenty chapels. The death of a beloved child made a deep impression upon her mind, and on one occasion, while our people were passing her door singing in their usual manner, the work was carried to a decided issue. She thought this people shall be my people, and their God my God. She was a useful member for thirty-nine years. The first years of her pilgrimage were rough, her hardships many, and her struggles great; but none of these things moved her. She fought valiantly the good fight to the end. Her illness was short; it lasted only ten days. One day, when the doctor visited her, she said, "Now, doctor, I want you to tell me what you really think of me. I don't ask you because I am afraid to meet death, for my peace is made with God; and I am not afraid to die." He replied, "Well, Mrs. Parlett, you don't get on so well as I should like to see you." She then added, "I know by my own feelings that I shall die; but I am going home to my Jesus." She faithfully warned all who visited her, not to put off religion to a sick bed, and enforced the warning by saying, that if she had had to seek it now, her pain was so great, that she could not have attended to it.

One friend visited her who was very deaf, when to those who were in the room she said, "Oh! how I want to tell her to seek religion, but I am so ill, that I cannot talk loud enough to make her hear." We hope the last words to her grandson, who is in the society will long be remembered—"Be a good lad, and forsake not the Lord." Before she expired, she said to her family, that God had shown her the crown which was laid up for her, and the glory was so great that she could not describe it.

She lay, when unable to talk with the family, repeating, "Oh! Jesus do come for me;" and then in obedience to his call, left this world to be with Christ, and with her beloved husband, who died a member in our society, about eight years ago. She had the happiness of leaving some part of her family useful members in society.

W. WARD.

DIED April 17th, 1862, aged 65 years, LOIS NICHOLSON, of North Ferriby, Hull First Circuit. After our Chapel was built, she became a constant hearer, and she was converted to God on the 23rd of January, 1833. The way in which she travelled was sometimes thorny, but she clung to her Saviour to the end of her journey. Sometimes family troubles were her lot. One of her sons was killed on the railway near her home; and two of



her daughters were removed in the bloom of life. These things caused her to feel what human life is. One trait in her character is worthy of notice—she was constantly seen at her class at the time appointed. In the early part of 1862, she began to show signs that she was going fast home. I generally called to see her once a week, and always found her trusting in the merits of the Redeemer. The Sabbath before her death I found her weak, but able to answer the questions put to her. She evidently rested her hopes on the Saviour. The Sabbath following her decease, she was followed to her last resting place by a large family, and many friends. May we all meet in heaven!

W. HUNTER.

ELIZABETH STEVENSON, wife of Mr. Thomas Stevenson, was born at Ibstock, in the County of Leicester, in the year 1803. When only sixteen years of age, her mother died, and she being the eldest, the care of the family mainly devolved upon her. The duties of her responsible position she discharged with great credit to herself for some years, until she united in marriage with Mr. S.

For a few years after marriage, she and her husband lived according to the course of this world; but at the age of twenty-seven she was awakened to a sense of her state as a sinner. Her distress of mind increased until it became an agony of silent grief. Her friends perceiving her gloomy state of mind, and not knowing the cause of it, feared she was sinking into a state of insanity. At this time lying upon her bed one night, she told her husband that she was intensely unhappy. The cause of her distress in an instant flashed on his mind, and he said, "Is it your sins that are troubling you?" She assured him that it was. Conviction seized his mind, and they together and at once sought pardon from an offended but merciful God; and there at the solemn midnight hour, they entered into covenant with each other, and with God, that their lives should thenceforth be spent in his service. God heard the vow and sealed the covenant: and thus began that devout Christian life which was continued without intermission until she was removed to heaven. Thenceforward the duties of life which she had performed respectably and to the happiness of her family, were performed under the influence of religion; and this, associated with the kindness of her disposition, and the regularity of her domestic habits bore much fruit to the glory of God. As a wife she was faithful and affectionate: in health and in sickness—sickness that was often occurring, and at times long continued, her love for

her husband never cooled, and her kind attentions were never remitted. As the wife of a local preacher she may be said to have been his helper in the Gospel. To her it was a felt honour that her husband held forth the Word of life. As a mother she saw six of her offspring sink into an early grave. The distress occasioned by these bereavements none can know but those who possess a mother's heart. But in the midst of her most trying circumstances she sought and obtained help of the Lord. Thus she was enabled to be resigned to his will, and to glorify God in the midst of the fire. She earnestly sought the spiritual as well as the temporal welfare of her family, and would sacrifice her own privileges to enable her family to attend the house of God; and while they were worshipping God in the sanctuary, she would be in her secret chamber pleading with God, that his grace might rest upon her husband, her family, and herself. That God heard her prayers is evident from the fact that most of her eight surviving children are walking in the path of life. As a member of the church, there was nothing obtrusive in her deportment, but there was a constancy in her Christian life, that entitled her to be regarded as a model of Christian consistency. She appeared to act from the secret conviction that the proper sphere for female influence and operation was in the more retired positions of society. She was liberal in her support of the cause of God, and she loved a faithful ministry, and also had a strong attachment to the ministers of God's truth.

After thirty years spent in the service of God, the time drew near that she must die, and she appeared to be rapidly preparing for her great change. Her love for reading and prayer increased, and her mind became more fully occupied with spiritual things. About eleven weeks before her death she was seized with paralysis from which she never recovered. In her affliction she was enabled to repose full confidence in God, and when suffering severely she would exclaim, "Bless the Lord, O my soul, and all that is within me bless his holy name." She spoke with the utmost calmness about her departure, and deliberately set her house in order. She spoke to her family and attendants about her hope in God her Saviour, and about the heavenly home, into which she was about to enter. A few days previous to her departure it became evident that that event was near at hand: and as the hour approached, she expressed her love for her husband and family; and when the moment of her exit arrived, sustained by the hand of her Lord, she entered into rest—on the morn-

ing of the 21st of April, 1862, having just completed her fifty-ninth year.

S. PARKIN.

MARY THORP came to her end in a good old age, full of fruit, on the 5th day of May, 1862, in the seventy-seventh year of her age. She was brought to God in the early days of Primitive Methodism, when Pateley Bridge was in the Ripon Circuit, and for about forty years she has been a steady and consistent member of society. She and her husband received our infant society into their house at Clapham Green, and in prosperity and in adversity stood by it thenceforth. Her conduct as a Christian was worthy of imitation; she cultivated personal piety and a daily walk with God; she did not live on tears and raptures, but by faith on the Son of God: and the result was calmness and resignation to the Divine will, and a deep and settled peace in the soul, that was seldom ruffled. As a wife she was economical and affectionate; as a mother, kind, loving, prayerful, and attentive; as a Christian, sympathetic, benevolent, humble, consistent, and persevering. Her death was sudden. She was in the act of dressing that morning about her usual time, when she was suddenly attacked with a fit of coughing, and fell upon her knees; the only words she was heard to utter were, "Lord, help me!" and then she expired. By this sudden death her husband has lost a kind and affectionate wife, three children a loving mother, the Church a pious member, the world a pattern of good works, and the ministers of the Gospel a true friend.

T. SMITH.

ELAM SLEIGHT was born at Scaths, Lincolnshire, October 10th, 1831. His parents attended the Primitive Methodist Chapel, and he was taken by them to the house of God. He was also sent to our Sabbath School, was a scholar for many years, then a teacher, and then raised to the important office of superintendent. His official duties he discharged with credit.

At an early age he was the subject of serious impressions; he loved the house of God, and often felt the force of truth, but continued a stranger to its saving power, until May 3rd, 1855, when he resolved to serve the Lord. The Friday following, when Mr. J. R. Parkinson, in private conversation, pointedly and affectionately showed him "the way of salvation," he said, "I see the way, I do believe." His chains fell off, the burden under which he had groaned for some time was gone, and from that time to his death he was a consistent Christian.

As he was an intelligent young man,

and to all appearance would be useful, the Quarterly Meeting of this Circuit gave him appointments on the plan as a prayer leader, and God blessed him with success. Last November there were striking indications that he was marked to fall. Consumption commenced its work on his system, under which affliction he lingered for some time. In his illness he was highly favoured from first to last. He had great calmness, and very happy musings.

Brother G. Hird, a local preacher of this Circuit says, "I often visited him. Once, when suffering much, he said, 'What a process the Lord has to put us through to refine us!' Pointing to the hymn book lying on the table, he said, 'Read me the 841st hymn,' and as I read, he shouted with his remaining strength, 'I shall rise! I shall soon stretch my wings!—glory! glory! my native place!' The last time I visited him, I found him very prostrate. I said to him, 'Is all well?' He replied, with hope beaming in his countenance, 'I shall soon have done, then home—I am going home, glory to God—home after this pilgrimage.'"

He continued in this happy state until May 1st, 1862; then without a groan or struggle, he went to be for ever with the Lord, being in the thirty-first year of his age.

S. BUNCE.

At Wretton, in the Downham Circuit, MARY ANN ALLISON, departed this life, April 28th, 1862, in the 84th year of her age. My earliest recollections of statements made by my sainted parent, assure me of the fact that she was favoured with parents whose spiritual mindedness induced them in the days of her youth to teach her to walk in "the good and the right way." And although at a later date, she "loved the present evil world," yet the impressions made in the morning of her life were never erased. Some long time before the God of my fathers granted me an existence, my revered parent had decided on choosing "the better part;" and I cannot call to mind any period of my life, when her efforts for the spiritual benefit of the family were intermitted. To the fervency of her Christian zeal and the warmth of her maternal entreaties, I owe to a great extent my conversion, and present attainments in the Christian religion. Prior to the last fifteen years she had been a member with the Wesleyans, but about so far back, being unable (from the infirmities of age) to walk to the Wesleyan Chapel, she united with our people, and remained a consistent member till her decease. For some time past the natural strength of some of her faculties showed symptoms of decline, but in the

midst of all she knew most satisfactorily, "in whom she had believed." No particular disease seemed to battle with her general health, but the thread of life being "worn by slowly rolling years," ultimately gave way, and on the fore-mentioned date the Master came and called her to her long-anticipated asylum in Abraham's bosom. "By an unfaltering trust," she approached her grave,

"Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams."  
And as on the day of interment I grasped  
the clay cold hand that had administered  
to my many wants in bygone years,  
earnestly did I pray that her six surviving  
children might be ready to meet her at last,

"When death shall all be done away,  
And bodies part no more."

J. ALLISON.

## MONTHLY SUMMARY.

Dr. COLenso has got into hot water with the Bishop of Manchester, and even the Bishop of Oxford has interdicted his lordship's ministrations in the Oxonian diocese.—The Lord Chancellor has given great gratification to the Episcopal bench and their friends by proposing to give up for sale 320 of the 720 livings in his gift. He thinks the poorer livings may be benefited thereby, and his own hands be relieved of a tedious piece of patronage. The secularity of the Church is disagreeably brought out in his lordship's speech, and in the comments it has elicited.—The *Liberator* has some strong remarks on the questions of patronage, Church rates, the conduct of many of the clergy in connection with the Royal marriage, and ecclesiastical questions generally.—The Sunday closing of public-houses is now being earnestly discussed; and we hope before the 13th of May—the day fixed for the second reading of the bill on the subject in the House of Commons—that many Primitive Methodist congregations will forward petitions in favour of the measure. Let all the friends of the sanctity of God's Sabbath, and of sobriety and religion, enter heartily into this matter; and if the House be flooded with petitions from all quarters, we may hope some good will be the result. We have much pleasure in giving the following quotation from a circular we have received from Bolton, Lancashire, on this subject:—"You are doubtless aware that the introduction of the Bill was opposed on the 17th of March, and the House divided on the subject, when a majority of 89 appeared in favour of the introduction of the Bill, the numbers being 141 in favour of, and 52 against such a step. This decision must neither be over nor underrated. The fact that 52 gentlemen would adopt the extraordinary course of opposing the introduction of the Bill, proves the unscrupulous and unstinted character of the opposition we shall have to battle against; but the other fact, that 141 voted in favour of its introduction, is one fraught with cheering hope. We are not warranted in concluding that all these gentle-

men will vote for the second reading of the Bill; that will in a great measure depend upon the use made of the intervening time. The response to the first call for petitioning has in many cases been nobly made. We must repeat the blow. Strike again with more earnestness than before. Once more we appeal to you for help. Who will not help at such a crisis as the present? The second reading is to take place on the 13th of May. We entreat you, if you have not yet begun to petition, to get all your strength into the field and begin at once. If you have already worked your own town or village, look around and see if you can work the villages near you. Leave no effort untried now. The drink interest has already taken alarm. The next few days will not be lost by them, nor must they be by us. Much may be done by stirring up others to work, and when the work has commenced in a district, it will go on. Much also may be done by getting up memorials to your members, signed as numerously as possible by electors. They will have great influence with the wavering, and will strengthen the hands of true friends. If this cannot be done on a large scale, let every man who has a vote use it, by writing to the member who represents him in Parliament, and urge upon him to vote for this measure. A penny will be well spent thus. If possible, arrange for deputations to see your members personally. No time is now to be lost, as a few days may decide the fate of the Bill. With such a majority as 89 on the first fight, and some time yet to prepare for the second, our friends may take courage and work prepared to win. At the same time let us toil without ceasing, to prevent the first success being changed into a defeat. The measure can now be carried, if all persons who think it right will work in earnest for it. There must be no finching now. Every man to his post, and every one must do his duty. Minister! teachers! lovers of the Sabbath! work, work, help us to work; the cause is yours as well as ours."

The following lines were left out of our last month's summary, for lack of space:—"The all-absorbing topic of the month has been the marriage of the Prince of Wales. London and the country seem to have been vying with each other in demonstrations of loyalty and joy. We hope that the royal pair may copy the example of the parents of his Royal Highness, and then England will not cease to rejoice in their health and happiness. The liberation of 20,000,000 of Russian serfs, on the 3rd of March, and the fearful struggle in Poland, have presented a singular spectacle. In France the influence of the priesthood is increasing, and the more the Government extends its power, the stronger, seemingly, is the priestly ambition to control it. But there are some bright spots in France. The Wesleyans have obtained in Paris a splendid chapel, and the Congregationalists have got possession of their old one. Efforts are still being made for the liberation of the Protestant prisoners, Matamoros and others in Spain, but at present, we fear, with little hope of speedy success. The week of prayer at the opening of the year appears to have been extensively observed, and with good results in Russia and other foreign lands. A missionary conference has been held in

India, and the cause of the Redeemer is advancing in that vast continent. The unhappy American strife still drags on, and our Lancashire operatives and others still have to suffer. Let us find in these things subjects for earnest prayer and benevolent effort. And may peace, righteousness, and prosperity everywhere speedily prevail."

We are happy to say we have news of progress from several districts of our Connexion, both at home and in the colonies; and we hope soon to be able to publish facts to show that, hard as the times have lately been in a large portion of this country, Primitive Methodism is still going on from one degree of success in soul-saving to another. We hear good news from the Manchester District, where, of course, the distress has been most severe. We understand it is likely the district will report upwards of 500 increase. London, Nottingham, and other districts, will likewise stand in a respectable position. The Missions have a good nett increase;—above 700. To God be all the glory! May the approaching District Meetings and Conference be rendered extensively useful to the Connexion! And may the prayers of all our friends ascend incessantly to heaven on this behalf.

## POETRY.

### REVELATIONS OF GOD IN NATURE.

OFF when the gentle twilight's veil hath mantled earth and sky,  
And light hath faded to its home in silent majesty,  
As low wild zephyrs softly sighed amid the trembling leaves,  
Have ye not heard the voice of God upon the evening breeze?

And when night's sable shadows fell serenely all around.  
While gazing upward thoughtfully into the vast profound,  
Have ye not traced upon the beams of pale cold stars above,  
The bright reflected radiance of eternal deathless love?

While musing by the ocean-waves, sparkling with jewels bright,  
As sunset decked the sea's dark brow with veil of golden light,  
Hath not the music of the deep, unceasingly sublime,  
Echoed a power unlimited, and majesty Divine?

Reflections of the mind of God in beauteous flowers are seen,  
His grandeur in the thunder cloud, and vivid lightning's gleam:  
He spake and myriad orbs of light floated in realms of space;  
Each one resplendently reveals his goodness, truth, and grace.

The song-bird's tuneful melody to nature's child so dear,  
The woodland's beauteous scenery, and streamlet soft and clear,  
All speak of the Creator,—and o'er dreary desert sod,  
Are footprints of the Infinite, rays from the mind of God.

O lonely one! when o'er thy path droop shades of dark despair,  
Go, trace in Nature's loveliness far from the scenes of care,  
Foreshadowings of thy future home, beams of that holy light,  
Which shineth in celestial bliss, cloudless, serene and bright.

*Charlcombe.*

EMILY F. PERRY.





*I am Yours affectionately  
Henry Gault*

# THE Primitive Methodist Magazine.

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JUNE, 1863.

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## BIOGRAPHY.

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### MEMOIR OF THE REV. JAMES FLEETWOOD.

“Mark the perfect man, and behold the upright; for the end of that man is peace.”

JAMES FLEETWOOD was born at Frome, Somersetshire, on the 10th of March, 1835, but from this place he removed with his parents to London, when he was only two years of age. His mother had been for many years a member of the Primitive Methodist body, and hence she at once made search for a Metropolitan Society, to which she might attach herself; but as the cause in London was then in a very feeble state, she was some time before she succeeded in finding one. Our brother, like the rest of the family, as soon as he was old enough, was sent to a Sabbath school. Some ten months after their arrival in the Metropolis, circumstances caused the family to remove to the east of London, and then his connection with the Sutton Street Society commenced by his entering its school as a scholar; and although like most boys in an unconverted state, he exhibited many of the passions of an unrenewed nature, still he was never openly wicked or profane. On the 16th of April, 1850, the Spirit of God powerfully operated upon him, in a revival which broke out at that time in the school; and yielding to the operations of the Spirit he found peace, through believing. He now saw it to be his duty to endeavour to make himself useful, and, becoming a teacher, he laboured with great zeal and earnestness, until called to more public labours in the London 3rd Circuit. Brother Rogerson, who was superintendent of the school, says of him, “I have often noticed the powerful effect of his teaching upon the children, many of them while he was addressing them being bathed in tears. In 1852 he was appointed with me on the Prayer Leaders’ Plan, and on one occasion [especially was I struck with his earnestness and zeal in pointing sinners to the cross. His piety, I always considered deep, and humility was a leading characteristic of his life.”

In September, 1853, the Quarterly meeting gave him a note to take appointments on the preachers' plan, in connection with Brother Roffe, then a local preacher in the circuit, but who has since removed to America. In the June following his name appeared as an exhorter, or a local preacher on trial, and making his way among the people, and displaying considerable talent, he was in September raised to a full local preacher-ship, and he continued to labour in that capacity until the 1st of March, 1855, when (within a few days of completing his twentieth year) he was by the General Missionary Committee, taken out as a hired local preacher, for the Hammersmith Mission, on which he remained three months. On the 10th of July, 1855, he went by appointment of the Missionary Committee to labour on the Goudhurst and Tunbridge Wells Mission. Afterwards with much zeal, energy, and success, he travelled in Brighton, Deal and Dover, and Chelmsford stations. In July, 1859, he entered into the holy estate of matrimony with her who survives to lament his removal. He then removed to Ramsgate, where he laboured for two years with considerable results. He was then re-appointed for the Tunbridge Wells Mission, and remained there for about nine months, when he was requested by the General Missionary Committee to fill a vacancy which had been made by the withdrawal of one of the missionaries at Glasgow, which request he most readily complied with, and removed thither on the 7th of March, 1862. On this, as well on his previous stations, most marked success attended his ministry. But never having been so far north before, it is thought that the climate was too severe for his constitution, which, although apparently good, had been somewhat undermined by his labours in the early part of his ministry. His friends had laid out for him a long life of usefulness, but as the sequel showed, the Lord had willed otherwise. We see by his journal, that in the latter part of October he began to feel unwell, but he entertained hopes that nothing serious would be the result ; but oh ! how disappointed and shocked were all who knew him, to see that an unseen hand was gradually taking down the clay tabernacle. For the disease rapidly and speedily developed into galloping consumption, attended by bronchitis, typhoid fever, and diphtheria. During the time he was entirely laid aside, he frequently and fervently expressed his confidence in God, and even during the ravings of delirium the ruling passion strongly exhibited itself—his sole occupation seeming to be the leading of prayer meetings, preaching, &c. Deafness having supervened, the only mode of communicating with him when the fever abated, was by means of a slate. He retained his confidence in God to the last ; and although the enemy seemed at times to harass him, he gloriously triumphed through the blood of the Redeemer. "On the evening of his departure," writes his colleague, "at about nine o'clock, reason having returned to him, he commenced to praise God, and affectionately shaking



hands with, and bidding good bye to his wife, his mother, Brother Robert Hall, Brother M'Dougal, and myself, with the light of heaven beaming from his emaciated countenance, he made a convulsive and strenuous effort to exclaim "Glory," and then, notwithstanding the care and love of an affectionate wife, and mother, and all the skill of his medical attendant, the weary wheels of life stood still, and his glorified spirit took its place before the throne, at five minutes past ten on Saturday night, the 20th of December, 1862, after an illness of seven weeks' duration."

From a close connection both by friendship, and marriage, the writer had many opportunities of forming an estimate of his character, both as a boy, and as a man; and I believe him to have been a Christian in every sense of the word; with strict propriety might he have adopted the language of Holy Writ, "The zeal of thine house hath eaten me up." He was a thorough Primitive Methodist. Warmly attached to the cause, he failed not to advocate its claims. His was no mere superficial love, but a deeply rooted attachment, which lasted till life's latest moments. Often has he spoken in the strongest terms of condemnation of those who, having obtained a position through Primitive Methodism, have turned their backs on the Connexion.

Many friends have sent us testimonials as to the sterling merit of our departed brother—a few of which we think will be interesting.

The Rev. J. Young says of him, "He was a thorough Primitive Methodist Preacher, one who thought no difficulty too great. No work too hard, if only he could advance the cause of Primitive Methodism, and save souls. His visit to Portadown will never be forgotten, and his name here is as ointment poured forth."

The Rev. Joseph Armstrong says, "he was a man of the right stamp, a true-hearted Primitive Methodist; religion was the great purpose of his life; viewing God everywhere, and in everything, he at all times strove to glorify him. The throne of grace was to him a well-known spot; the voice of God he daily heard and obeyed. I frequently visited him during his affliction, and always found him looking to Jesus. His end was peace."

The Rev. Thomas Oliver says of him, "I always found him to be a cheerful companion, with an open and sincere mind, which at once commanded esteem and confidence. His preaching was accompanied by the power of the Holy Ghost; it was practical in its character; the doctrine of a full, free, and present salvation, being at all times clearly set forth. His zeal was truly great, and his courage in the midst of fierce and brutal persecution extraordinary; his faith in God strong, and his success very marked."

The Rev. J. Ashworth says of him, "When he came to be my colleague, in July, 1855, I was truly glad. Although it was his first

station, I found he had counted the cost; and I do not remember hearing a single murmuring sentence escape his lips. I never had a more laborious colleague; his love for open air work was strong. I wish all our young ministers were as zealous as he was, in proclaiming the glad tidings of mercy to the outcast, in the lanes and streets of our cities. I shall never forget the expression of his countenance, and the energy of his voice, when singing a favourite hymn,

‘With froward heart I went astray,’

The news of his unexpected death afflicted me much.”

His colleague at Glasgow, the Rev. B. Kenny, writes, “I am quite at a loss to describe his mental and moral excellence; his attachment to Primitive Methodism was manifested by his zealous and self-denying labours to extend its borders. His heart was a fountain of pure benevolence, and ever sent forth gushing streams of love and kindness. As a preacher he excelled; his pulpit orations teemed with floods of eloquence, which chained the hearts of his hearers. His sermons were searching and pointed, and will never be forgotten in Glasgow. He lived the gospel which he preached, and sacrificed his all on that altar; hence his great success. During his affliction his thoughts were fixed on things above, and he rejoiced in the prospect of death. He is greatly lamented on this station; but our loss is his eternal gain.”

His mortal remains were deposited in a grave belonging to one of our members, (and in which he had previously asked to be interred should he die in that city) in a Glasgow cemetery, and they there await the resurrection of the just. He has left a widow and two young children to lament his loss. May they, his heartstricken mother and sorrowing relatives, follow him as he followed Christ, and meet him in the better world.

“One more to bend with perfect love before the Saviour’s feet,  
One more that still increasing throng with thankfulness to greet;  
One more to swell that thrilling song he practised oft below,  
One more in heaven to welcome us when we are called to go.”

JAMES MARSHALL.

[Though we had not the pleasure of a personal acquaintance with the subject of the foregoing sketch, we deem it proper to state that we have heard in different quarters very warm testimonies to his deep piety and considerable usefulness. And, we know he was highly appreciated by the General Missionary Committee, and that his death was felt as a severe loss. May his bereaved relations be divinely supported under the stroke, and his place be efficiently filled by other holy and useful young men.—ED.]

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**MEMOIR OF MR. ANDREW KELLS, OF PRESTON CIRCUIT.**  
THE subject of this sketch was born at Gateshead, in the county of Durham, on the 11th of April, 1835. He was the fourth of seven

brothers, all of whom survive him, save one, who died in infancy. Soon after the birth of Andrew the family removed to Sheffield, and in that town were spent the first fifteen years of his life. From a child he gave evidence of a studious disposition. He had not the advantage of regular schooling, but the assistance of his father, and his own diligent and persevering application to study at home, supplied the lack of ordinary tuition. At the age of fifteen he had made very considerable proficiency in the higher branches of mathematical science, having mastered algebra, mensuration, &c.

In Sheffield, about this time, he attended a week-day school for fifteen weeks, and this was all the schooling, beyond what he had at home, he was ever favoured with.

When in his seventeenth year the family removed to Preston, and his father began business there as a clock and watch maker, and from the age of twenty the management of the business devolved upon Andrew. This for one so young was a weighty undertaking, but he proved himself fully equal to the task, and conducted the business of the shop to the entire satisfaction of his father, until incapacitated by the sickness which ended in his death.

His parents endeavoured to train up their children in the nurture and admonition of the Lord, and in Andrew their efforts were specially rewarded. From his boyhood he was strictly moral, and his father, who watched him as he grew up, and often prayed that God would preserve him from sin, says, "He was never known to tell a falsehood, or to take the name of God in vain." There are but few respecting whom such very pleasing testimony could be truthfully borne. Would to God that gross depravity on the part of youth were less common with us than it is. Notwithstanding all the barriers to wickedness and all the inducements to virtue—the multiplied agencies for the religious training and education of the young—notwithstanding the beneficial influence of Sabbath-schools and kindred institutions—notwithstanding the prayers and toils, the zeal and self-denial of philanthropists of all classes in the cause of Christian education, a great proportion of the youth of our land grow up strangers to the practice of morality and addicted to wickedness in its vilest forms. From such degradation Andrew was mercifully preserved. Of him, as of Timothy, it might be said, "From a child he had known the Scriptures."

About seven years ago, while sitting under the Primitive Methodist ministry, in Saul Street chapel, Preston, he was powerfully wrought upon by the Spirit of God, convinced of sin, felt deeply the burden thereof, and his need of salvation. He felt the pressure of his bonds, the bonds of iniquity, and longed greatly for pardon and peace with God. In the hope of obtaining that help and instruction in spiritual things, which he was now anxious to realise, he began to meet in class.

He continued in this anxious state of mind, seeking earnestly until he found the pearl of great price, until God in mercy revealed himself, spoke peace to his soul, and set his sin-bound spirit free. He gave evidence of the genuine character of the Spirit's work within him by a holy life. His deportment was blameless, "adorning the doctrine of God our Saviour in all things." He evinced a deep attachment to the house of God by his punctual attendance. He did not, as many do, haste away from the sanctuary as soon as the Sabbath evening preaching service was ended. He might be depended upon for the prayer-meeting. It would be well if his example in this respect were more generally copied, not only by the private members of our societies, but by those too who sustain an official position. Many good people display on this point an amount of indifference greatly to be deplored. After sitting under a faithful and impressive sermon they will depart apparently quite unconcerned, leaving the minister exhausted by the toils of the day, with just a handful of helpers to carry on the tug of war in the prayer-meeting. It gives increasing efficiency to the services when the members of the Church prize the prayer-meeting, and labour there to harrow in the seed sown, and to hold up the hands of the minister by their united supplications.

Our departed brother was a diligent and persevering worker in the Sabbath-school. As the teacher of the adult Bible class in the Brook Street school, he laboured with great success, and was much esteemed by all the members of his class. He did not content himself with a mere dry routine of lessons, but endeavoured to make the exercises of the class interesting and instructive, and he had the happy art of imparting information in a pleasant and interesting way. He made the truth so easy of apprehension that the simplest among them might understand. Under his tuition the class made rapid progress in Biblical knowledge, and grew in number, so much so that additional room had to be taken for their accommodation.

"A most delightful sight," says a friend, "it was to see the room filled; and both young men and old men listening with rapt attention to the teacher as he opened to them the Scriptures. Such was his love for the school that he was ever ready to undertake any task for its advantage. In his case the Scriptural injunction was fulfilled, "Whatsoever thine hand findeth to do, do it with thy might."

To all who knew brother Kells, it was evident that he possessed capabilities for usefulness in a wider sphere than the Sabbath-school offered. His name was placed on the preachers' plan. And the last two years of his life he laboured acceptably in the local ministry, seeking like his Master to save the lost. As a preacher he gave promise of sustaining a superior position. His mind was stored with varied information, the result of extensive reading and reflection, and in illustration of the contents of the Bible he brought forth out of his treasury "things

new and old." His natural ability as a speaker was very considerable, and yet he was timid and fearful as a child. We looked upon his name up on the preachers' plan with pleasure, and hoped that he would fill his station and discharge the duties of his high appointment with credit to himself and the Church for long years to come, but in this our expectations have been cut off. He has gone to his reward. His sickness was very short and singular in its character. There was a strange change in one of his eyes, it was swollen, and the appearance of it was very peculiar; he grew quite listless, and then became so drowsy that if he sat down it was difficult to keep him awake. He complained of pain in his head some time before he sought medical advice.

On Saturday, the 21st of June, he went to consult the doctor. The next day he grew worse, and he was advised to keep his bed. From this time he continued to sink until the 1st of July, 1862, when his freed spirit passed away to glory. There were no ecstasies in his death, the disease affected his brain, and he was overpowered with sleep; but his spotless life was a sure forerunner of a happy and blissful end. For him to live was Christ, and to die was gain. May we imitate him in the purity of his life, and lay up in store for ourselves a good foundation against the time to come.

J. GRAHAM.

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#### MEMOIR OF MR. JOHN ILEY.

JOHN ILEY was born at Colliery Dykes, April 12th, 1809, and died at Twizell, in the Shotley Bridge Circuit, September 3rd, 1862. His father, Stephen Iley, was waggon-way wright on the Pontop Colliery, under the Earl of Bute. Methodism was introduced into this neighbourhood by John Wesley and his fellow-labourers at an early period of its history; and souls were converted, a society was formed, and a chapel built at Colliery Dykes. This was about the fourth or fifth chapel erected by John Wesley in the North of England, and would be regarded as a great innovation in that day; but it has proved to be one of the greatest boons ever bestowed upon the people. To this chapel Mrs. Iley, with many others, resorted to hear the word of life. She was brought to a knowledge of the truth, joined the society, and from that time her lot was cast in with that excellent people. The religion of the Saviour which always produces an ardent desire for the salvation of souls, awakens in the hearts of parents deep yearnings for the conversion of their children. Thus moved, the pious mother took the hand of her darling child, and led him at an early age to the house of God, and there the principles of religion and the doctrines of Methodism were instilled into his mind. This may account for his clear views of Methodist theology during the after years of his life; and for his oft repeated statement that "He could not remember the time when the Spirit of God did not strive with him." He was deeply convinced of sin in

early life, and felt the misery and danger of being "without God, and having no hope in the world.

Though strictly moral, Brother Iley reached the seventeenth year of his age in an unconverted state. But happily for him, about this time the Primitive Methodists were "making no small stir" in the neighbourhood of Colliery Dykes. At a camp-meeting held some time before, by the Revs. T. Batty, J. Gilbert, and F. N. Jersey, the mighty power of God came down, many souls were converted, and the holy flame of zeal and piety was intensified in the hearts of believers, who sought out sinners and brought them to hear the word. Among the number who were thus constrained to attend our chapel, was John Iley, and under a sermon delivered by the Rev. W. Summersides, on "The pale horse and his rider," (Rev. vi. 8), the word came home to his heart with mighty power; he was deeply convinced of sin, and became a true penitent,—but he did not then step into liberty. In company with Joseph Lawson he repaired into a neighbouring wood, but what took place there I attempt not to describe. The remorse, the sorrow, the self-reproach, the agony of soul, the prayer and supplications with strong crying and tears, are all known unto God, who came down in the power of his Spirit, not to move in the tops of the mulberry trees, or to shake the forest oak, but to speak peace to their poor disconsolate souls, while kneeling beneath the trees' spreading branches; and there and then he staunched the wound that sin had made, and dried the mourners' tears. The young men could now sing,

"O love thou bottomless abyss,  
My sins are swallowed up in thee;  
Covered is my unrighteousness,  
Nor spot of guilt remains on me;  
While Jesus' blood through earth and skies,  
Mercy, free, boundless mercy, cries!"

They left the wood and came home rejoicing, because the anger of God was turned away, and he comforted them.

Having obtained the great blessing of pardon, brother Iley felt it to be his duty to unite with God's people in Church-fellowship. He was invited to class by John Richardson, who was a local preacher and class-leader; he complied, and became a member of the Church. From this time he gave evidence of the genuineness of the change that had taken place in his heart, by his steady onward steps towards the heavenly country.

When he had been a member about four years, having made some progress in Christian experience, and gained some knowledge of the sacred Scriptures, the brethren thought him a proper person to give a word of exhortation, for in those days all the talents of the infant cause were called into requisition; and accordingly he was put upon the plan. The brethren were not mistaken in their man. He soon gave signs of

usefulness, and spoke with acceptability to the people, and speedily became an accredited local preacher. From that time he never lost his status. Whatever changes took place in the circuit he stood by the cause, until he eventually rose from the bottom to near the top of the plan, there being only one local preacher above him. Twenty-nine years he was a class-leader, and as such was a wise and judicious counsellor of God's people, leading them into green pastures, and beside the still waters, where they could rest at noon.

There is an openness and honesty, a straight-forward, outspokenness, which an honest-hearted man cannot but admire, even when it happens to come across himself. "Faithful are the wounds of a friend." This is a jewel of great worth in an age in which the rules of politeness carry with them a temptation to dissemble, and to conceal what ought to be spoken rather than offend. Brother Iley was one of the few who would hazard being counted an enemy rather than deceive a brother.

About thirteen years have passed away since he came to Twizell Colliery, where he has ever been respected for his straightforward conduct, and his honesty in regard to the things of this world. Mr. E. Mackinlacy, under-viewer, in a letter to me says, "For ten years past John Iley has been back-overman under me at Twizell Colliery, and during that time I do not think we ever had one disagreeable word. I always found him to be trustworthy in all that I committed to his charge. When we entered on our charge together the pit was like a little hell; but in a very short time we saw a change for the better, and soon the praises of God resounded from end to end; and I venture to say that at one time a better set of men no two masters could have charge of. You cannot say too much about John Iley." This is a master's estimate of the character of his religious servant, and shows us that honesty and integrity, coupled with a respectful deportment, are sure to command respect. The influence which masters are capable of exerting over their men is almost irresistible. Here are two men taking charge of a colliery wrought by a set of men who are sinners of the deepest dye; but a moral transformation is speedily seen among them. How is it effected? Not by threatening and brow-beating the men. Not by assuming an air of unapproachable dignity. No! they take a noble Christian stand, and by the force of moral suasion, and Christian example, and the accompanying blessing of God, a blessed change is soon effected.

For many years our brother was the subject of great physical debility, arising from injuries received in the mine, which prevented him from labouring as extensively in the cause of God as he had done in former times. Of late his weakness was more than usually apparent. His constitution was evidently giving way, and at last it suddenly broke up. But this took him not by surprise; he was standing on his watch tower, looking out for the coming of his Lord.

On the evening of August 27th, he returned from his work very unwell, and he gradually grew worse until exhausted nature broke up, and he died on Wednesday, September 3rd, 1862. During the week he had some struggles of mind, on account of the family he was leaving behind. Natural affection, accompanied by a desire to see them further up, rendered it hard work to part from them. But he calmly submitted, and said, "Thy will be done." So far as his own soul was concerned he had nothing to fear. Trusting in the atonement, and leaning on the Beloved, he was prepared for all emergencies. "To him to live was Christ, but to die was gain." Bright visions of future blessedness threw their cheering beams forward, relieving the gloom of the valley of the shadow of death. He frequently spoke to his friends of his comfortable state of mind, and of his inward sense of the Divine favour. He often said, "Christ is precious." "All is right !" and "All is well !" and with such expressions on his lips he passed away.

" Thus like a hero, when the wars are o'er,  
He hastens homeward to his native shore :  
While conquering millions his arrival greet,  
He grounds his armour at his prince's feet."

RALPH SHIELDS.

### MEMOIR OF MRS. BUTTERWICK.

THE late Mrs. Butterwick, formerly Hannah Morley, was born at High Harrogate, Yorkshire, February 22nd, 1820. Her parents, who were godly members of the Church of England, brought her up in the fear of the Lord, trained her to habits of industry, honesty, temperance, and piety. But morality, important as it is, is not religion. There may be restraining grace without regeneration : a form of godliness without the power. Of this our departed sister was deeply convinced in the year 1840, and she was led earnestly to seek the pardon of her sins, and a new heart, according to the provisions of the New Testament ; at the same time, as an evidence of her decision, and a means of obtaining what she felt her need of, she united with the Wesleyan Methodist Society, at Harrogate, at whose place of worship she had occasionally, if not regularly, attended, and heard the word of life for three or four years previously. It was at a meeting of her class, while they were engaged with one accord in prayer, that she first trusted in Christ, and obtained peace with God. No wonder that she ever after felt a lively interest in class and prayer meetings, as

" She never could forget that day,  
When Jesus washed her sins away."

Excepting the circumstance just alluded to, we have no information as to the way in which she was made a partaker of " the grace of God in truth." Nor is it of much importance ; the practical evidences of the



great change, the fruits of that grace, are chiefly to be regarded. One of her early Christian friends testifies that she continued steadfast in the faith and hope of the gospel, diligently attending the means of grace, and by active kindness and earnest prayer holding up the hands of her leader, and helping her Christian companions to bear their crosses, and, according to her measure, seeking to bring sinners to Christ. Possessing a strong mind, a good voice, a readiness and solemnity of utterance, with a considerable degree of moral courage, she was qualified beyond many of either sex for public religious exercises, in which she frequently engaged with happy effect. Her gift in prayer was so noticeable that she was engaged as a prayer leader during most of the time that she was in connection with the Wesleyan body. Nor did her religion overrun her morality; on the contrary, it was the grand motive to consistency of behaviour, in private as in public. Not only did she labour to abstain from all evil, but to "adorn the doctrine of God our Saviour in all things."

In the summer of 1844, she was united in marriage to the late Rev. S. G. Butterwick, a sensible, good man, and a laborious travelling preacher, whose memoir was published in our magazine for 1860. She was truly "a help-meet for him," not only in the domestic circle, but also in the church,—having now become a Primitive Methodist. Soon after her marriage she wrote to one of her intimate friends, expressing her gratitude to God for his great mercies to her, her renewed dedication to the service of Christ, and her increasing happiness therein. Extracts from several letters to the same dear friend, which for brevity's sake we forbear to quote, supply satisfactory evidence of her perseverance in the ways and work of the Lord. Frequently she expresses her humbling sense of unfaithfulness Godward; her desire for the more abundant life of love; her increasing estimate of the religion of Jesus; her bodily afflictions and mental conflicts; her happy deliverances in answer to prayer; her growing conviction of the vanity of everything that does not "help us on to God;" her cheering hope of immortality; her concern to be more useful; her grief on account of the comparative unsuccessfulness of the gospel; and, on other occasions, her joy and gratitude for seasons of gracious visitation from on high. The Rev. Henry Pratt, at the writer's request, has given the following testimony:—

"I first became acquainted with Mrs. Butterwick, in the year 1848, when her beloved husband and I were stationed together;—and as I stayed at her house for two weeks at once on several occasions, I had a good opportunity of becoming acquainted with her character. She was an excellent woman, possessing a kind sociable nature. She was always ready to enter into conversation upon any subject of interest, and to minister to one's comfort in every possible way, her affable manner giving to her acts of kindness a peculiar gracefulness. She was devoted to the cause

of Christ above many ; taking a lively, practical, interest in whatever tended to promote its prosperity. She attended diligently on all the ordinances of the House of God, and her exercises in the class and prayer meetings were highly acceptable and useful.

"After Mr. and Mrs. Butterwick's removal to Guisbro,' while I was stationed at Stokesley, being contiguous to them, I had the pleasure of visiting them frequently, and of sympathising with them during the protracted affliction of Mr. Butterwick. Here I found Mrs. Butterwick still the same kind, sociable, pious, devoted, Christian woman. The officials of that station deemed that she had abilities for public speaking, and so gave her a place on the preachers' plan, in which capacity she was favoured with a measure of encouragement in the conversion of sinners. Her beloved husband being unable to take his regular work for a considerable time before his lamented decease, she willingly and efficiently assisted in supplying his appointments, as indeed she had occasionally done on a former station, in a similar case.

"During their station at Guisbro' there was a gracious revival of religion ; a great number of souls were converted and added to the society, and Mrs. Butterwick was very useful in building up the converts, having a large and flourishing class under her care, by whom she was highly esteemed. Her abilities for class-leading and the visitation of the sick, were considered by good judges to be very superior ; she was well acquainted with the Holy Scriptures, and was alike faithful and affectionate. Not a few precious souls will, we doubt not, be the crown of her rejoicing 'in the day of Christ.'"

About a year after she had been called to pass through the deep sorrow of bereavement, she came to reside at Newcastle-on-Tyne, with a view to making better provision for her five surviving children. Not long after which she was united in marriage to Mr. George Butterwick, a widower, with an equal number of dependent children, and a member of the Primitive Methodist Society of many years' standing. An old Christian friend, whose judgment is highly deserving of respect, and who for a considerable period had the best opportunities of observing the private walk of Mrs. Butterwick, not only corroborates all that has been said of her virtues, but specially notices her wisdom, self-control, kindness, long-suffering, spirituality of mind, cheerful seriousness, and her devotional habits in her own house. Sometimes "in heaviness through manifold temptations," but, although not always rejoicing, always living as under the eye of God. On the whole, from numerous testimonies, and from a personal acquaintance of many years, the writer has no hesitation in recording his conviction, that if in public she appeared to be a devout, earnest Christian, desiring the weal of Zion, the glory of God, and the salvation of sinners, she was the same in her family, making religion the first thing—giving it something like the

pre-eminence which it justly claims; taking pains to keep alive the spirit of devotion, from day to day, and not only avoiding all unprofitable conversation, but endeavouring to have her tongue "a well-spring of life."

Her capabilities for usefulness were but just beginning to be duly recognised by the church at Nelson Street, when it pleased God to call her away. It appears that her general health had not been good for some time; she had had premonitions of her latter end, which there is reason to think she did not fail to profit by. Her last illness was severe but short, and her decease sudden. A fever, immediately occasioned by cold, soon reduced her to a condition of extreme weakness, requiring all possible precautions. Still it was hoped, as well as earnestly desired, that she might recover. On the day prior to her death, she seemed to be comparatively free from pain, and to enjoy much inward repose; but early in the morning of the following day, her suffering returned with more alarming symptoms, during which season she professed to experience divine support and comfort, frequently saying "Christ is precious." In this happy frame she met the "last enemy," committing her departing spirit into the hands of her blessed Redeemer, on September 8th, 1862, in the 43rd year of her age. May God bless the bereaved family, and help both the writer and the reader to profit by the solemn event.

W. DENT.

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### MEMOIR OF MR. HENRY WATERS.

MR. HENRY WATERS, local preacher, Yarmouth Circuit, was born in the parish of Freethorpe, Norfolk, April 23rd, 1814. His early religious impressions were received in a Wesleyan Sabbath School. When in the nineteenth year of his age, he was powerfully wrought upon under a discourse delivered by a female, and soon after he was converted to God. About two years after his conversion he was placed upon our plan as an exhorter, and his tact and talents rendered him everywhere acceptable. His preaching abilities were considered suitable for the ministry, and the church called him to give himself entirely to the work of God. But he did not see his way clear to comply with their wishes, and preferred to be employed as a local agent. And in this matter he doubtless was divinely guided, for his constitution was not one of the strongest. He laboured hard as a local preacher for twenty-six years, and was always welcomed as the Lord's messenger. He was the superintendent of our Freethorpe Sabbath School, and was greatly beloved by both teachers and children; indeed, such were his gentleness and kindness among them, that they all felt at home under his care.

His removal is among the mysteries of Providence, for he had just commenced business and was working out premeditated plans, when

disease set in to put a final stop to all his earthly arrangements. How impressive are the words of the poet,

"Death steals along with silent tread,  
Found oftenest in what least we dread;  
Frowns in the storm with angry brow,  
And in the sunshine strikes the blow!"

He had lofty views of the gospel, but humble ones of his own abilities; and independent of human praise, plodded on in his own way to do his Master's work like a faithful steward. During his last illness his prospects were cloudless. His enjoyments were not ecstatic, but he had a calm and settled peace in Jesus, with full assurance of hope. The affliction which terminated the earthly existence of our brother was typhus fever. He died on September 24th, 1862. His last words were, "I want to get to rest." "All is right, right, right!" A widow, one son, and one daughter, survive to mourn his departure.

"And though on earth his sun has set,  
Its light shall linger round us yet,  
Bright, radiant, blest."

RICHARD HOWCHIN.

### MEMOIR OF MR. JAMES BARKER.

MR. JAMES BARKER, the subject of the following brief sketch, was the son of Joseph and Martha Barker, and was born at Sheffield, on the 16th of March, 1798, and exchanged mortality for life at Topcliffe, West Ardsley, on Sunday evening, October 12th, 1862, in the 65th year of his age.

His father died when he was very young, and he was taken to reside with his uncle at Brookhouse, near Rotherham, where with the family of his uncle, he was taken to the parish church on the Lord's-day, to attend divine service. When he was about fourteen years of age, his uncle removed to Drighlington, near Leeds, and James came to that place with him, and he soon after went into service as a farm labourer in that locality. In August, 1820, he united in marriage with Mrs. Bellhouse, of Topcliffe, with whom he lived in peace and comfort nearly 29 years, when it pleased God in his all-wise providence to remove her by death to the world of spirits. She died in Christ, June 3rd, 1849. On the 24th of April, 1850, Mr. Barker was married to Mrs. E. Barstow, of East Ardsley, a pious and amiable woman, who was suitably adapted to Mr. Barker in his declining years, and whom he has left behind to mourn her loss.

With regard to the moral condition of our departed friend in early life, and prior to his conversion to God, we know very little; whether he was an openly profane sinner, or moral in his deportment, we cannot say. Of this we are certain, that he lived without God and without hope in the world, till he was nearly twenty-three years of age.

In the year 1821, the Primitive Methodists opened a new chapel at Morley, when a popular female preacher was expected to preach. Mr. Barker was attracted to the place to hear her, but instead of the female, that eminent and successful minister of the Gospel of Christ, the Rev. William Clowes, occupied the pulpit. While that servant of God preached Christ to the people, the Spirit conveyed the truth to Mr. Barker's soul; he saw himself a ruined and helpless sinner in the sight of God, discovered the danger to which his sins had exposed him, and he fled for refuge to the only hope set before him in the Gospel; earnestly and prayerfully he sought redemption in the precious blood of the crucified Redeemer, and obtained pardon, peace, and reconciliation, by faith in our Lord Jesus Christ. He then joined the infant Society at that place, became one of its most active and useful members, and remained with it, till unhappily a division took place betwixt Miss Carr, (the female above alluded to) and her adherents, and the Circuit authorities, which division rent the Morley society to pieces; the chapel was then sold, and the society was broken up. Mr. Barker under these circumstances went to the Wesleyan Methodist Chapel, and united with that people in Christian fellowship, and was with them for several years.

In 1835, the Primitive Methodist Society erected and opened another chapel at Morley, and Mr. Barker again cast in his lot with the people of his choice. He was appointed one of the chapel stewards, and also the treasurer of the funds, which offices he discharged with fidelity, with much credit to himself, and with great advantage to the society, for upwards of twenty years.

Mr. Barker as a husband was kind and affectionate, and paid every possible attention to the temporal and spiritual welfare of her who now sorrows because he is not. As a father, he was deeply solicitous for the welfare of his children, with regard both to their temporal and spiritual interests. Mr. Barker held in high esteem the Primitive Methodist Connexion; he admired its constitution and polity; he highly esteemed its ministers, who always found a hearty welcome under his paternal and hospitable roof, as many of those who have travelled in the Leeds 2nd Circuit, and others who occasionally visited the place, can bear testimony. The Connexional Magazines were highly prized by him; for while the Bible was the first book with him, the Magazines were next in his estimation; and much spiritual profit he derived by reading their pages, which he did month after month, from beginning to end. He also highly esteemed the public and social services of the sanctuary. When he was in health his seat in the house of God was seldom empty at the time of public worship. In him we had a practical illustration of the words of David; "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." He was truly a good man, and feared God; not that he was without faults, for then he would not have been human. He

had his failings and infirmities, and his constitutional besetments, his easily besetting sins, by which he was sometimes ensnared. But who can tell the keen anguish of spirit and distress of soul that he experienced on those occasions. He always frankly confessed to his brethren the evils that had befallen him, and earnestly sought forgiveness at the throne of grace, and found mercy.

Having abandoned that by which he was frequently ensnared, the last three years of his life were marked with increased piety and devotedness to God; he evidently was growing in grace and in the knowledge of our Lord Jesus Christ; his warm-hearted exhortations in the prayer meetings and the earnest prayers he offered up to God, had a blessed effect upon the souls of others.

The affliction which terminated his sojourn on earth, was short but severe. Having attended the market at Leeds on the Tuesday, he came home at night and was taken ill, and though every means was adopted by his physician for his restoration, he never rallied, but gradually sank into the arms of death. A few of the friends from Morley with myself visited him on the Saturday night, and we found him suffering very severely in body, but happy in soul. I said to him, "Mr. Barker, you must rest by faith on Christ," he said, "Yes, I do rest on him." Truly it was a solemn scene to see him suffering so much as he did, and a weeping sorrowful family around his bed. We knelt down and offered prayer to God for him, and for his sorrowing wife and family, and the Spirit's sweet influence rested upon us, and we experienced the truthfulness of the poet's words,

"The chamber where the good man meets his fate,  
Is privileged beyond the common walks of virtuous life,—  
Quite on the verge of heaven."

The following day was the last he lived on earth, and it was a day of extreme bodily suffering, but he bore all with patience, and resignation to the will of God, resting on the mercy of Jesus. Mr. Acham, his brother-in-law, who on one occasion was in the chamber by himself, unperceived by his dying brother, heard him dwell sweetly on the mercy of his Saviour, giving utterance to those beautiful words of Mr. Wesley,

"While Jesu's blood through earth and skies,  
Mercy, free, boundless mercy, cries."

He was drawing near to the closing scene; life was fast ebbing out, when his son asked him, "Is Christ precious to you, father?" and he said "Yes! he is precious." He called his wife and family into his room, gave them his dying advice, wished them all to meet him in heaven, and then requested them to leave the room, and soon after his happy spirit quitted its clay tenement,—left this dark abode of sin and misery, and was borne to bright mansions above, to dwell in the presence of God for ever. That his dear wife and children, and all our families may meet him there, is the earnest prayer of my heart. J. ILLINGWORTH.

## MEMOIR OF MR. WILLIAM OWEN.

WILLIAM OWEN, the first local preacher in the Witney Circuit, was born at Eynsham, near Oxford, April 18th, 1794, and died in the full assurance of receiving the crown of life, Tuesday, October 14th, 1862. For the want of materials we cannot say much of this "branch of the Lord's planting;" but it is certain that he "brought forth fruit in his old age, and that he was fat and flourishing" in the courts of the Lord's house. It is also certain that he could not attribute any of his moral growth and spiritual training to his parents, for they had not the fear of God before their eyes. Though darkness shrouded his juvenile path, and he for years remained destitute of the means of mental and moral cultivation, yet he possessed a conscience as quick and tender as the apple of an eye, and the constant power of that monitor within constrained him to visit the house of God, where he listened to the messengers of mercy, felt conviction for sin, and became decided to abandon the practice of vice, and to give his heart unreservedly to God. Those awakenings which led to his conversion, were received in the Newland Witney Chapel, under a Mr. Langeredger, a Wesleyan, and as soon as the change had taken place, he offered himself to that community for membership, and he would have remained with them but that their ministry was withdrawn for want of a place of worship.

Twelve months after his uniting with us, he was honoured with a place on the preachers' plan, and by his ability, punctuality, and thirty-seven years' perseverance, he gained the top of the local preachers' part of it. He was always interesting and acceptable in the pulpit; and his ability, faithfulness, and attention, secured for him a congregation.

In society and chapel matters he was deeply interested. He often expressed a great desire to live to see a Connexional chapel built at Eynsham, the place of his nativity; and through his great perseverance the ground was secured; and under the superintendence of the Rev. T. Jackson, a beautiful edifice has been raised for God. He was for years the subject of complicated afflictions, and these with extreme frailty terminated his pilgrimage in the sixty-eighth year of his age.

H. YEATES.

## D I V I N I T Y .

## SELF-DENIAL.

A SERMON BY THE REV. W. DENT.

"Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. xvi. 24.

THE uncompromising character of our Lord's teaching supplies a strong evidence of his Divine mission. Human wisdom would never have

framed a scheme so directly opposed to the prevailing opinions, passions, and customs of the world. He only whose knowledge of human nature was perfect, whose authority over mankind was absolute, and whose grace is sovereign and all-powerful, would have attempted to make proselytes, or gather disciples around him, while requiring them to renounce their most favourite maxims and pleasurable pursuits. When a certain scribe came unto him, saying, "Master, I will follow thee whithersoever thou goest, Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."—Matt. viii. 19–22. The case of the rich young man who came to inquire what he must do to inherit eternal life, is equally striking, for to him Jesus said, "Go and sell that thou hast, and give to the poor, and come and follow me; and thou shalt have treasure in heaven."—Matt. xix. 16–22. In the fourteenth of Luke we read: "There went great multitudes with him: and he turned and said unto them, If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Our context informs us that from the time of Peter's confession, "Thou art the Christ, the Son of the living God," "Jesus began to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed," &c. He spoke, on this and other occasions, of his approaching sufferings and death, that he might, in the first instance, correct the notions of his disciples respecting the nature of his kingdom, and the way in which it was to be established. They, in common with the Jewish nation generally, thought that he would "redeem Israel," by delivering them from the Roman yoke, and raising them to universal political dominion. They had looked with a carnal eye on the glowing descriptions of Messiah's glory in the books of the prophets. He tells them that he must first suffer and die before entering into his glory; and that, therefore, his kingdom is not of this world. He designed also to give them an intimation that, as his adherents and witnesses, they must be prepared for hardships, sufferings, and the hatred of the world, instead of a life of pleasure, ease, and honour. He wished them to count the cost, that they might not be offended in him "when tribulation should arise," because of their testimony for him. "Then Peter," partly, no doubt, from respect to his Master, and partly from an apprehension of being called to suffer with him, "took him, and began to rebuke him, saying, Be it far from thee Lord; this shall not be unto thee." Peter would rather have been required to show his fidelity and zeal by doing some "great thing," than by going into the garden of affliction. What was our Lord's reply to this most forward and heroic of his disciples, who had just made so noble a confession of him? Why,



the hardest word that he ever addressed to one of them, except Judas, when he was just about to betray him. He "turned and said unto Peter, Get thee behind me, Satan: thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men." Although Peter was a true-hearted disciple according to the light he had, yet he spoke for Satan on this occasion. It was the genuine language of unregenerate nature, under the influence of the god of this world. All men instinctively shrink from the cross, the symbol of suffering—the shame, the reproach of it, even more than the pain of it, shocks us. We all naturally wish to be "carried to the skies, on flowery beds of ease," amidst the smiles of all around us. The devil tempts the disciples in a similar way to that in which he tempted the Master, when he "shewed him all the kingdoms of the world and the glory of them," &c. "Then said Jesus unto his disciples, If any man will come after me"—if any man will be my disciple indeed, and enjoy the glorious privileges of my kingdom, "let him deny himself," &c., let him learn to give a flat denial to his corrupt propensities, and habituate himself to a life of holy obedience and patient suffering, after my example, who "am come into the world not to do my own will, but the will of him that sent me, and to finish his work."

#### I. BUT WHAT IS IT TO DENY OURSELVES?

1st. *It is to renounce our own wisdom in relation to the sublime doctrines of the Gospel, and to cultivate a docile, child-like, spirit.* Man in his original state, created in the image of God, saw light in his light. But after the fall his "understanding was darkened:" from the moment that the temptation was yielded to, "Ye shall be as gods, knowing good and evil," he became "vainly puffed up by his fleshly mind." This is the most strongly marked feature of the Satanic image. "Vain man would be wise, though man be born like the wild ass's colt." Hence, many either wholly reject the Scriptures as a Divine revelation, or attempt to reduce everything contained in them to the level of their puny reason. Even while professing their belief in the great Supreme, and acknowledging the incomprehensibleness of his perfections, they proudly refuse their assent to every doctrine that does not seem to harmonize with their notions. Instead of asking wisdom of God, they set themselves up as judges, and indulge an arrogant, disputatious spirit. This pride of reason—this "opposition of science, falsely so called,"—the great Teacher combats in several of his discourses. Instance the following passages:—"I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 25-27.

"It is written in the prophets, And they shall all be taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me."—John vi. 45. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."—Mark x. 15. See also Matt. xvi. 16, 17; 1 Cor. iii. 18. Self-denial includes,

2ndly. *The renunciation of our own will as a governing principle, and practical conformity to the law of Christ.* We all are naturally self-willed, prone to take our own course, without inquiry; to do just as we please, refusing to acknowledge any authority. "Our lips are our own: who is lord over us?"—Psalm xii. 4. "But this false and wicked pretence must be renounced;" this principle of rebellion must be subdued. "I will," or "I will not," must give place to the humble, submissive inquiry, "Lord, what wilt thou have me to do?" This is the first principle of religion—the foundation of Christian morality. "One is your Master, even Christ." "Ye are my friends, if ye do whatsoever I command you." Without a pure intention to please God—a true regard to the will of our Master in heaven, morality is but a conventional matter, and religion only will-worship. The apostles were commissioned by Christ, after his resurrection, to "go and disciple all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever" he had commanded them.

3rdly. *To deny ourselves is to mortify, or crucify, all our earthly affections, or sensual desires, and to cultivate universal purity.* Our desires are improper, when they either relate to unlawful things, or are excessive in relation to what is not forbidden. Ever since the prohibited fruit was tasted by our first parents their descendants have been "lovers of pleasure more than lovers of God." A sensual bias—an inclination to seek happiness in the gratification of the outward senses, is one of the most striking effects of the fall. "The lust of the flesh, the lust of the eye, and the pride of life," have usurped the place of the supreme good. In the second chapter of the Epistle to the Ephesians, the apostle, after speaking of those "who walk according to the course of this world," &c., says, "Among whom we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind," &c.; "But they that are Christ's," the same apostle says, "have crucified the flesh, with the affections and lusts."—Gal. v. 24. If we would be the disciples of Christ, we must deny ourselves of every unreasonable gratification, of every pleasure that would disqualify us for communion with God, and for other holy exercises. All uncleanness, either in deed, word, or desire; every kind of unnecessary, not to say hurtful, self-indulgence, in eating, drinking, sleeping, &c.; all gaudy, costly apparel, springing from, and ministering to, vanity and foolish desires; vain amusements, tending only to kill time, distract the mind, pollute the imagination, and

stupefy the conscience ; ungodly companionship, and whatever tends to create or feed unnatural appetites, strengthen wrong habits, or invite temptation—must be avoided. There are many things that should be judged of, not so much by their positive character, as by their probable tendency. It might not be wrong for Eve to look at the forbidden fruit, which was “pleasant to the eyes, and,” apparently, “good for food.” But was it wise? was it safe? This is one reason why we are to “abstain from all appearance of evil,” “hating even the garment spotted by the flesh,” as we would keep from a leprous person or garment to avoid contagion. We do not say that it is wrong to read works of fiction or the news of the world ; but we do affirm that those who exercise no self-denial in connection with such reading cannot be sober-minded Christians, cannot “attend upon the Lord without distraction,” or have their “conversation in heaven.”

The moderate use of intoxicating liquors may not, in all circumstances, be ranked among sinful indulgences. But when it is considered that the drinking customs of society are intimately connected with a large proportion of the pauperism, crimes, diseases, and untimely deaths that afflict and disgrace our country, and present one of the greatest obstacles to the propagation of Christianity both at home and abroad, we are compelled to think that self-denial in this respect—abstinence, is a duty, agreeably to the teaching and example of the apostle Paul.—Rom. xiv. 21 ; 1 Cor. viii. 13 and x. 31—33.

Once more ; *fasting* is not plainly enjoined in the New Testament, but we know that it has been practised, more or less, by the holiest men, both Jews and Christians, of all ages and countries. And, certainly, the instruction our Lord has given us in regard to the spirit and manner in which it should be observed, supposes the duty of it. Indeed, if any one can “keep under his body,” and maintain a spirit of humiliation and of self-sacrifice, without fasting, he may be fairly exempted from it. For it is not to be regarded, absolutely, as a positive, any more than a moral duty, but as an aid to practical devotion, and an unconstrained expression of holy indignation at sin. Yet he who neglects fasting because of its irksomeness, or grievousness to the flesh, may justly entertain some doubt whether he is entirely devoted to God ; and, therefore, whether fasting may not be to him a duty.

The love of ease, also, is a form of self-indulgence so closely allied to the love of pleasure, and is so flatly opposed, not only to practical Christianity, but to every kind of moral excellence, that it requires some special remark. Indolence is not a simple defect ; it renders a man utterly incapable of virtue : sinks him to the level of brutes. And how prone are we to spiritual sloth ! This ignoble form of self-indulgence, in regard to religion, is even increased by the excessive eagerness with

which inferior interests are pursued. Hence, we are so frequently commanded and exhorted to attend to the great business of salvation as the one thing needful; to “strive to enter in at the strait gate;” to take the “yoke” of Christ upon us; to practise a righteousness more perfect than that of the Scribes and Pharisees; to watch and resist the first motions to pride, anger, or evil desire; to pluck out the offending eye, or cut off the offending hand; to be not slothful in business, fervent in spirit, serving the Lord; “so to labour, working with our hands the thing that is good, that we may have to give to him that needeth;” to “pray always with all prayer and supplication in the Spirit, watching thereunto with all perseverance;” to “take to us the whole armour of God, that we may be able to withstand in the evil day; and having done all, to stand;” to “provoke one another to love and to good works;” to “lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us,” &c. How little can be done, my brethren, either for our own souls, or for the good of others, without self-denial! And what reason many have to fear that they will receive the reward of “the wicked and slothful servant,” when the Lord shall come.

4thly. *Self-interest, or what is commonly called selfishness, must be renounced.* An inordinate regard to our own temporal interest, which is inconsistent with the just rights, or the welfare of our neighbour, is, perhaps, the strongest and most prevailing propensity of our degenerate nature. “All seek their own, not the things that are Jesus Christ’s.”—Phil. ii. 21. “The love of money is the root of all evil,”—1 Tim. vi. 10. This, as a preacher once said in our hearing, is “the perpetual motion.” It is this which mainly governs the actions of mankind, and occasions almost all the mischief and miseries in the world. But this unreasonable, injurious self-love is opposed alike to the precepts and the spirit of Christianity. “The law of Christ,”—“the perfect law of liberty,” is love—

“Love sincere and unconfin’d;  
Love to all of human kind;  
Love, which willeth all should live:  
Love, which all to all would give.”

“Look not every man on his own things, but every man also on the things of others.”—Phil. ii. 4. “Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” See, also, the words of the Lord Jesus, Luke vi. 27—36; and xiv. 12—14. No almsgiving can be called Christian charity, if it be not done in a self-denying spirit, from love to Christ.—Matt. x. 40—42.

5thly. *To deny ourselves is to renounce our own righteousness, and submit to the Divinely appointed method of salvation.* Although unre-

generate men are governed by self-will, sensuality, and covetousness, they yet entertain a favourable view of their character and state : instead of acknowledging themselves to be guilty, polluted, helpless sinners, they are rather disposed to congratulate themselves on their virtues ; and if they do their best, as they persuade themselves they are doing, they have no fear about getting to heaven. Like the Scribes and Pharisees in the days of our Saviour, they "trust in themselves that they are righteous," and so practically reject him who came to call sinners to repentance. "Being ignorant of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." "Therefore by the deeds of the law there shall no flesh be justified in his sight : for by the law is the knowledge of sin."—Rom. x. 3, 4 ; iii. 20. The first lesson that Christ teaches his disciples is, poverty of spirit—a deep, affecting conviction that we are "very far gone away from original righteousness," and that self-recovery is as impossible as that the blood of bulls and goats could take away sin. We must deny ourselves, not only of our sins, but of our righteousness. Our good works, as well as our wicked works, must be renounced ; and, with Paul, we must "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord ; desiring to be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Those who do not judge themselves worthy of death, death eternal, cannot have a saving interest in Christ. Self-condemnation is absolutely necessary to free justification.—Gal. ii. 19—21.

6thly. *Once more, self-denial includes the renunciation of vain glory, inordinate self-esteem, and the love of worldly honour.* Pride and ambition are deeply rooted in our fallen nature. A disposition to think more highly of ourselves than we ought to think, and to desire the praise of men more than the praise of God, is natural to us all. And nothing is more hateful in the sight of God, or more inconsistent with our real character. Among the seven things mentioned in Scripture as being an abomination to the Lord, "a proud look" is the first : "God resisteth the proud." "How can ye believe," said Jesus to the Jews, "which receive honour one of another, and seek not the honour that cometh from God only?"—John v. 44. One great design of Christ's becoming "poor," was to shame us out of our pride. He commenced his public ministry by pronouncing blessings on "the poor in spirit," those "who mourn," "the meek," and the world's outcasts. When the disciples were disputing about who should be the greatest in the kingdom of heaven, "he called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, there-

fore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.”—Matt. xviii. 1—4. “But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.”—Matt. xxiii. 11, 12. And the teaching of the apostles on this subject after the day of Pentecost, was correspondent to that of their Master. “Mind not high things, but condescend to men of low estate.” “In honour preferring one another.”—Rom. xii. 10, 16. “Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant,” &c.—Phil. ii. 3, 5—11. This leads us to the next branch of our text:—

II. “AND TAKE UP HIS CROSS.” This is a figurative expression, signifying the resolution and patience with which we should meet persecution and afflictions in the cause of Christ. There is here, no doubt, an allusion to an ancient Roman custom in the case of a malefactor who was to be crucified: he was required to bear his cross to the place of execution, which was a great addition to his punishment, being not only painful, but highly disgraceful. The faithful, unswerving profession of the religion of Jesus, always, more or less, provokes the displeasure of the world. “If any man will live godly in Christ Jesus, he shall suffer persecution.” Turn to Matt. x. 24, 25, 32—39; and 1 John iii. 1, 12, 13. Ah! my friends, if you never decide for Christ—if you never connect yourselves with his people for the profession of his name and the advancement of his cause, till your ungodly relatives and acquaintances give you their suffrages, testify their approval—you are as near the kingdom of heaven as you will ever be. You are not, certainly, to seek crosses; but those that you meet with in the way of duty you are bound to take up and bear, as you would not forfeit your promised crown. You must be faithful to the Lord Christ, regardless of consequences. You are called to be his faithful witnesses in all circumstances, whatever temporal loss, reproach, or suffering you may have to endure. “This is a faithful saying: for if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us.”—2 Tim. ii. 11, 12. We come now to the last branch of our text:—

III. “AND FOLLOW ME.” To be a Christian is to be like Christ to learn of him who was “meek and lowly in heart;” to “walk as he also walked:”

“To trace his example, the world to disdain;  
And constantly trample on pleasure and pain.”

We are not following him unless we are denying ourselves, and taking up our cross daily. “He pleased not himself:” it was his “meat to do

the will of him that sent him." He "went about doing good;" he "endured the cross, despising the shame;" he "suffered for us, leaving us an example that we should follow his steps." "Let us go forth, therefore, unto him without the camp, bearing his reproach."—Heb. xiii. 13.

Such, then, dear friends, are the terms of Christian discipleship. And let it be remarked, in concluding, that these terms are not arbitrary and severe, but reasonable and necessary. We are so depraved—our views, dispositions, and conduct are so contrary to God, that we cannot possibly be restored to his favour and image, and qualified for duty and happiness, without self-denial in all its branches. Our pride of reason impugns the highest displays of his wisdom; our self-will opposes his just authority; our sensuality contradicts his excellent holiness; our selfishness belies and disgraces his benevolence; our self-righteousness ignores both his justice and his grace; our immoderate self-esteem, our eager thirst for human applause, robs him of "the glory due unto his name;" while our spiritual indifference, our reluctance to engage in his service, is a reflection upon him as a hard Master. It is only, therefore, as we deny ourselves, that we can be brought into that state of reconciliation with God and conformity to him; in which religion consists. "They that are in the flesh cannot please God." We cannot offer any sacrifice well-pleasing to him, or perform a single duty acceptable in his sight, till we have surrendered ourselves to him as the absolute Master of our hearts and lives. Selfishness, in its several forms, is the chief enemy with which we have to wage war. And he who is the most decided and constant in this home warfare, is the best Christian, and the happiest too.

Christian perfection, about which there have been so many unprofitable discussions, is neither more nor less than the effectual subjugation of our thoughts, our will, and our desires to God, so that we shall feel it to be equally our duty and our happiness to "do his pleasure,"—to have fellowship with him, and live according to his will. And who will say that this is either impossible or unnecessary? Who will plead for the continuance of what is "enmity against God," and what his Son Jesus Christ came to destroy? Has he not a right to the entire homage of our hearts, and the best service we can render? Those of you who are living to yourselves, we are aware, are still ready to say, "These are hard sayings, who can hear them?" But if you had right views of the Christian religion, and any just sense of its necessity, you would be like the merchant-man in the Gospel, "seeking goodly pearls, who when he had found one pearl of great price, went and sold all he had, and bought it." Oh! if ye loved the blessed Saviour, instead of standing aloof from him, hesitating, desiring him to come to your terms, wishful to divide your services between him and the world, you would rejoice to be counted worthy to be called by his name, interested in his sacrifice, conformed to

his example, numbered with his followers, devoted to his service, trained for his kingdom and glory.

And ought ye not to love him? Why, he loved you even unto death—"the death of the cross." Had he not denied himself, and endured the cross for you, reconciliation with God would have been impossible, and you must have remained in your enmity, and guilt, and wretchedness for ever; for ever cut off from all that is good, and holy, and happy. You cannot, with any show of consistency, refuse attention to this subject, except on the supposition that there is no God, or that you are independent of him, and need not a Saviour—that holiness and sin, heaven and hell, are but empty names. And dare any of you continue to live according to so unreasonable a supposition? "Know ye not that ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. vi. 19, 20.

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## WORKS OF CREATION.

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### STRUCTURE AND POWER OF THE HUMAN HAND.

SINCE the enunciation of that primeval curse, "In the sweat of thy brow shalt thou eat bread," it has been man's lot to labour: but from that necessity have sprung many advantages. As we are at present constituted, it would appear as though the curse had been changed into a blessing: for, had there been nothing to spur us on, and to give zest to our efforts, the advantages of a high civilization would have been unknown, and the play of the affections would have been, in great part, checked. There would have been no mutual inter-dependence, to call into action those social virtues from which we derive so much of our earthly happiness; no trusting to the strength of another, to foster our love; no impulse arising from a consideration of the claims of helplessness; no grateful sense of obligation in return. In a word, neither could the one party have felt the necessity for help, nor the other the stimulus to exertion.

But, as it has been ordained that man shall labour, so has Providence arranged that obedience to this law shall bring its own reward. The hand is the chief member by which man fulfils his lot. An ancient philosopher went so far as to say, that it is to this member that man owes his pre-eminence over the rest of creation. But, although its wonderful structure, and its powers of adaptation, prove that it was intended to be a mark and a means of preserving to him his superiority, it must still be acknowledged that it is *to the intellect* that man is indebted for his high estate.

"Electric from the ruling brain  
Descends the soul, to stir and strain  
That wondrous instrument, the hand,  
By which we learn to understand."

It cannot be denied, however, that it is to the hand that we owe the realization of schemes which have advanced man from the condition of a savage; and even the possession of glorious intellect would have profited



him but little, had he been deprived of the means of carrying out its injunctions and preserving its fruits.

Without hands to execute, Newton and Watt, Stephenson and Brunel, would have been mere dreamers; for the value of the mind must be reckoned by the worth of its results. What would be the merit of philosophy without its applications, of learning without its benefits, of wealth without its power of procuring good things, or of charity without its power of bestowing them? It must be remembered, again, that the hands are requisite not merely for the practical development of these children of the mind, but even for the maintenance of the vigour of the intellect. With their loss we should forfeit not only many opportunities of receiving new impressions, to give rise to new thoughts, but also those constant calls upon the action of the brain, that continual stimulation, which we know to be necessary for the organs of the living body, in order to sustain them in their natural and pristine health. Deprived of this, the brain, like every other organ, would become weak and sluggish; and the mind, suffering from the imperfection of its instrument, and feeding upon its own diseased productions and exaggerations, would become impaired: as is the case, in fact, with all physically weak and imperfect nations. It was remarked by Sir Charles Bell, that the hand forms one of the chief agents of expression. Herein, truly, it ranks second only to the human countenance. By the position of the hand, we express the emotions of fear, horror, and astonishment; of grief, despair, and defiance. By its motions, we beckon, warn, or admonish; command, entreat, or condemn; praise or disapprove, show scorn or indignation. By its actions, we display joy, gratitude, and friendship; we welcome with hospitality, or dismiss with blessings; and we perform many other significant duties connected with the emotions, though scarcely to be called truly emotional.

The very shape of the hand is so stamped with individuality, and so characteristic of the possessor, as to become highly expressive. There is the long, lank, sinewy claw of the miser; and the full, large, open hand of the liberal man. There is the small, delicate, aristocratic hand; and the large, coarse, plebeian. There is the round, fair, female hand; and the square, bony, full-veined, masculine one. Then, as to the touch we all know the firm, frank clasp of honesty, and the cringing touch of deceit: we forget the mere formal adieu of ordinary civility; but "O for the touch of a vanish'd hand," that has grasped our own with all the warmth of friendship, thrilling through our fingers, even in after years, fresh as the memories of the loved and lost!

The full extent to which the human hand is useful, in the varied and innumerable occupations which employ our lives, is, at the best, imperfectly acknowledged. But, if we consider the vast range of motion enjoyed by this small organ,—the high character of its sensitive endowments,—the accuracy with which it can be adjusted to functions apparently the most opposed,—then we may be led to see more clearly the wisdom of its construction, and the perfection of its adaptation; and to acknowledge, in the complete and symmetrical design, the glory of its Creator.

Before examining the structure of the hand itself, it will be best to glance at the general structure of the upper extremity, and to point out its relation to the anterior limbs of the lower animals. We shall thus discover that the arm of the man, and the fore-foot of the quadruped, the

wing of the bird, and the pectoral fin of the fish, or, at least, the paddle of the whale and seal tribes, are all closely connected, by similarity of construction, and identity of plan.

Thus, in whatever modification of form we see the anterior extremity, we find it to be the most movable of the limbs. And, though generally more slight and delicate in form than the hinder extremity, it is yet so governed, and connected with the trunk by large and powerful masses of muscle, as to be moved with great certainty and force; and these muscles are all so placed as to act upon it from the best possible points, and so to avoid all waste of power.

In this great mobility of the arm-bone lies the special adaptation of that member for receiving the attachment of the hand: for this would have been of much less value, if fixed to a rigid or sluggishly moving limb. With this object, the arm is furnished with a peculiar mechanical arrangement, the chief features of which are preserved in the anterior extremities of all vertebrated animals.

The shoulder-joint is of the kind known as the ball-and-socket joint; a form by which the greatest range of motion is obtained. The shoulder-blade, also, is found to project its receiving surface out from the line of the body, so that the arms always hang free, and the free swinging of the limbs is permitted in all directions, within a circle, the centre of which is the centre of the head of the arm-bone. It is, however, not a complete socket, for this would confine the range of the arm and hand, and prevent its movement towards the front of the body. In this respect it differs much from the hip-joint; for there, where strength and firmness are more requisite than an extensive range of motion, the socket is massive, and almost completely encircles the head of the bone.

In the shoulder, on the contrary, the spherical head of the arm-bone plays freely upon an almost plane surface; the shoulder-blade being only slightly hollowed at the point of junction, and the bones being kept in apposition chiefly by the agency of a movable but tough and very strong cap of tissue; in this way greatly enhancing the extent of motion, but at the expense of strength. Still further to increase this freedom of movement, the shoulder-blade is connected with the bony framework of the body only by the agency of large and numerous muscles; so that the range of the extremity is very much modified and enlarged.

The attachment of the large muscles of the chest to the arm serves not merely for the quick and powerful motion of that limb. It should not be overlooked, that they lift the ribs; and the chest, becoming filled with air, is so rendered a fixed point for their action, being also placed in the best possible condition for the function of respiration, during vigorous and long-continued muscular effort. The fore-arm is connected with the upper-arm by the elbow-joint, in such a manner as to allow only the forward motion, after the fashion of a door-hinge.

It will be observed, nevertheless, that we can turn the hand with the palm or the back uppermost. Now, this motion is allowed by the peculiar construction of the fore-arm, which consists of two bones; one of which is attached to the arm-bone, and forms the elbow-joint, but does not enter into the construction of the wrist-joint, and is unconnected with the hand; while the other is free, and unconcerned in the elbow-joint, moving freely in part around the fixed bone, but at its lower extremity giving attachment to the hand, and entering into the formation of the wrist.

By this arrangement, a free motion of the wrist, so necessary for the proper use of the organs of touch, is obtained without any corresponding loss of strength. Nay, had the fore-arm and hand been connected by direct continuity of firm and rigid bones, there would have been constant danger of injury: for the hand, being subject to constantly recurring shocks, would in that case have carried the force directly to the point of the shoulder, and the resistance there would have become a source of constant danger. But by the use of two bones, and the intervention of yielding and elastic ligaments, the shock is broken, and far greater safety is provided simultaneously with greater strength. Coming next to the wrist, we find the hand to be attached to the movable bone of the fore-arm by the intervention of a number of small bones, disposed in the form of an arch, held together by cartilages and ligaments, and forming joints between themselves; so that here again we have provision, not only for strength, but for a high degree of elasticity, and a certain amount of motion.

In the peculiar construction of this joint, we may again perceive the marks of a wonderful adaptation of structure for the uses to which it is applied, which may be traced throughout all the creations of Supreme Wisdom. We see the whole hand moving upon the wrist after the manner of a door-hinge. We see the fore-arm performing a rotatory motion with the hand and wrist; while the wrist itself, formed of a number of small and movable bones, admits of many minor and partial movements, well adapted to the delicate manipulations which the hand has to execute. And yet all these are so well guarded and connected by strong bands of cartilage, and so carefully disposed, (instance, the small bones of the wrist, built into the form of an arch,—the strongest in which they could be disposed,) as to preserve, nay, even to increase, the original strength of the materials, and at the same time to defend and enclose the delicate and important structures which pass from the fore-arm into the palm.

The hand itself has a framework of long bones, arranged in sets. The first is a set of four long bones, held together by firm ligaments in such a manner as to allow a very slight degree of motion upon each other. From each of these are carried on the bones forming the fingers.

The thumb is distinguished by its greater range of motion, and by the absence of the first long bone, called the metacarpal. And we find that the cause of its greater mobility is the peculiar character of the joint by which it is attached to the small or carpal bones of the wrist: for with these (or, rather, with one of them) it forms a joint almost of the same character as that of the shoulder, but even less perfect. The great range of motion which this peculiarity gives to the thumb is one of the distinguishing marks of the hand of man. Although the monkey and other quadrumana possess thumbs, these are very imperfect when compared with that of man. The chief use of the thumb appears to be, to clasp over the fingers, and in this way to render the grasp more tenacious; and the greater comparative length of this digit in the sloth, the monkey, and other animals of that class, is admirably adapted to the requirements of their peculiar habits in this respect. But in the hand of man so great length is not requisite; nay, it would be a positive inconvenience, because the great peculiarity in the movement of the human hand is the power of bringing the thumb in opposition to each and all of the fingers; a power by which we are enabled to do so many things which the less

perfect members of the lower animals would always prevent them from accomplishing. Therefore it is, that the thumb of man is only of just such length as will reach across the palm. It may thus be conveniently and swiftly brought to oppose each digit in succession ; its size so beautifully and accurately adapted to all the variety of our wants, and yet in no way interfering with any of the other numerous and delicate actions of this organ. Deprived of the thumb, man with all his power of mind, would have been far below his present station in the world. All those delicate manipulations by which we are enabled to produce the innumerable appliances of an intellectual and luxurious civilization,—all those finer touches which serve to delight the fancy, and to elevate the taste,—would have been lost, or preserved only in a fragmentary and imperfect state. So great is the importance of so small an organ !

*(To be continued.)*

## FOR PREACHERS AND CLASS-LEADERS.

### JOHN WESLEY AND HIS PREACHING.

TOWARDS the close of his life, John Wesley was very particular in his instructions to his preachers. He urged upon them to guard against formality in public worship, to practise field preaching, whoever might be opposed to it, to hold a quarterly fast in every society, to preach the doctrine of entire sanctification, and urge believers to go on unto perfection. All his advices are singularly characteristic and racy. We select the following : “ What avails preaching alone, though we could preach like angels ? I heard Dr. Lupton say, ‘ My father, visiting one of his parishioners, who had never missed going to church for forty years, then lying on his death-bed, asked him, ‘ Thomas, where do you think your soul is going ? ’ ‘ Soul ! soul ! ’ said Thomas. ‘ Yes ; do you not know what your soul is ? ’ ‘ Aye, surely, ’ said he ; ‘ why, it is a little bone in the back that lives longer than the rest of the body. ’ ” So much Thomas had learned by often hearing sermons, yea, and exceeding good sermons for forty years ! We must instruct them from house to house. Till this is done, and that in good earnest, the Methodists will be little better than other people. Go into every house in course, and teach every one therein, young and old, if they belong to us, to be Christians inwardly and outwardly. Make every particular plain to their understanding. Fix it in their memory. Write it on their heart. In order to do this, there must be line upon line, precept upon precept. I remember to have heard my father asking my mother, “ How could you have the patience to tell that blockhead the same thing twenty times over ? ” She answered, “ Why, if I had told him but nineteen times, I should have lost all my labour. ” What patience indeed, what love, what knowledge, are requisite for this ! ”—*Christian Journal*.

### THE BENEFIT OF CLASS-MEETINGS.

BISHOP JAMES'S labour of love with the class-leaders of the Church demands at least some contribution at the hand of every one to show our conviction that he has “ wrought a good work ” for this part of our economy. Class meetings as a means of Christian edification, and as a means of enlarging the Church of Christ, may as well be illustrated by personal experience, I apprehend, as in any other possible way. Having been converted on a Sunday evening, in the month of November, 1824, I might more properly say near the break of day on Monday morning, I repaired the next day, at the earliest convenience, to the then preacher in charge in New York, Rev. P. P. Sand-

ford, residing in the old parsonage beside what was then called the Second Street (now Forsyth) Church. Of him, after telling "what the Lord had done for my soul," I received a permit, or ticket, to Mr. James Donaldson, of blessed memory, to be received into his Sunday-morning class.

I think it not well to omit on this occasion to record that my conversion occurred in a family of Methodists at that time in connection with the John Street and Second Street Churches. Among the parties present on the occasion to sympathise with my penitent and groaning spirit there were six godly women, five of whom were faithful unto death, and are now, I doubt not, in the paradise of God. Of the five praying men with me, one subsequently became "a burning and a shining light," the Rev. B. Creagh. He sees with open face the Lamb, whose death he pleaded in my behalf. Augustus Garrett, from whose estate sprang the "Garrett Biblical Institute," was then my fellow-clerk, and pleaded in prayer for me. Another, a fellow-clerk, became a prosperous merchant; but getting uneasy among us, he went among that excellent people, the Moravians; but he took his uneasy spirit with him, and gained no rest, I fear, until he laid him down to die, when loosing himself from earth, he took hold on life in Christ Jesus. Two others that were with me, waxing rich, gave up their classes, and both went out from among us. Mr. James Donaldson was a man of a very tender spirit, and never addressed us without tears. Among his invaluable advices to the young, was this one, "Let your life be like an even spun thread." I had the advantage of the practice as well as precepts of my leader. I knew the man and the manner of his communications. I had also the advantage of a class, every one of whom was older than myself—some of them were fathers in Israel, and had been tried and found faithful among the faithless for many years. Their life and conversation were to me a constant example and study. I know of but one living; he bears the name of Halsted, and has, so far as I have heard, run a steady race, and is still running in full view of the prize.

With this class I remained, and do not remember that I was ever absent from it but on one occasion, and then on account of sickness. My next leaders were preachers, both of whom are absent from the body; one of whom, Rev. Robert Seeny, profited me more by his ministry than any other I have ever known. My turn now came to be a leader. Being but twenty years of age, and charged with the care of older persons than myself, I could only endeavour to carry out the rule I had adopted in the beginning, to do the best I knew how. The aged were deferential when they might have been dissatisfied. We together made up our minds that a young man of our number ought to "go out into the work" as a preacher. We assisted him to pay his debts, purchased him a horse and wagon, and he went forth to run his race. He was wise, won souls, steadily improved in his ministry, never "whiled away time," and got through the labourer's day while he was yet in full strength. Another, who was an ardent admirer of the doctrine of "perfect love," printed or purchased an edition of "Wesley's Christian Perfection," and distributed it very extensively with his own hands. He himself had been a class-leader for many years, and ever found this means of grace was to him a well watered garden.

Two of the female members of the class went out into the highways, literally, and assisted in gathering a Sunday-school, out of which there grew, in their day, at least three Churches, which have each duplicated themselves since, yes, and more; one of them lives on in faith, the other in eternal fruition. Another member of my class became one of the founders of what is now the Eighteenth Street Church, and another a principal founder of a Mission Church, which has sent out several ministers to home and to foreign missions. One of these attained to a very ripe age—Father Tiemann—and left the shores of time, as I have seen by the New York papers, within the year 1862.

This class consisted generally of twelve, never of more than fifteen members, and it never required an hour to "lead" it. Perhaps no class was ever more regular and prompt in attendance. As a consequence, every one

proved fruitful in good works ; those who have departed are greatly missed, and those who remain cannot be spared by those who know them. Their absence from among men will be a felt loss.

My other classes have afforded in process of time—first in my narrative, but third in order of time—a pastor, who lives to go in and out among us, was once in a city station, and who then, as now, desires nothing so much as to show that he was of those predestinated unto the adoption of children by Jesus Christ, to be holy and without blame before him in love.

The second is a youth into whose hands was put a good book, as in the case of the first—into the hands of the first, “Fletcher’s Appeal,” and “Wesley’s Christian Perfection”—into the hands of this second, a missionary work on Africa, the effect of which upon his young heart, was such, that his early love was set upon that field, and in that field sleeps his dust. When dying he expressed no regrets, and to forbid any among his friends at home, said, “If I had a thousand lives to live again, I would give them all to Africa.”

The third in my narrative shall close my present communication, and I mention them but as instances and illustrations of the class-meeting as a means to bring before the leader, if he be earnest and thoughtful, those who may be benefited by him, and made to bless the Church and the world. This third one, a coloured youth, was first met by me in class, as were the others, where I began with them, and did not leave them until they were fairly under way for the grand army of the itinerancy. This lad evinced talent and genuine piety. I proposed to him that he should enter upon a course of reading and biblical studies, which he was not slow to do, for the next time I met him in class, he presented me with a list of six subscribers for complete sets of “Clarke’s Commentary,” which in that day entitled him to the sixth copy. It was not long before he obtained his copy, and was thus fairly on the way. Soon after he entered an academy, and next became the teacher of a district school of white youth, was licensed to preach, was subsequently brought into Conference with Rev. John Seyes and with him sailed for Liberia, has been the principal of an academy there, the editor of our paper, and is now the superintendent or bishop of the Liberia Annual Conference. Glory be to God alone !—*Christian Journal*.

## FOR THE FAMILY.

### DISCOMFORT.

WHEN George Dunkly was married, he thought he had attained the summit of human felicity ; and his mother and sisters said, “If George be not happy, it will be his own fault.”

George Dunkly was the village carpenter. He had a good business ; a pleasant house of his own ; sober habits ; youth, health, and strength, in his favour. Moreover, being fond of reading, he had a respectable library already, and meant to have a larger before he had done. “Ah !” said he to himself, rubbing his hands gleefully, “what pleasant winter evenings we shall have—Margaret and I—when we have both done work, and have nothing else to do but she to listen and I to read aloud.” And George really laughed, he was so brimful with the pleasures of anticipation.

Margaret was young too, and healthy and strong. She was pretty, moreover, and faithful and affectionate. She really loved George for himself, and she had worldly wisdom enough to like him none the less for his pleasant house and his good business.

So George and Margaret were married ; and the honeymoon passed away blissfully. George was happier than ever.

But time wore on, and George began to wonder : according to his notions he had ample cause for wondering. For one thing, he wondered that he had

not found out before he was married, that his house, instead of being, as in his simplicity he had always considered it to be, respectable for its external neatness and internal cleanliness, was, in fact, a very pigsty (or something near it) for dirt and dust. That it was so, he had Margaret's word for it; and he had, besides, the evidence of more senses than one, in the entire purification of every floor, and wall, and ceiling, and of every "stick and straw" that his house contained. He had before known his pretty young wife to be a famous cleaner, and he had pleased himself with the thought of her superior abilities in this way; but now he found that he had not known half the reality.

At first George was pleased to find that Margaret's good qualities were not dimmed by marriage; and, week after week, he bore with exemplary fortitude the infliction of mops, pails, brooms, and brushes, the strong odour of soap and soap-suds daily renewed, and the inconvenience of curtainless windows and damp floors. By-and-by, however, he began to wonder how it was his wife never got tired of scrubbing and scouring, and how soon, or how long it would be before his house would be *to-rights*.

Vain were the expectations he formed. The house was never *to-rights*. Every day had its appointed duties; and of these, the first and foremost was to scrub and clean. If the dinner was ill-cooked, or not cooked at all, or kept back half an hour, what of that? Was there not the wash-house to whitewash, and could anybody do two things at once? If the house was "turned out at window," and the once comfortable sitting-room had no chair for George to sit upon when he came in from work, what of that? Had not Margaret been hard at work all day too? Hadn't she been bees-waxing and turpentineing all the chairs and tables, and making them shine like looking glasses? Hadn't she been window cleaning? Hadn't she been clearing out the corner cupboards and the closets? And hadn't she got two hours' work yet to get through before *her* task would be done? How could George be so selfish and unfeeling as to talk about discomfort? But there! it was just like all the men: they think women have nothing to do, when the truth is, their work is never done.

"Don't go into that room, *don't*," said Margaret one day, in a pettish tone, as her husband was opening the door of the pretty little parlour which, before his marriage, he had papered with his own hands, and nicely furnished, and in connection with which he had suffered his imagination to picture many a pleasant domestic scene; but from which, after marriage, he had found himself almost divorced—"Don't go into that room, Dunkly," repeated Margaret, yet more pettishly, as she found that George was still bent upon entering.

"Why not, my dear?"

"Why not! Only look at your boots; see what a lot of dirt you are carrying in."

"No such thing, Margaret; I scraped them well, and rubbed them on the mat. Besides, where is the dirt to come from such dry weather as this?"

"They *are* dirty, George; and I only swept the parlour yesterday. And then, that nasty pipe!"

"Why, Margaret," replied Dunkly good-naturedly, "you didn't use to object to my smoking now and then; you didn't say 'nasty pipe' before we were married."

"Well, I do now then. I declare it makes everything stink of tobacco. The parlour isn't fit to go into after you have been smoking there."

George was good-natured and forbearing; but it was hard work for him to swallow the rising anger: nevertheless, he did it. "Well, Margaret," said he, "I won't go into the parlour, then, if you will just make the kitchen comfortable, and come and sit down with me. I am sure you must have finished cleaning for to-day at least. Come, I'll put my pipe down, and read to you. I have not had a quiet hour with you for many a long day."

Ah! Margaret, Margaret, what evil spirit was it that prompted you to

say, "There, hold your tongue! Just like you men! Think women have nothing to do but to wait upon you. Don't you see I have two hours' work to do yet before I (with strong and bitter emphasis on that I), before I can sit down?"

George Dunkly darted from the house. It was eleven o'clock when he returned. He had been sitting in the public-house, drinking; for there was comfort there—of a sort. This was scarcely four months after marriage.

\* \* \* \* \*

Ten years passed away, and still the great object of Margaret's life was to "bustle about" and to clean. Her house was, indeed, a picture of good housewifery—when it was to-rights, which was one day in seven; and her children (she had three) were orderly, and clean, and well-behaved, and—*timid*. Good reason they had to be timid. Dunkly himself was not greatly changed externally; but his dreams of domestic happiness had passed away like dreams. He never, after that one slip, again degraded himself by excess; for his principles were sound: but his home—alas!

Well, ten years passed away; and Margaret, careworn and weakened by her constant exertions, fell ill. She was very ill: her recovery was despaired of. With returning, or rather with awakened affection, George nursed her, and watched by her bed. At length the crisis was over; danger had passed; and very slowly Margaret recovered strength.

One evening—it was a fine summer's evening—she ventured, leaning on her husband's arm, to quit her weary couch, and totter to the window. It was partly open, and, shielded by the curtain, she sat, still supported by her husband, watching the setting sun. Presently, childish voices were heard below, and Margaret listened. They were the voices of her two elder children.

"George," said little Margaret to her brother, "father says that mother is getting well again."

"Is she really?" said the boy, in a tone that seemed to tremble.

"Ah, that she is; so father says. And I say, George, you take care; you know it wasn't I made those scratches on the wash-house wall."

"No, Margaret, no," replied little George, with agitation and fear in every tone; "but don't tell mother! Oh, Margaret dear, pray don't tell mother!"

It was a hard and painful lesson, but a most blessed one. There is not now a happier home than George Dunkly's; for Margaret, his wife, has learned that the excess of some kinds of excellence is a vice; and has had the magnanimity to sacrifice her *house-idolatry* at the shrine of family love.

### "THEY HAVE NO PRAYERS AT THEIR HOUSE."

THIS was the reason which a little fellow gave for the wickedness of his schoolmate, than which nothing could be more philosophically correct. He was himself a proof of the truth of it; his observation was founded on his own experience. He had felt the restraining power of family religion.

What a tremendous responsibility rests upon professedly Christian parents! Not that any others are exempt from this responsibility, but these have recognized and assumed it by a public profession. They have consecrated their children to God in the covenant of baptism, and are under the most solemn obligation to use every available means for their conversion. Amongst the means available for this, family prayer is most important. God has ordained the family relationship, and blessed it. It was in the family that he first planted his church, and it is by the family relation that he has extended it. Family worship gathers around itself all other means of grace. Where there is family worship, there will be family instruction, parental authority, regular attendance of the children at school, and a certainty of their being seated with their parents in the house of God every Sabbath-day. Thus, from the hour when the seal of the covenant was administered to these children, until they leave the parental roof to go out into the world, they are brought up in "the nurture and admonition of the Lord." Such



parents can confidently commend their children on leaving them, even if still unconverted, to a "covenant-keeping God." They feel that they have endeavoured to train their children for the service of God, to which they have been consecrated, and cannot but hope that to that service they will be devoted. Such children God will take and use for his own glory. They have been educated for him, and he graciously receives the gift at their hands.

A millionaire once said that, "he could not allow his children to think of religion; it would be fatal to their success in business; because to get and keep a fortune required all one's time and efforts." What a horrible consistency is this! yet consistency it is. He had dedicated his children to the service of Mammon, and Mammon they must serve. They could not be allowed to think of, much less to worship, any other God. Where are the Christian parents who act with equal consistency concerning the dedication which they have voluntarily made of their children to the Lord? If we may argue from our own observation, it is to be feared they are lamentably few. It is a fact, that multitudes of Christian parents are so much engaged in making money, that they have no time to attend to their children. The neglect of family worship is the real source of all other neglect of parental duty. If this were attended to at stated seasons, in a proper manner, the effect would be most salutary upon parents as well as upon children. It is this which has distinguished the families of the pious, among abounding wickedness, from the earliest times. It is by this means that the worship of the true God has been preserved in the world. Of Abraham God uses this remarkable expression, "For I know him, that he will command his household, and his children after him." It is not alone to the present, but to future generations, that we are under obligations to transmit to them by this means the true religion. I say by this means, because the families of unfaithful professors of religion have degenerated, generation by generation, into utter godlessness, though surrounded by all the other means of grace; being, apparently, judicially abandoned,—a dreadful, but deserved punishment.

Let not professedly Christian parents think that the maintenance of family worship is simply a privilege, which they may forego, because their own piety is at so low an ebb that they can get on comfortably without it. It is a duty which they owe to God, in their children's behalf; a means of grace to them, which they are doubly bound to use. God requires it of them, for the fulfilment of their covenant vows; and their children themselves require it of them, by every principle of natural justice. It is that solemn, habitual appeal to Almighty God, in behalf of their household, in the name of the Redeemer, which furnishes the most powerful motives to filial obedience and affection, as well as one of the most likely means to issue in their conversion. If parents neglect the use of this means of grace, they have no right to complain if their children are not only not converted, but if they should bring their "grey hairs with sorrow to the grave."

### INFLUENCE OF A MOTHER'S LOVE.

"My son, . . . forsake not the law of thy mother."

THE REV. THOMAS BINNEY, when preaching a funeral sermon for Mr. Birrell, who died while a student for the ministry, mentioned a striking fact in connection with his early career, previous to his conversion.—"What a mysterious thing," said Mr. Binney, as he related the fact, "what a mysterious, magical, Divine thing is a mother's love! How it nestles about the heart, and goes with the man, and speaks to him pure words, and is like a guardian angel! This young man could never take any money that came to him from his mother, and spend that upon a Sunday excursion or a treat to a theatre. It was a sacred thing with him; it had the impression and the inscription of his mother's image, and his mother's purity, and his mother's piety, and his mother's love. It was a sacred thing to him; and those things that he felt to be questionable, or felt to be sinful, were always to be provided for by other resources, and by money that came to him from other hands. O! there

is the poetry of the heart, the poetry of our home and domestic affections, the poetry of the religion of the hearth and the altar, about that little incident; and it strikes me as being perfectly beautiful."

## P O E T R Y.

### THE DAUGHTER OF JAIRUS.

FRESHLY the cool breath of the coming eve  
Stole through the lattice, and the dying  
girl

Felt it upon her forehead. She had lain  
Since the hot noontide in a breathless  
trance,

Her thin pale fingers clasped within the  
hand

Of the heart-broken ruler, and her breast  
Like the dead marble, white and motion-  
less,

The shadow of a leaf lay on her lips,  
And as it stirred with the awakening wind,  
The dark lids lifted from her languid eyes,  
And her slight fingers moved, and heavily  
She turned upon her pillow. He was  
there—

The same loved, tireless watcher, and she  
looked

Into his face until her sight grew dim  
With the fast falling tears, and with a sigh  
Of tremulous weakness, murmuring in his  
name,

She gently drew his hand upon her lips,  
And kissed it as she wept. The old man  
sank

Upon his knees, and in the drapery  
Of the rich curtains buried up his face,—  
And when the twilight fell, the silken  
folds

Stirred with his prayer, but the slight  
hand he held

Had ceased its pressure, and he could not  
hear

In the dead utter silence, that a breath  
Came through her nostrils, and her tem-  
ples gave

To his nice touch no pulse, and at her  
mouth

He held the slightest curl that on her  
neck

Lay with its mocking beauty, and his gaze  
Ached with its deadly stillness.

\* \* \* The same silvery light,  
That shone upon the lone rock by the sea,  
Slept on the ruler's lofty capitals  
As at that door he stood, and welcomed in  
Jesus and his disciples. All was still,

The echoing vestibule gave back the slide  
Of their loose sandals, and the arrowy  
beam

Of moonlight slanting to the marble floor  
Lay like a spell of silence in the rooms  
As Jairus led them on. With hushing  
steps

He trod the winding stair: but ere he  
touched

The latch, there came a whisper from  
within—

"Trouble the master not, for she is dead."  
And his faint hand fell nerveless at his  
side,

And his steps falter, and the broken voice  
Choked in its utterance; but a gentle hand  
Was laid upon his own, and in his ear  
The Saviour's voice, sank thrillingly and  
low,

"She is not dead but sleepeth."  
They passed in.

\* \* \* \* \* Like a form  
Of matchless sculpture in her sleep, she  
lay—

The linen vesture folded on her breast,  
And over it her white transparent hands;  
The blood still rosy in her tapering nails;  
A line of pearl ran through her parted  
lips,

And in her nostrils, spiritually thin,  
The breathing curve was mockingly like  
life;

And round beneath the faintly tinted skin  
Ran the light branches of the azure veins;  
And on her cheek the jet lash overlay,  
Matching the arches pencilled in her  
brow.

Her hair had been unbound, and falling  
loose

Upon her pillow, hid the small round  
ears

In curls of glossy blackness, and about  
Her polish'd neck, scarce touching it, they  
hung

Like airy shadows floating as they slept  
'Twas heavenly beautiful. The Saviour  
raised

Her hand from off her bosom, and spread  
out

The snowy fingers in his palm, and said,  
"Maiden! arise!"—and suddenly a flush  
Shot o'er her forehead, and along her  
lips;

And through her cheek the rallied colour  
ran,

And the still outline of her graceful form  
Stirred in the linen vesture, and she  
clasped

The Saviour's hand, and fixing her dark  
eyes,

Full on his beaming countenance, arose.

*Sent by J. C. ANTLIFF.*

## THE SABBATH SCHOOL.

### ON THE HISTORIC CHARACTER OF THE BOOKS OF MOSES.

#### IN A LETTER TO A TEACHER OF A BIBLE CLASS.

You tell me, my dear W., that you have been troubled in your class by inquiries that arise from the book on the Pentateuch, which is now occasioning a little stir, having been talked of in their hearing. The book does not contain much to trouble those who have thought a little on the subject on which it treats—it need not trouble you ; it is, however, as you say, very desirable that if you refer to the subject at all, you should say what may prove a correct reply to the questions arising, and may guard your class against the scepticism and unbelief which the book is adapted to awaken and foster. I readily, therefore, comply with your request, and offer, if not a reply to the book, such observations as may afford you help in the endeavours you deem yourself called upon to make towards checking its mischievous tendency.

The objections which the book urges against the historic character, in other words against the truth, of the records contained in the five books usually attributed to Moses, range over a very narrow and exclusive field. Many of the circumstances in the Pentateuch are, it is said, improbable, some of them impossible. This seems to be the chief allegation which the book in question makes and repeats. Of course, the objection would be sufficient if it were true. Would it not, however, be wiser and more satisfactory to inquiring minds to get a little beyond the supposed probability or possibility of these circumstances ? The books which state these circumstances are here. They have been in existence from a time far beyond that to which any other history can be traced. The people of whose origin and early annals they give the account are with us ; still presenting the same peculiarities in all that is possible in their dispersed condition, which distinguished them from the first : and among their most cherished traditions, they maintain the most vivid remembrance of the peculiarities which are not now possible to them, and they still nurse a very strong affection for these peculiarities. How can this people be all that thus distinguishes them, if the Mosaic record is to be given up as untrue ? Take, for example, their religious observances. The expense those observances involve ; the self-denial they impose ; their consistency, and their universal and long-continued prevalence, make it impossible to assign them to the freaks of an early superstition, or the influence of a gorgeous fiction. These observances were what they are now more than eighteen centuries ago. They were not new then. Ages before had been familiar with them.

The historic character of the Books of Moses seems to be involved in these observances and traditions. Those books give at least a probable account of the origin to which, severally, these observances are to be attributed. The account is consistent. It has about it, to say the least, a great deal of verisimilitude ; and the facts or fictions which it records, are of a kind which could not be invented after the race it speaks of had become a separate people.

Considerations of this kind may not be regarded as sufficient to invalidate objections to the historic character of books full of fiction and fable ; they are, however, worthy of some attention, in relation to a book which has so long and so widely been taken as a veritable history. You, at all events, may urge them. If the Mosaic record be not historic, how can we explain and account for the belief, and the practices which unquestionably have prevailed among the Jews for ages, the suppression of which has baffled all the efforts both of ridicule and persecution ?

If you attempt to meet the objections urged, you must take care that you do not concede too much. For example—It is said that six hundred thousand strong men, or men in the vigour of life, as the expression translated *able to go forth to war*, Num. i. 45, may mean, with the much larger

multitude implied in that number of fighting men, together with their flocks and herds, could not, within the brief period indicated in *Exodus xiii.* have been collected at any one place within the district of Egypt where they lived, so as to set forth on their march not even leaving one of their number behind. To this, some have replied, that the Hebrew mode of writing numbers was specially liable to error in the numerous transcriptions of the text, ere it can have come to us. It has been said, "We need not suppose so large a number to have left Egypt." I heard it somewhat adventurously added the other day, "Reduce the six hundred thousand to six thousand : my faith in the historic character of the writings of Moses is not thereby shaken."

I should tremble for the effect of your thus replying to the objection. There is force certainly, very much force, in the suggestion of a special liability to error in transcribing Hebrew numbers. A few examples will make this plain. ך Gimel, the third letter of the alphabet, represents 3. ן Nun, a letter very much resembling Gimel in form, represents 50. ך Daleth, represents 4. ך Resch, greatly like it, represents 200. ך He, stands for 5. ך Cheth, almost the same, for 8. ך Vau, represents 6. ך Zain, easily mistaken for a Vau, represents 7. Hundreds, thousands, &c., are indicated by slight marks over certain letters resembling the accents which in our spelling books and dictionaries mark particular syllables. Thus, ך the number 6 above, might become 600 or 6,000, &c., according to the number of these slight marks. Everybody will see that such a mode of notation is exceedingly open to mistake, especially with mere mechanical and ignorant copyers.

But whatever force there may be in this consideration, the numbers in the Pentateuch are often written in words at length ; they are for the most part consistent throughout ; and since they agree generally with what are found in the Samaritan and Septuagint versions, they must have been in existence as we have them when those versions were made. A reduction of numbers in one case, moreover, will involve the necessity of a similar reduction in other cases ; so that if one difficulty be met, another is created. Six thousand men *able to go forth to war*, instead of six hundred thousand, will bring the whole number of the Israelites so low as to awaken questions in reference to such promises as those in *Gen. xiii. 16, xxxiii. 12.*

You may more effectively deal with the objection by requiring that he who urges it, should be certain of his facts, or supposed facts. He alleges that a notice given to upwards of two millions of people (for that no doubt was the number of the Israelites) inhabiting an extended district, could not have collected them with all their possessions at Rameses between the morning and evening of one day, so that they should be ready by the next day-dawn to set forth on the march to Succoth ; and farther, as it seems to be reported they did set forth. Very well. In what part of the history does Moses record what the objector has supposed ? The people must have been anticipating their departure from Egypt from the date of the first of the ten plagues, which humbled the haughty monarch's heart. The contest between that monarch and Moses lasted, for aught that appears in the history, for weeks, perhaps for months. The immediate preparation for setting out, certainly does not date later than the intimations given to Moses of the last and most terrible plague. The history knows nothing of a notice given to two millions of people living over an extended district, in a morning, of their assembling by the same evening at Rameses, celebrating their passover, and being driven out of the land, with their old and their young, their flocks and their herds, and all their moveables, before dawn next morning. If, in the argument that may be found needful, you are not to assume anything, neither may the objector. Ground must be made good as you proceed. Objections are worth nothing if they rest on mere suppositions, and obviously the objection from the time between the notice, (*Exodus xi. 45*) and the event, (*Exodus xii. 30, 39*) has nothing better than supposition to sustain it.

The number of the Israelites escaping from Egypt, according to the narra-

tive, furnishes other objections; and among them the two following are mentioned in your note. How could nearly two millions and a half of people of all ages, with large flocks, herds, and other property, pass through the Red Sea in one night; the thousands *able to go forth to war, harnessed*, or, as the margin of our Bibles indicates that word may be rendered, *by five abreast*?.. How, moreover, could so vast a multitude be gathered and addressed at the *door of the Tabernacle*, a space within which not twenty thousand, to say nothing of two millions, could stand?

In answering the first of these questions, you might feel yourself entitled to fall back upon the miraculous character of the whole passage of the Red Sea: but probably this may not be held to furnish a sufficient reply. Take care, then, I repeat, against the objector's assuming more than appears in the record. Where does he find that the passage through the Red Sea was effected in one night? The expressions *Exodus* xiv. 13, 14, certainly do not affirm this. I do not say that the passage was not effected in one night. I am not told in the narrative how long it occupied; so that on that point, I say nothing. But he who says the narrative is untrustworthy, because so rapid a passage is impossible, must show chapter and verse for this alleged rapidity.

The second question scarcely deserves a reply. Everybody knows that the meeting of a people's representatives is called, in common language, the meeting of the people. What is said to these representatives, is said to all. The people of Birmingham met the other day to take proceedings in relation to the distress in Lancashire,—and those proceedings are described as the proceedings of the people of that flourishing town in relation to the matter brought forward. Who will think a hundred years hence of objecting to a narrative of what was done, that it cannot be historically true because the Town Hall was not large enough to contain a twentieth-part of the people of Birmingham? Royal proclamations, address in certain cases all Her Majesty's loyal subjects; who will dream of those subjects, all and every of them, having assembled at Westminster or Windsor, because it shall be written in some future record that the Queen addressed the whole body of her people?

The sojourn in the wilderness for so many years is spoken of as requiring for the ritual prescribed to the people, flocks and herds utterly beyond the capacity of the "wilderness," even in its most fertile districts, to sustain. Whence, it is asked, were the myriads of passover lambs, and lambs for daily sacrifice obtained? and how were they supported year after year? You may with great propriety meet this inquiry with another. Where does it appear that the Israelites kept the passover, and offered their morning and evening lambs during the wilderness sojourn? I do not say that they did not, but from several circumstances in the narrative, their having done so seems to me very improbable. I might insist on the circumstance, so frequently repeated in the precepts of the ritual, that the thing to be done is expressly required for the time *when they should have come to the land which the Lord should give them*. I might quote from the ritual itself obvious indications that it was intended rather for a settled abode than for desert wanderings, see *Exodus* xxi. 5, 6; xxii. 5, 6; *Leviticus* xxiii. 9—14. Instead however of dwelling on these particulars, I would rather trace the epochs, if they may be so called, of the wilderness sojourn.

Within less than two years after the people had left Egypt, their whole ritual was prescribed. This covers the narrative from *Exodus* xv. to *Numbers* xii. *Numbers* xiii and xiv., contain the account of the spies sent to search out the land; their report; the disobedience of the people; and the sentence to the long wanderings by which that disobedience was punished. Precepts are added in *Numbers* xv. which, as appears from verse 2, and other parts of the chapter, were intended to guide the people *when they should be come to the land of their habitations*. Between these precepts and chapter xvi., a gap occurs in the history, of eighteen years or more, during which, either as to the ritual which had been but recently completed, or as to anything else, we know positively nothing. *Numbers* xvi. and xvii. contain an account of

certain events which issued in the firmer establishment of the impugned authority of Moses and Aaron in their respective offices, together with certain directions in chapters xviii. and xix., some of which one would imagine would scarcely have been deemed necessary if the ritual had been observed during the gap which has been mentioned.

Before the events of the next chapter, another gap of about twenty years occurs. The people were soon to enter upon their promised inheritance, Aaron dies, and is succeeded by Eleazar. The wars and victories begin, which were to give the people their land, and again ritual precepts are given, which one would imagine, would not have been required if the observances prescribed during the second year after the escape from Egypt had been kept up among the people through the thirty-eight years that had rolled over. All that remains of the Pentateuch to the end of Deuteronomy, is a repetition of laws and ordinances designed to prevent the people's forgetting what had been commanded them; but how could such forgetting have been possible if the services intended for their settled home had been maintained during their long march thither? Commands which could be observed in the wilderness, doubtless were observed. The passover, *Deuteronomy* xvi., the daily offerings, *Numbers* xxviii., and other matters of a similar kind, did not come within this class of services; so that the question about the myriads of passover lambs required, and lambs for the daily sacrifices, falls to the ground.

I observe one point more in your note. It has been said, could the seventy souls mentioned as going down to Egypt with Jacob, have become nearly two millions and a half during the abode of his descendants in that land? Here again, you are entitled to meet the question with another. Is the objector sure that seventy souls comprised the whole of those who migrated from Canaan as parts of Jacob's family? We may not forget two facts in the preceding history: 1, Abraham, before he had even a single son, could muster from his own household three hundred and eighteen men *able to go forth to war*; 2, Jacob as he returned from Padan-Aram, had a family which he divided into *two bands* when he had eleven sons and one daughter. Had his family decreased in proportion when his sons and grandsons had reached to seventy in number? Many of these seventy were married; others would marry ere long after they reached Egypt. As polygamy had been practised by their ancestors, it is probable that many of them would have several wives. It is moreover matter of historical fact, that population increased much more in Egypt than with us. More than one child at a birth was common; as many as five have been mentioned, and that in four successive births. The enslaved and poor condition of the Israelites, would contribute to the rapidity of their increase. But beyond all this, it was specially promised that they should multiply very largely. Divine Providence in accomplishing this promise, would render births among them more numerous, and deaths fewer, than with other people. Instances have not been wanting of increase proportionately as great, in cases where there was no promise, and no provision like what the Israelites had in favour of their increase. "We refer the reader," says a modern commentator on the Book of Exodus, chapter xii. 37, "to the authentic and interesting account concerning the Englishman, who was, in the year 1589, by a shipwreck, thrown with four families upon a deserted island, south-east of the Cape of Good Hope, and whose descendants had, after 78 years, in 1667, increased to more than 11,000 souls." Other illustrations may be found in the "History of the Mutiny of the *Bounty*," and the condition of its crew and their descendants on Pitcairn's Island; and also in Doubleday's "True law of Population," pp., 61, 62.

With these facts and illustrations, we cannot permit the historic character of the Books of Moses to be impugned on account of what they contain as to the large increase of the Israelites during the two hundred and fifteen years of their abode in Egypt.

These then are a few suggestions, which in reply to your note I venture to offer as to how you are to deal in your class with the difficulties which just now are crossing your path. I offer them the more readily,

because in the course of the present year your "List of Lessons" will bring these subjects before you. But after all it must be chiefly borne in mind that the great argument for the historic character of the writings of Moses lies in Christ's having again and again recognized this character, and attested the veracity of the old law-giver and historian, who was faithful in all matters pertaining to God's family: *Hebrews* iii. 3. Give Moses up, and you must give up Christ. Surrender the Pentateuch, and you render worthless every other part of Holy Scripture; and when this is done, what of religion is there left to elevate the affections, to enlighten the understanding, to enkindle and sustain hope, or to sanctify and ennoble human character?

S.

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## MISCELLANIES.

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### SOME FEATURES OF THE ROYAL MARRIAGE.

ROYAL weddings are common in our island home. In about the brief period of six years we have celebrated not fewer than three such events in connection with our royal house. The commonness of their occurrence, however, does not, as in most other events which transpire in society, detract from their prestige and popularity. The marriage of the beloved Princess Alice was properly of a private character, owing to the recent decease of her august and royal father; and it thereby greatly escaped public enthusiasm. Not so the marriages of their Royal Highnesses the Princess Royal and the Prince of Wales. The latter event was intensely popular—the most popular of all the royal marriages which have ever preceded it in this country. An eminent writer on the great event says, "We have seen many pageants in our time, and some of them truly grand ones—kings crowned and emperors buried; but we can frankly declare that we never witnessed one more truly magnificent, in every sense of the word, than that which took place on the marriage of the Prince of Wales to the Princess Alexandra of Denmark." It not for us to analyse motives, or to enquire how much of this was due to our traditional hospitality, how much to our fresh admiration of a constitutional monarchy through the present American war, how much to love for the Sovereign and her eldest son, how much to the interest which the adoption of a young, beautiful, and virtuous princess as a daughter of our royal house, would necessarily create. It is sufficient that the feeling was there, and that its exhibition rendered the event the most auspicious and unique royal ovation in our national history. Never during the five centuries since the first Prince of Wales was created has the marriage of a Prince of Wales been received with so much popular and general favour and enthusiasm—an honour of which his Royal Highness the present Prince of Wales may be proud; and with which, in its reflective character, his royal mother may feel a proud satisfaction. What a powerful evidence of the oneness of the crown and the people.

Tuesday, the 10th of March, 1863, was a kind of epoch day in our English history. On that day was married the heir apparent of the British throne, Albert Edward, the Prince of Wales, to the Princess Alexandra of Denmark, in the royal chapel, Windsor, in the presence of Her Majesty the Queen, and her brilliant court. It is a period to be recorded in our history for its consummation of an event which is vitally and immediately connected with the highest interests of this nation—its future character, prospects, and destiny. While we have a history that day will be distinguished as a remarkable day.

The *parties* to the marriage are right royal. The bridegroom is the eldest son and heir of the Queen of England; the bride is the eldest daughter of the Crown Prince of Denmark. Both are scions of royalty, and occupy a position only one step below the apex of the pyramid of social grade and distinction. None is higher in rank and station in the United Kingdom of

Great Britain and Ireland, or in the world, than these royal personages, save those who sit on thrones. And their destiny is most illustrious and royal : a crown shall be their head-dress ; a throne their seat ; kingdoms, empires, and continents their dominions ; hundreds of millions of people their subjects ; the most powerful sceptre in the world their royal wand. Who does not feel astonished at the rank of the youthful pair whose matrimonial union we have just celebrated, and see sufficient justification for the national enthusiasm on the occasion ? It is a growing conviction that grades in the social scale of mankind are of Divine appointment or permission. The class that ignores and declaims against royalty and aristocracy, and seeks to promote a communism of class are few and unimportant. The truth is spreading, that equality in rank and station is incompatible with the incidental teachings of Scripture, the laws of nature, the principles of philosophy, and the facts of history. And surely all men cannot be equal in social position. There must be sovereigns and subjects, masters and servants. Doubtless Providence has placed the distinguished pair in their exalted and royal position, and hence to them in that position it behoves us to do loyal homage.

The marriage may properly be termed an *early* one. Both parties are young : the bride very young. The prince has only reached his majority a few months, and the princess is barely turned eighteen years of age. It is not our province to animadvert on the custom of early marriages so common in this country at the present day ; this belongs rather to the physianthropist or natural philosopher than the Christian minister. Still we cannot but express our regret that such a precedent should be set for the custom by our royal family. The Princess Royal was married at seventeen years of age, the Princess Alice at eighteen years, and now the Prince of Wales marries a bride of eighteen years. It may be alleged that royal persons, owing to their superior and efficient education and training, are not at an early age so juvenile and simple in their knowledge, manners, habits, and so on, as young persons of lower orders of society. Be this admitted, but still there is no royal way to make young people as wise, experienced, and discreet, as those persons who are aged or have attained a ripe period in life. We are not, notwithstanding, advocates for late marriages in either royal or rustic society (December is too late to wear the bridal wreath), but we do think that youths in their teens are too young to be married on both physianthropic and social grounds. This was not our opinion once, but increased acquaintance with persons and circumstances has induced the change. Suppose now the families of the country generally follow the precedent set by the sovereign's family—what boys and girls shall we have bearing the relation of husband and wife and father and mother. Our noble land is shamed already by many babe-marriages ; and if we mistake not the tendency of royal acts greatly, they will increase more and more after such examples. This feature in the royal marriage has not our unqualified approbation, and we respectfully urge our youthful unmarried readers to give the subject their serious consideration. Be men and women before you are husbands and wives.

That the marriage is a *happy* one there can be but one opinion. It is not a union of hands for political purposes, but a union of hearts imbued with conjugal love. Everything associated with the alliance of the royal pair, from first to last, is proof positive of this truth. From the moment of the Prince's introduction to the Princess at Copenhagen, when Cupid mounted his noble brow, his conduct has been that of a genuine and ardent lover. In a letter to the Earl of Caithness, the Prince thus expresses his happiness in his choice :—"I assure you," he says, "I now know what it is to feel happy. If I can make the future life and home of the Princess a happy one, I shall be content." And how strikingly did his conduct on meeting the Princess at Gravesend illustrate these sentiments. He greeted her not with a state etiquetical bow, nor with a royal kiss on the hands, but with an earnest, hearty, lover-like kiss on the lips, a greeting which did more to tell the country that the union was a happy one, than all the assurances which could be made in Parliament. This affection is thoroughly reciprocated by the Princess, who is considered by those who know her best well worthy



to follow our good, our virtuous, our truly noble Queen, whenever Providence shall (long may the day be postponed), be pleased so to order it. We have only to add our hearty wish that their happiness may continue, and with the flight of time increase; and that every couple who enter the holy estate of matrimony may share, according to their station and circumstances, equal happiness.

The marriage was conducted most *religiously*. There was no levity or mirth, but seriousness and devotion. St. George's Chapel even, where the ceremony was performed, with all its ornamentation was not made to look like a theatrical *salle*, but retained its character as a place of worship. The music too was of a strictly devotional kind. On their arrival at the altar, both the Prince and Princess kneeled down and remained in silent prayer for awhile. The service itself was most simply and impressively read by the Primate of all England—there was no chanting—and on his earnest pronouncement of the benediction, the entire august company fervently responded "Amen." During the ceremony the Queen was observed to weep, and more than once to be engaged in prayer. Thanks be unto God for such a Queen. In this feature of the marriage what a confirmation is furnished of the oft-repeated truism, that religion is adapted to all men in all stations and circumstances of life. The pageantry of courts may not hoist piety from her chief place. Religion is truly royal and courtly, and while it may be enjoyed by the highest as well as the lowest, it demands the reverence of one as well as the other. The marriage of England's royal heir was honoured by its religiousness.

Our last remark is, that it is an *important* one. All marriages are important personally and relatively. The importance of such events is equal to the rank, station, and influence of the parties. A royal wedding is highly important. It has a political as well as a social and personal importance. The alliance of England and Denmark is one important result of the recent wedding: the future sovereigns of our country may be expected to issue therefrom. In short, the destiny of this great nation, and partly that of the whole world, is focussed in the event of March 10th. Hence, the future good or evil of our fatherland depends considerably upon the conduct of our Prince and Princess of Wales and their progeny. May a gracious heaven guide them and their house into all truth and righteousness, and make them and theirs a blessing to England and the world.

This article has already swelled too much, or we had designed a few remarks on some other features, and also on the incidents and lessons of the royal marriage: but we forbear. Ere we lay down our pen, suffer us to inquire, dear reader, if you are allied, yea, affianced to the Prince of Peace. Union with Christ is all important to your present and future happiness, honour, and heaven. If still alienated from him, we beseech you come to his embrace. He calleth to you, "Arise, my love, my fair one, and come away." Come as you are; come by repentance, prayer, and faith. Come *now*, for all things are ready. Oh! come to the marriage.

Hull.

WILLIAM WHITEY.

## A WORD IN SEASON, AND THE POWER OF PRAYER ILLUSTRATED.

ON one of the many high ridges of gritstone, which surround the town of Halifax like a huge fortress, stands one of the neatest Primitive Methodist Chapels which it has been my lot to see. Its elevated and unsheltered position exposes it to every storm that rages; but, like the religion which is taught within its walls, it has hitherto withstood every hostile influence, and is likely to continue to do so. The other evening a deeply interesting missionary meeting was held therein, sustained entirely by the Circuit preachers, aided by one or two local brethren. Mr. John Sutcliffe, brush manufacturer, was in the chair, who, after a neat speech, called on Mr. T. Bairstow, rate collector, who gave us a most telling address. An incident or two which he narrated, made a powerful impression on my mind, and I doubt not on many

other minds ; and as the recital thereof will be edifying to the readers of the Primitive Methodist Magazine, I will now proceed to the task as well as my recollection will enable me.

"You all know," said Mr. Bairstow, "that my calling necessitates me to visit more families than does any Primitive Methodist Minister in the land; for I average about 150 visits daily; and although the purpose for which I make those visits is such that people generally would much rather see me go out of their homes than enter them, yet I am happy to say, I am seldom insulted, but oftener welcomed by those on whom I call. There is one fact of which I am proud, and that is, there is not a publican on whom I call, but knows I am a teetotaler, and there are few other inhabitants of Halifax but know that I am a Primitive Methodist. Frequently I am drawn into conversation on religious subjects; and when time and other circumstances favour, I seize the opportunity to say a word for God. Some time ago, I called upon a family in my regular course; the wife was an invalid, but a happy Christian; and I had had on previous occasions precious conversations with her. On this occasion her husband, who was a thorough follower of Barker and Holyoake, was in; we were not long in getting into a war of words, in the midst of which he styled our religion a mockery and a delusion, and myself and all such, weak-minded, though perhaps, well meaning errorists. It was now my time to speak; I wished him to look facts in the face; I enumerated the trophies of the Christian religion; showed him the good it had effected at home and abroad; and astounded him by proving that every wise, benevolent, and moral enterprize in the world was sustained by Christian men and women. Now, I asked, what good thing have you infidels done, or what noble enterprize are you supporting? You cannot point to one! All your work is to try to scatter and destroy the good that others are doing; yours is a crusade against the life-giving and cherished institutions of the age. Why, man, you cannot live unless you can get us Christians to prop you up a while by yielding to discussion; you cannot keep a place in which to carry on your objects; if you get one you have soon to part with it; and then, waxing warm with my theme, and sliding into the broad West Yorkshire idiom and accent, I exclaimed with all the earnestness of an excited mind, 'you heven't a hoyle to caar in.' Here I paused; the man was overwhelmed; the woman electrified; for, rising in bed, and striking the table beside her with her clenched hand, she exclaimed with amazing energy, 'that's true, that's true; they heven't a hoyle to caar in! they heven't a hoyle to caar in!' I left the house, while the woman continued to repeat the expression. A few weeks afterwards I had to call at the house again; the man was in this time also. As soon as I prudently could, I turned the conversation into a religious channel. In a most subdued tone, my unbelieving friend exclaimed, 'Say no more, say no more; I heven't a hoyle to caar in!' I saw the man was a changed character; he was concerned about salvation. In a short time he fled to Jesus crucified; and in a few weeks afterwards he sickened and died. But he died rejoicing in Jesus, and in hope of the glory of God. He dated his change from the day on which I showed him the good-for-nothing character of the system he was trying to prop up.

"In another part of the town there resided an uncommonly pious woman, whose husband, though not immoral, was ungodly. I had often profitably conversed with this woman, but on the occasion to which I am going to refer you, we talked long and charmingly. She told me that for seven long years she had prayed for her husband's conversion, without seeing the least sign of change in him to encourage her. The power of prayer, however, was her hope; the profitableness of the exercise to her own heart her constant reward. Well, awhile ago, she said, she began to see a change in her husband; he grew dull, spoke but little, and was very restless. Conviction for sin was gnawing at his heart; she saw and rejoiced in the change. She knew what would follow, and prayed on with an ardour and a hope she had not had before. One night he went out and returned not till the next morning about breakfast time; he had wandered about all night owing to the disquietude of his soul. Strange to say, all this time she had not courage to

speak to him about the Gospel scheme of salvation. A night or two afterwards, he asked her to pray for him before retiring to rest. This opening of usefulness, however, the tempter induced her to decline, for she had never prayed audibly in her husband's presence. This act of disobedience brought darkness and sorrow into her mind, and for a time she felt as if she was abandoned of the Lord. In her grief she fell before her Saviour, confessed her wickedness, and promised him she would so sin no more. That night too she confessed her fault to her husband, and offered then and there to pray with him. That offer was accepted. Long and fervently did that husband and wife kneel before the Lord in prayer; but as the new day's sun gilded the eastern hills with his bright beams, the Sun of Righteousness arose on the desolate heart of the sin-stricken husband with healing in his wings. Much joy was in that cottage home that morning. The long sought husband sat by the side of his long seeking wife, happy in God! No one could tell whether he or she had the happier heart. And there was joy too that morning in the presence of the angels of God. A great victory had been won, after a seven years' seige. Well, it is only about four months since this event occurred, and yet—I mention this as a proof of the uncertainty of life—both these happy persons have been called away to a happier land."

These incidents point a moral as well as adorn a speech. Let us each and all be on the alert to speak a word for our Saviour whenever opportunity presents; a word in season is always profitable. If we live a life of prayer, we shall be guided in so doing by the unerring counsel of God. A plain homely remark, uttered by a fervent spirit, will often effect what a set speech, neatly worded, will fail to accomplish. The writer remembers to have once said to a woman whose salvation he had vainly sought—by his preaching—"Mary, your heart is as hard as a stone." That same day she sought and found the Lord. It is nearly twenty years since that time, but Mary is still connected with the Church of Christ. Let all Christians also be instant in prayer for their relatives and friends. Let each seek to convert another. This course would soon flood the Christian Church with converts. Five minutes prayer for conversions, offered up daily by every Christian in the land, would e'er long produce such times of refreshing from the presence of the Lord as have not of late been witnessed. What is needed, is not the labours of professional revivalists, so called, but an earnest Church throughout the length and breadth of the land. May we soon have it. Amen.

JOHN SIMPSON.

## CONNEXIONAL INTELLIGENCE.

### HOME DEPARTMENT.

**CROSTON-STREET SCHOOL, LIVERPOOL.** This school was opened in 1861, the number of scholars then was forty-five. On Monday, Nov. 3rd, 1862, upwards of 200 friends sat down to tea, after which a public meeting was held. The Rev. J. Gibson occupied the chair, and appropriate pieces were recited by the scholars. The school has made very encouraging progress. The number of scholars now on the books is 223, with an average attendance of 178, and there are thirty-three teachers. Several of the scholars have been converted, and have become members of society. J. DAVEY.

**LYNN STATION.**—You will be pleased to hear that a gracious work has commenced in this circuit, and many souls have been brought into the enjoyment of religion.

At Lowton a great number of young persons and others have accepted the invitation of the Gospel, and given their hearts to God. At Platt-bridge special services were commenced Dec. 7th, 1862, and during the week the little chapel was crowded, and sinners were saved. Indeed the sounds of joy and the sounds of sorrow were so commingled that the distinction between the pardoned and the penitent could scarcely be discerned. The services were kept on for a few weeks, and while the old members have been quickened, twenty-seven persons have been added to our little society here. It will be matter of thankfulness to those kind friends who have contributed of their property to help us in this time of unexampled commercial distress, to learn that the good work is

going on among us. Many a grateful heart offers its praises to Almighty God for the unparalleled benevolence recently displayed towards the suffering operatives in these parts, and some of the objects of this kindness have become subjects of saving grace. Thank our friends for us, Mr. Editor, our hearts are too full.

*How Christmas-day was kept.*—To show you how the grace of God has taken hold of our dear young people, I send the following account how Christmas-day was kept at Platt-bridge. It was written by one of the new converts, a youth eighteen years of age, son of the class-leader. "Sir, I am happy to tell you what a glorious day we had here on Christmas-day. It seemed as if heaven had begun below, all things looked so happy and comfortable, and I hope good was done. We began our services in the morning, and continued them through the day, in the following manner. At 4 o'clock in the morning one went round the village to knock up all the young members, who afterwards met at a friend's house at 5 o'clock, in number about twenty-three. We sang a hymn before we set out. Oh how beautiful it did appear in the stillness of the morning; it seemed as if the angels which sang at the Saviour's birth, had again appeared. We then proceeded through the village singing and praising God, and telling the people of the birth of the Redeemer. At 6 o'clock we came to the chapel, where some of the friends were already engaged in holding a prayer-meeting. We joined with them in heart and wish that there might be a mighty revival of religion. In the afternoon the younger scholars to the number of seventy-six sat down to coffee and buns, and afterwards 155 friends, teachers, and elder scholars, partook of an excellent tea. In the evening the scholars and some of the teachers recited pieces, dialogues, &c., of a moral and religious tendency. The benediction was pronounced, and as the company separated, the organ and singers joined in the beautiful lines,

"When shall we all meet again?"

The neighbours now crowd the house of God, and some who have come to hear the story of the cross, have gone home rejoicing in God their Saviour. This district, which is mostly inhabited by coal miners, has for a long time been "a seat of Satan;" for though the population were few yet sin has, till lately, greatly increased." May God grant the good work may progress in every part of our extensive circuit. In Cheshire, I am happy to say the Lord has lately been saving souls. Hallelujah.

J. PEET.

**MISSIONARY SERVICES IN LEIGHTON BUZZARD STATION.**—We have recently

held missionary services at each of the following places, viz., Reach, Leighton, Liddington, Hockliffe, Billington, Salford, Wavendon, Husborne Crawley, Newport Pagnell, and Woburn Sands. The attendance was good and the collections liberal, realising the sum of £17 2s. 2d. We have sent one half of the said moneys to the General Fund, and 8s. 6d. to the Australian Fund. We think it right to state that at one place we had the use of a Wesleyan chapel, and at other places our Baptist friends kindly lent us their chapels. We thank God and take courage, pleased to know that our prospects for the future are cheering. W. BIRKS.

**LOWESTOFT, YARMOUTH STATION.**—We held a tea meeting in connection with our chapel anniversary at Lowestoft, Dec. 31st, 1862, when about ninety persons sat down to the social cup. Afterwards a public meeting was convened in the school room, and presided over by the writer. Very excellent and appropriate addresses were delivered by the Rev. J. Heigham, minister of the Methodist Free Church, and Messrs. Adams, jun., and Thurtley. During the proceedings a statement was made that a debt of £265 remained upon the chapel. A very spirited and praiseworthy effort was then entered into towards its liquidation, and in a few minutes the sum of £20 was promised towards the next anniversary. With this amount and the proceeds of a bazaar which is expected to be held during the summer, it is hoped we shall clear £50 off the building. T. MACKILL.

**ASHTON KEYNES, BRINKWORTH STATION.**—**RE-OPENING A CHAPEL.**—Primitive Methodism in this village has had almost every kind of opposition to contend with, and has had many fluctuations and reverses, so that about two years ago it seemed on the very verge of utter ruin, but a kind and gracious providence watched over it for good. At its lowest state a family, all Primitives, were providentially removed from Carney hither, and they took a lively interest in the cause. Their regular attendance at the prayer-meetings produced a better influence, the old members were quickened, prayer was answered, souls saved, and the chapel became too small, and being sadly out of repair it was determined by the friends to make a desperate effort to put in a new inside, erect a gallery, put up a boiler, and paint, and thoroughly renovate it, the estimate for which, with some extras, was £60. Sanction was obtained, and the friends entered heartily into the work, seven men engaging to become responsible for the money. On Sunday, January 4th, 1863, the chapel, though not completed, was opened for divine worship, and three

sermons were preached, one in the morning by Mr. Deacon, of Blunsdon; another in the afternoon by Mr. Tuck, of Stratton, and the last in the evening, by the writer. A good influence pervaded all the services, and in the evening the chapel was densely crowded, and the yard nearly full. On Monday a tea meeting was held, the provision for which was given; a public service of extraordinary influence followed, and the Lord graciously delivered one struggling soul, and we had the shout of a king in our midst. The services realized £42 11s. 5d., promises were made to the amount of several pounds, and our friends are determined to raise the residue early in the summer. Great credit is due to our excellent secretary Mr. S. Westmacott, for his zeal and perseverance, and we hereby tender our sincere thanks to all our subscribers and collectors, and trust they will speedily have the great gratification of seeing the whole of the debt entirely liquidated.

W. HAZELL.

**BRADLEY GREEN, TUNSTALL STATION.**—The anniversary of this Chapel was celebrated January 4th and 5th, 1863. On Sunday the 4th, the Rev. J. A. Bastow, of Carlisle, preached two very impressive and instructive sermons, to attentive congregations. On Monday the 5th, Mr. Bastow delivered a Lecture, which will not soon be forgotten. The subject treated by the lecturer was, "Arminius, and the Influence of his Theological Views on Christian Liberty, and the World's Conversion." Altogether, our Anniversary was a good one, and the financial proceeds are far in advance of those of last year.

R. EZARD.

**WOLSHINGHAM STATION.**—We held our first course of Missionary meetings this year at the following places: New Hunwick, Jan. 12th, 1863; Byers Green, 13th; Tow Law 14th; and Billy Row, 15th. These places brought in about £12. The meetings were well attended, we had the assistance of the Rev. W. Nation, and the Rev. J. Lightfoot, who did us good service. We are happy to say peace prevails, and prosperity in a few of our places of worship. At one place about sixty souls have professed to be saved.

H. J. A.

**NEWBRIDGE, NEWPORT, ISLE OF WIGHT.**—About two years since our brethren missioned this neighbourhood, and God has owned and blessed our labours to the conversion of many precious souls. To his name be the glory! On Lord's Day, Jan. 18th, we opened a new chapel here; crowded congregations assembled, and the Rev. W. Baitson, delivered two sermons on the occasion. The afternoon service was conducted by Mr. W. Chever-

ton. On the following Monday a public tea was provided, and attended by a large assembly from the surrounding villages and towns. Afterwards a public meeting was held, which gave great satisfaction; it was presided over by our friend Mr. Joseph Dash, Circuit Steward, and addressed by brothers Moorey, Dennes, Cheverton, (Cowdry, Alderslade, Connel, Baitson, and the writer. On Sunday, January 25th, the opening services were brought to a close by Mr. D. Dennes.

For the prosperity that God is favouring us with as a Circuit, and for the kindness of our esteemed friend Mr. Woodford, we tender our sincere thanks; and taking courage, we hope and believe that brighter days will yet appear. W. DINNICK.

**ST. GEORGE'S, WROCKWARDINE WOOD STATION.**—On Sunday, January 18th, 1863, we held some special services towards the expenses connected with the erection of a gallery in the chapel at the above place, as we needed more accommodation for our hearers. The Rev. J. Ferguson, of Congleton, delivered two good discourses, and the Rev. J. Hutchings, one. Owing to the congregations being so large, the trustees kindly lent us the Oaken Gates Chapel, which was very crowded. The Rev. J. Ferguson preached a sermon on the Monday evening, at St. George's Chapel. The collections amounted to £11. The chapel, since its opening in the year of our Connexional Jubilee, has been the birth-place of many souls.

J. B.

**NEWLYN, PENZANCE STATION.**—On the 22nd of January, 1863, we had the anniversary tea meeting for our Newlyn Chapel. The provisions were given, and the tables were very ably presided over by the ladies. After the removal of the tables there was a crowded public meeting.—Brother B. G. Batten was called to the chair, and filled that post well. The meeting was further addressed by Brothers R. Bennetts, W. A. Rouffiquack, R. Pollard, W. H. Penhaligon, J. Champton, J. Carter, J. Hawkins, and C. T. Harris; thus closing a good service. The noble sum of £21 13s. 7d. was produced at this anniversary. During the past year £50 was paid off the debt of the chapel, besides making improvements, and securing a new chapel trust. In viewing the past we are thankful, and we hope the future will be attended with greater success. We tender our best thanks to the friends who have helped us so willingly—praying that the Lord may reward them.

C. T. HARRIS.

**CHARLTON, DEAL AND DOVER MISSION.**—Our friends here have completed their spacious school-room situated beneath the chapel. The opening services were

held on Sunday, January 25th, 1863, when three sermons were preached by the Rev. D. Kendall, of Canterbury. On the following day a tea meeting was held, when 140 surrounded the social board. Tea was likewise provided for the children, numbering about sixty, after which a public meeting was held in the chapel. R. Rees, Esq., occupied the chair, and interesting addresses were delivered by the Revs. D. Kendall, G. Dowson, R. Ayers, J. Blades, and the writer. Several beautiful pieces were sung by the children at each service, in a manner which reflected great credit upon the superintendent and teachers. A vote of thanks was given to the respected chairman for the kind and Christian feeling exhibited by him, and to all who had interested themselves in these services. The congregations were good, and the influence was powerful. We have already realised by collections, profits of tea, and donations, £18, and have promises yet to come in amounting to £5. We tender our thanks to all who have helped us, and pray that the richest blessings of grace may come upon our Zion here. D. DAY.

**STOURBRIDGE CHAPEL, BRIERLY HILL STATION.**—Our chapel at this place has recently undergone various improvements, including the insertion of a gallery and new pulpit, palisading the front, and painting the building throughout, giving the house of God a more respectable and complete appearance, and furnishing accommodation for eighty additional hearers. The re-opening services were held January 25th, and February 1st, 1863. On the former Sabbath, sermons were preached by the Rev. W. Evans, Mr. E. Johns (Wesleyan), and Mr. G. Lydiatt. Collections, £8 5s. On the latter Sabbath, by Mr. T. Lissimore, Mr. W. Morgan, and the writer. Collections, £8 15. The outlay (embracing a new harmonium), is about £90, towards which sum we have raised by collections, donations, books, &c., about £50; and besides this, through the laudable efforts of the trustees, during the last five years, £100 have been secured and paid on behalf of the trust premises. We would tender our thanks to all who have assisted us; and to the Almighty, the Giver of all good, be praise, now and evermore. J. QUARMBY.

**SELBY STATION.**—Some time ago it was thought that if an evening class could be formed where instruction might be imparted in writing, arithmetic, and other branches of useful knowledge, on terms adapted to the means of the humbler classes, it would be of service. A suitable place having presented itself in our school-room, Selby, W. Allison, Esq., generously announced that he would commence a

course of gratuitous instruction in the above-named place. The attendance from the first was encouraging, and is still increasing, and on Friday evening, January 23rd, 1863, 130 members of the classes, or their friends, took tea together in the school-room. After tea a public meeting was held, when suitable addresses were delivered by Mr. G. Brown, Mr. J. Dodsworth, W. Allison, Esq., and the Rev. J. R. Parkinson. Various experiments followed by means of the electrifying machine, kindly provided by Mr. T. Cutting, jun., and striking views of distant objects were also produced by the use of the magic lantern. Votes of thanks to Mrs. W. Leetham, and Mrs. W. Allison for providing the tea, and to Mr. W. Allison for the instruction kindly and gratuitously afforded by him, closed the proceedings.

On Wednesday evening, January 28th, a public meeting was held in our new chapel, in aid of the fund for the support of a town and village missionary for Selby and its vicinity. The chair was taken by Mr. McCulloch, who presided with his usual ability. Appropriate addresses were also delivered by Mr. M. Kee, York City Missionary; W. Staniland, Esq., Brayton; Mr. J. Dodsworth, and the Rev. J. R. Parkinson. During the evening selections of sacred music were giving by the York choir with very good effect. The proceeds of the meeting, with donations previously promised, amounted to more than £30.

J. R. P.

**WICKHAM BROOK STATION.**—The great Head of the church has very graciously visited us with showers of heavenly grace. We commenced a protracted meeting at Chevington, November 30th, 1862, and on Monday, the writer preached; one soul penitently sought the Lord, and not in vain. The following evening we preached a sermon to the young; there was a shaking among the dry bones; some of the local preachers entered heartily into the work, and souls were saved nearly every night of the week. The Sabbath was a high day, two were converted at mid-day, and about twelve more at night. The protracted meeting was continued for a month, and the revival is still going on. Some of the worst characters in the neighbourhood have been numbered among the saved. There were thirty names on the class-book, but not more than eight or ten persons had met in class, for many months; now from ninety to a hundred do so weekly. At Barrow I preached three times, and in the prayer meeting which followed we had a severe and protracted struggle, but ultimately victory was obtained, and four or five souls were

brought into gospel liberty. Several of the children in the Sabbath-school have been converted; altogether the society in this place has greatly improved. At Dunstall Green the leader and some of the members have entered very heartily into the work. The result has been many pleasing conversions, and the society has nearly doubled its numbers. At Saxon street we are progressing; several precious souls have been rescued from the iron grasp of the devil, and are rejoicing in the liberty of the sons of God; and at the week-night services, the chapel is crowded to excess. At Poslingford, a few have been converted, and we have recently formed a society. A few have been converted at Wickham Brook, and there are indications of good. In the above-named places not fewer than 150 persons have been converted in three months. There is one feature in this revival of a pleasing nature, and which should not be overlooked, that is, the effort put forth to attend the meetings. The population in this district is thinly scattered over a wide extent of country, consequently many of our friends have several miles to walk; but neither dark nights, rain, nor bad roads has deterred them. Under the gracious influence that has rested upon them every obstacle has been overcome.

J. SYMONDS.

**STOURPORT, KIDDERMINSTER STATION.**—In the town of Stourport, Worcestershire, we have a good chapel and house, erected in 1856, but a heavy debt of £680 has paralyzed the energies of the Society, and been a source of continual trouble and anxiety to the trustees and circuit officials.

Nearly five years ago, when Mr. Porter was stationed to this circuit, the property was on the eve of being sold, but extra efforts were made, and the General Chapel Fund Committee contributed £20; the back interest was paid, and the debt lowered to £612 8s. 8d. This consisted of borrowed money and tradesmen's bills, the nonpayment of which lowered our cause in public estimation. Besides, it appeared utterly impossible that the small Society could raise nearly £30 annually for interest, besides incidental expenses; consequently the property again became embarrassed, and £155 were called in. Hence, two years ago, the case was again laid before the General Chapel Fund Committee, who promised £20 on condition that the trustees raised £130 more. Towards this sum, Miss Fisher of Hall Close, Alveley, generously gave us £50; Michael Fellows, Esq. of Hall Close, £10; Messrs J. & J. Wood, Alveley, £10; Messrs Baldwin & Co., Stourport, £14; a friend, £16 10s; W. Gwillim, Kidderminster, £5; nine local preachers, £8 10s.

and other friends, £4 8s. By an appeal to other circuits £7 0s. 8d. was obtained. Eardington tea-meeting realised £5 17s. 8d., and a bazaar, £45 2s. 4d., which, with the £20 from the General Chapel Fund, made a total of £196 8s. 8d. This sum enabled the trustees to settle all the bills, pay the arrears of interest, and reduce the debt to £450; so that the property is now comparatively safe.

The intention was to lower the debt to £400, and this would have been done, but the great depression in trade, immediately after the effort began, prevented many friends from aiding us as they had promised; then the house was some time unoccupied, and we lost £6 10s. by a tenant. We have also had the chapel painted and coloured, (it had never been done before, and was in a very dirty state,) towards which Michael Fellows, Esq., gave us £9; so that taking these things into consideration the trustees feel it is a cause for gratitude to God and the friends who have aided us, that we have done so well as we have; and not of vain regret that we have not done impossibilities.

The thanks of the trustees are especially given to Miss Fisher and Mr. Fellows, the Messrs. Baldwin, Messrs. Wood, and others, for their donations; and to the friends in different parts of the circuit, especially at Kidderminster and Eardington, who assiduously assisted in getting up the bazaar.

W. GWILLIM.

**BRANDON STATION.**—We have many signs of divine approval in this station. A fortnight's missionary services recently held were characterized by a high tone of spiritual feeling and Christian liberality. The financial proceeds were above £30, being £10 10s. in advance of any previous year. Our deputation, Brothers Gunns and Blake, served us well. The presence of the divine Master was with them. Best of all, souls were saved from the bondage of sin and Satan, and made to rejoice in the hope of a blessed immortality. This glorious work has of late been in progress in many places, especially at Thompson, where over fifty persons have found the pearl of greatest price. Many from the neighbouring villages, Tottington and Merton, where we are not allowed to form a Society, are among the saved. Our Thompson Chapel, built two years ago, is in easy circumstances, and is filled to excess. The debt has just been reduced £10, and an enlargement is contemplated. Also at Walton, a commodious and beautiful chapel is now in course of erection, the cost of which, with other improvements of the trust property, will require an outlay of about £500. Many of our dear friends are actively engaged in various ways in aiding the building fund. May the blessing of our

gracious Head increasingly be our portion, and the portion of His universal Church, for Christ's sake. W. H. MEADOWS.

**PENANCE STATION.**—We have recently had a very interesting course of missionary services in connection with this Circuit. Two excellent sermons were preached in this town to large and attentive congregations on Sunday, February 8th, 1863, by the Rev. W. Jones, of Cwm Circuit; at Newlyn, by Revs. W. Jones and O. Pullen; at Cockwells, by Revs. O. Pullen and J. Hawkins; and at Ludgvan, by the Revs. O. Pullen and the writer. A good missionary meeting was held here; Mr J. Whitford occupied the chair, and addresses were delivered by Revs. S. T. Allen (Independent), J. Nance (Wesleyan), J. Wiltshire (Baptist), W. Jones and O. Pullen (the Deputation), and the Circuit ministers. Excellent missionary meetings were also held at Newlyn, Cockwells, and Ludgvan. The amount collected was £61 4s. 1½d., being £12 8s. 9d. in advance of the amount collected last year at the same places. Much praise is due to our indefatigable collectors and donors for their efforts during the past year; the boxes and books ranged in amounts from three shillings to three pounds ten shillings. On Friday, February 6th, the Rev. W. Jones delivered a most interesting and eloquent lecture on "Biography and its lessons"—the chair was taken at 8 p.m. by R. A. G. Davies, Esq., Mayor of this borough. The proceeds, which amounted to £3 13s. 9d., were forwarded to our committee for the distressed operatives in the North. C. T. HARRIS.

**PICKERING SABBATH SCHOOL.**—On Lord's-day, February 15th, 1863, two sermons were preached by the Rev. A. Worsnop, in behalf of this school. After each sermon the children recited several pieces of poetry and dialogues, interspersed with hymns and anthems, suitable for the occasion. On the following Tuesday the annual tea-meeting was held in the school-room adjoining the chapel. After the tea a public meeting was held in the chapel, when addresses were delivered by Mr. T. Smalls, chairman, Messrs. W. T. Lumley, T. Stephenson, and the Revs. J. Hirst and A. Worsnop. The children again recited, and sung at intervals. The chapel on each occasion was filled to overflowing. The collections, &c., surpassed those of any former year. The sum of £21 9s. 3d. was realized. To all our kind friends who have hitherto assisted us, we tender our grateful acknowledgments, and would render to God eternal praise. R. T. CHARTER.

**MORCAMEB CHAPEL OPENING, LANCASTER STATION.**—Dear Brother Antliff, I beg to send you a few particulars relating to the opening of the above place of wor-

ship, &c. On Sunday, February 15th, 1863, three sermons were preached by the Rev. J. Jobling, of Silades; on the following Sabbath, I preached morning and evening, and my colleague (Mr. Barker) in the afternoon. A very gracious influence attended the services; and at the last service one person professed to find pardon. The collections amounted to the sum of £10 14s., which, considering the prevailing distresses, the fewness of our members, the season of the year, &c., may be considered pretty good. An unfortunate circumstance occurred during its erection, which delayed its opening some months. Some of your readers will remember the terrific gales which happened in the last autumn. The roof was only then just put on, without the slates, and the peaks standing up so high, and being so much exposed to the violence of the wind, the gables fell, causing considerable delay, and a loss to all parties concerned.

The building is now, however, complete, and is considered not only strong and substantial, but very handsome and a great credit to the Connexion. It is built of the Lancaster best white freestone. Its size is 40 feet by 30. Height to the square about 18 feet, and about the same height to the ridge. It has seven handsome mullion windows, and one large wheel or circle window, which ornaments the front, and which is about ten feet in diameter inside the circle or wheel. It has the appearance of a star or rather of stars, when lighted with gas, for it contains nine ornamental star lights, the centre one being the largest, and of stained glass. All the windows are glazed lead lights, and the framework is of solid brown stone. In the front there is a stone porch with folding iron gates, through which we pass into the chapel. In a line with the gates there is wrought iron palisading to protect the chapel front. The interior of the chapel is equally neat and beautiful. One half is in the form of a rising gallery, with reclining seats, without doors. The rest is fitted up with moveable seats and plain forms. There are seats for about 200 persons. Instead of an ordinary pulpit, there is a platform, with steps and hand railing at each end. In the centre where the preacher stands, it has the appearance of a pulpit, of octagon shape; from the desk in the centre to each end of the platform, the front is open panelling, very tastefully executed. The chapel is open to the roof, which, with the front of the platform, all the seats, the inside of the doors, &c., are stained and varnished. The outside of the doors is beau-



tifully grained oak. In the centre of the chapel is the stove, and cast iron piping, which is covered level with the rest of the floor with ornamental grating, which allows the heat to rise and warm the chapel; it is protected from the wood work by stone casing. The gas-fittings are neatly done. The chapel is well ventilated. Each window has an iron case-ment in it, which opens and shuts with cord and pulley.

Attached to the chapel there is a vestry 27 feet by 10 feet, grate, cupboards, &c., all complete. There is also a yard for coal, &c., and a sanitary water-closet. The erection has a noble and commanding appearance, and stands in a most eligible situation; and cannot be concealed by other buildings. It is admired by all classes.

The total cost, including the purchase of the site, expense of conveyance, and all other things, is about £520: towards which we have raised but about £100, so that we have a considerable sum yet to raise, to bring the debt within the limits of rule, and to place the trust in a working position. As the chapel will be of great advantage to those of our Yorkshire friends and others, who visit this beautiful watering place during the summer, we may reasonably hope they will lend us a helping hand. Since the opening, several persons have joined us; and, I am happy to say, our station is doing well. O for a richer baptism of the Holy Ghost.

T. BENNETT.

**BROMLEY HILL.**—On Lord's Day, February 22nd, 1863, three eloquent and impressive sermons were preached in behalf of the Trust Funds of our Chapel here. That in the morning, by our esteemed superintendent minister, the Rev. James Arnold; and those in the afternoon and evening, by the Rev. Samuel Antliff, of Derby. A gracious influence pervaded the whole of the services. Collections were made during the services, which considerably exceeded those of the past year. The trustees are endeavouring to pay off, during the present year, a remaining mortgage of £80 upon the burial ground.

C. BECKLEY.

**LONDON THIRD STATION.**—The twelfth anniversary of the Primitive Methodist Chapel, Crisp Street, Bromley St. Leonard's, was celebrated on February 23rd. A goodly number of friends sat down to tea in the adjoining school-room at half-past five. The public meeting commenced at seven p.m. The chair was occupied by W. Cordell, Esq. (the circuit steward), and soul-stirring addresses were given by Rev. G. Anstin (of London 1st circuit), Rev. G. Lamb (of London 2nd circuit), Rev. T. Penrose, Rev. G. H. Fowler (cir-

cuit ministers), and Mr. Rogerson. The financial report shows a reduction of debt on the trust property of £30 during the year, the proceeds of the present anniversary are £19 6s. 1d., being £4 13s. 0d. in advance of last year, and the sum of £20 is promised on the "Golden System" for the next year. The preparatory sermons were preached on Lord's Day, February 22nd, by the Rev. G. H. Fowler, E. H. Rabbits, Esq., and the Rev. R. Davies (general book-steward). All the services were well attended, and a Divine influence pervaded the whole. We are also glad to state that the congregations are improving on the Lord's day, and there have been several additional seats let during the last six months. This is very encouraging when we consider that the church is mainly composed of the working classes.

G. H. FOWLER.

**ELY STATION.**—Dear Editor, The tidings of religious progress, the salvation of deathless souls, and the advancement of the Redeemer's glory, being always acceptable to you and your numerous readers, we forward you a brief sketch of what has been done, and still is being done, in this station. During the past few months, the Most High has graciously visited us with his blessing. Believers have been quickened, and sinners have been converted. In this visitation most of our places have shared considerably, especially the following: at Isleham, where our society has been very low for many years, we commenced a protracted meeting in November last, which was signally owned and blessed by the great Head of the Church. The energies of believers were aroused, and their sympathies were put forth in good earnest for the salvation of the ungodly. Their prayers, groans, and tears, were noticed by Him who has said, "Prove me now herewith, and see if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The Spirit fell in life-creating power upon the valley of dry bones, Satan was defeated, souls were saved, and Jesus was glorified. A particular case may here be mentioned. One of our long-tryed friends, together with her husband, had been weeping and praying for many years for the salvation of her children, and in this blessed revival it was her happy lot to witness the conversion of them all—three sons, and two daughters-in-law. Other remarkable instances might be given, but for the sake of brevity, we say in a word, that during four months, not a week passed without the disenfranchisement of sin-bound souls, and additions to our society. Hallelujah.

At Fordham, a wave of sanctifying and

converting glory came upon the church and congregation some time since, and moral victories were achieved over sin and hell, on which an angel might feast his eyes, and over which a seraph might strike his harp with unusual vigour and delight. About twelve precious souls have professed to find "Him of whom Moses in the law and the prophets did write." "Glory to God in the highest." Jesus still lives and reigns. At Burwell, where we have recently re-commenced "holding forth the Word of Life," we have held a protracted meeting which will long be remembered by many who attended it. The first three nights were seasons of darkness and hardness, the preacher could scarcely get through his discourse each night, and the few praying friends found it very difficult to continue the contest with the combined forces of earth and hell. But on the fourth night, while singing,

"Faith, mighty faith, the promise sees,  
And looks to that alone;  
Laughs at impossibilities,  
And cries, 'It shall be done,'"

light flashed upon us, grace streamed in a wonderful manner, hell's legions were routed, and several souls bounded into gospel-liberty. Among these was a female upwards of seventy years of age—and to gaze upon her sparkling eyes and beaming countenance, glowing with salvation, and to hear her sing with her daughter, who found pardon at the same time,

"I do believe, I will believe," &c,

was no mean privilege. The night following, six more were found with throbbing bosoms, bleeding hearts, streaming eyes, and contrite souls, panting to touch the sceptre of redemption. Since then, others have plunged in the cleansing fountain, and lost "all their guilty stains;" and still we are expecting greater things. O for a richer baptism on the ministry, and more earnestness, holiness, and faith, on the part of the church! Heavenly qualifications can make us spiritual giants in overthrowing vice, conquering devils, saving souls, and decking the Redeemer's brow. O Holy Ghost, baptize the Connexion with sanctifying power, and give us a glorious harvest of souls! R. EAGLEN, & T. SEAMAN.

**DONCASTER STATION.**—On Lord's-day, March 1st, missionary sermons were preached at Doncaster, Mexbro', Bentley, and Stainforth, by the Revs. T. Newsome, C. Kendall, T. Kendall, and J. G. Smith. A public meeting was held at each place during the week, and addresses were given on the subject of missions, to large congregations, and listened to with marked attention. Mr. R. Wadsworth occupied the chair at Doncaster, and Mr. F. Rudd also assisted at each meeting. The moneys came up well, exceeding our

expectations. I am sure our kind collectors have done nobly, and I hope they will be encouraged to labour on and do their best in extending the kingdom of Christ to the ends of the earth. The four meetings realized £40 14s. 4d.; being £6 11s. 2d. more than last year. To all our collectors and donors we tender our best thanks; praying that the Great Head of the Church may bless them in this life, and in the life to come crown them with everlasting glory. T. KENDALL.

**CHAPEL OPENING AT CHESTER.**—Dear Editor,—By united and persevering effort we have accomplished a work which has long been desired for the credit and prosperity of Primitive Methodism in the ancient city of Chester, viz., the erection of a new chapel, school-room, and minister's house, in a commanding position, and with suitable accommodation. The newly-erected edifice stands within a hundred yards of the city wall, and in close proximity to the old tower, from which King Charles I. saw his army defeated on Rowton Moor; and the numerous visitors who frequently throng the city wall will have an additional object to excite their attention, in the beautiful edifice reared for the worship of the Lord of hosts. The opening services took place on Sunday, March 8th, when the Revs. W. Rowe, C. Chapman, M.A., (Independent), and J. Pritchard, held forth the Word of life to crowded and delighted audiences. The Rev. J. F. Moody (Wesleyan), preached a most interesting sermon on Monday evening, March 9th; and on Sunday, March 15th, the Revs. W. Sanderson and J. Gibson proclaimed the unsearchable riches of Christ with good effect. Penitent sinners cried for mercy both on the 8th and 15th, and we believe not in vain. The collections amounted to the noble sum of £101 15s. 6d. On Monday, March 16th, a tea meeting was held in the school-room; a hundred trays were furnished gratuitously, and 900 persons partook of the refreshing cup. After tea a public meeting was held in the Music Hall; T. F. Maddock, Esq.—who has given us £20 towards the building of the chapel, and furnished the pulpit with a beautiful Bible, hymn-book, and cushion—occupied the chair, and addresses were delivered by Messrs. Gibson, Sanderson, Eastwood, Brining and others, to 1,500 people. The cost of the erection will be upwards of £2,000, including the purchase of land and making deeds, towards which we have raised by tea meeting, subscriptions, and collections, &c., nearly £700; and we feel truly grateful to the many friends who have liberally and cheerfully helped us, but the list of subscribers is far too long for publication.

in the Magazine. The buildings, as they stand upon the site, consist of a minister's house, the chapel and vestries, with a school-room underneath, equal in size to the chapel (the latter being supported on iron columns), and a handsome entrance porch. The style adopted is Gothic, of an early character, having both segmental and circular arches. The materials are patent pressed brick, with dressings and ornamental detail, in white and blue brick, and red and white stone. The school-room windows have semi-circular arches, of chamfered red brick, springing from massive piers, and set in deep reveal; above them are panels with brick ornament, supporting stone sills. A row of double circular arched windows set in double reveal, lights the chapel, the centre reveal having a bath stone column, base, and capital, richly carved. The entrance porch is built entirely of white brick, having columns and caps in bath stone, the latter handsomely carved with foliage, supporting the arch with moulded stone hood, resting upon carved corbels; the spandrels are filled up with stone, having sculptured ribands, upon which is inscribed, in Gothic letters, "Primitive Methodist Chapel, A.D., 1862." A broad flight of stone steps leads into the porch, which is paved with ornamental encaustic tiles, from which there are two entrances into the chapel. The roof is of the description termed "waggon-headed," the

principals and the curved ribs only being left visible; the latter rest upon carved brackets of stone, built into the wall. The whole of the pews are open, made of pine, stained and varnished; the pulpit and communion are in character, but of pitch pine, also stained and varnished. Ventilation is amply provided for; in the ceiling are outlets for the vitiated air, whilst the fresh is admitted through gratings in the floor, regulated at pleasure. The roof is covered with coloured slates, and has pointed steep gables as ventilators, three on each side. The windows are glazed in quarries with cathedral green glass, except a circular one over the pulpit, which is stained glass, shedding a golden light over the interior. The size of the chapel and school-room is 51 feet by 36 feet inside; vestries, 18 feet by 15 feet; and the porch, 15 feet by 10 feet. The chapel and school-room, &c., are fitted up with gas; the chandeliers and pendants of a suitable design for the style of architecture. The plans and specifications of the whole were made by Mr. T. A. Richardson, and the general appearance of the structure is much admired by the public, and speaks well for his taste and ability. May peace and prosperity be vouchsafed to the society, and when the last day shall come, may it be found that thousands have been saved in this house of prayer.

J. EASTWOOD.

## COLONIAL DEPARTMENT.

GEELONG, VICTORIA.—Nine years ago last September, the first quarterly meeting of this station (then a mission, under the care of the General Missionary Committee) was held, when twenty-six members and £12 10s. 0d. ordinary income were reported. For five years Mr. G. Watts laboured indefatigably, chiefly in the town, preaching in the open air, and visiting from house to house. A chapel was erected, at a cost of £554 9s. 6d., which may now be reported all but out of debt. He left the station in 1858, then a circuit, with eighty-five members, and an income of £26 7s. 0d. His successor, Mr. G. T. Hall, travelled three years in the station, during which time its borders were considerably extended, owing principally to the removal of members from town, and their settling on land ten and twenty miles from Geelong. These friends commenced religious worship in their respective localities, were visited on an average once a month by the minister, and thus those societies were formed which constitute the present circuit. While the country gained by this dispersion of members, the society in the town

suffered a serious diminution in number, and had less of the travelling preacher's labours; yet Mr. Hall, on leaving, reported 116 members and an income of £394s. 9d. Mr. L. Dobinson was appointed to the station in 1861; he laboured for six months, and then resigned. His ostensible reason was, that he was not sufficiently supported. Doubtless this had some influence upon his mind, taken in connection with previous oppositions and privations, of a character to which most ministers are more or less subject; but, without any breach of charity, we think that Proverbs xxiv. 10 may be fairly quoted. There are strong reasons to believe that he entered the circuit with his mind in a very unsettled state, that he never thoroughly identified himself with it, and, as a consequence, did not secure the sympathy of the societies; but, under great depression of spirits, tendered his resignation. It was a sad blow to the circuit, and excited considerable prejudice, amongst those unacquainted with the facts of the case, against us as a church. Under these disjointed circumstances, the writer entered the circuit in April, 1862. His own mind

had been much depressed, but he resolved, God being his helper, to adopt 2 Corin. ii. 2—5 as his motto, and give it a fair trial. No countenance was given to censorious remarks respecting his predecessor, and all reflections on the circuit were instantly repelled. "This one thing I do" produced its results. Mutual sympathy and co-operation now characterize our intercourse and efforts, the congregations have improved, a few souls have been saved, two fresh places have been opened, and the ordinary income last September quarter-day was £42 11s. 9d., being £4 more than the highest amount ever before raised on the station. In addition to this, £16 16s. 0d. was promised towards the erection of a circuit house, with a view to economise expenditure, and prepare the way for a second preacher, as soon as one can be obtained.

Two courses of missionary services have been held within the last four months. The first on July 6th and the following week, at Geelong, Derriwell, Sutherland's Creek, Anakies, and the Duck Ponds; the second, October 5th—9th, at Connewarre, Ceres, and Mount Moriac. At every place, excepting one, the receipts were in advance of those of the previous year, making a total of £32 13s. 2½d. The brethren, J. Langham, at the first, and G. Watts, at the second course, rendered efficient service.

On the 5th and 6th October, Geelong Chapel Anniversary services were held. Brother and Sister Watts preached the sermons. Trays were gratuitously furnished by a few of our excellent female friends, and the whole of the remaining debt, excepting £4, was paid. Had the writer not been suddenly called away to the funeral of his niece, Mrs. Jane Ann Davidson, daughter of Mr. Edward Swan, one of our Melbourne local preachers, he believes the whole debt would have been liquidated.

On Sunday, October 12th, a new chapel was opened at Sutherland's Creek. Two years ago a person offered a piece of land on which to erect a chapel; money was promised, and upwards of £30 of it paid. The building was commenced, but no title deed nor even a bill of sale was issued. This brought the society into trouble; for when the party was urged to give a title to the land, he refused on some paltry grounds: consequently the work ceased, and the unfinished walls stand to this day a monument of bad management and broken faith. These were discouraging circumstances, but God's work must go on. The writer found this determination strong on first visiting the place. Mr. M. Tonkin, one of our local preachers, offered half an acre of and in a most eligible situation, and at

once made out a bill of sale. The title deeds were registered about six weeks ago. Immediate steps were taken to proceed with the erection of a weather-board building, 14 by 21 by 10. The contractors have made a neat, comfortable place of it, for £73 14s. 2½d. The chapel was opened on the above date, when sermons were preached by the writer to overflowing congregations. On Monday the tea meeting was held. It was delightful to witness the approach of people from every point of the compass to celebrate the occasion. The public meeting after tea was addressed by the writer, Messrs. J. Rippin, T. Spalding, J. English, J. Smith, M. Tonkin, and J. Clinnick. After counting the donations, collections, and proceeds of the tea, it was found that only 14s. 2½d. were wanted to clear the entire cost. The congregation responded by a liberal collection, making the total £76 6s. 8d., leaving a balance of £2 12s. 7½d. towards purchasing a bell, and fencing the ground. First of all our gratitude is due, and is hereby recorded, to the Author and Giver of all good; next to Mr. M. Tonkin, for the gift of the land, and £5 as a donation, and then to the Messrs. Holdens, for donations and leading materials; and to Mesdames Tonkin, Holdens, and Hamilton, for their well-furnished trays.

And now "Arise, O Lord, into Thy rest, Thou and the ark of Thy strength. Let Thy priests be clothed with righteousness, and let Thy saints shout for joy." Amen.

M. CLARKE.

P.S. Another chapel, of a more substantial character, is in course of erection, of which I will inform you in due time.

M. C.

EAGLE HAWK, BENDIGO.—I am happy to say we have a good and glorious work going on at Eagle Hawk. For about four months God has been graciously reviving his work and saving souls; and like some mighty stream that deepens and widens as it flows, the good work increases in influence and power. Our chapel is crowded to excess on Sabbath-days, and the week-night services are well attended. There were six converted last week, and among those who have been gathered in, there are some who have been the most reprobate and vile. We desire to thank and glorify God, and we pray that "He may ride on till all be subdued."

G. T. HALL.

NORTH ADELAIDE, SOUTH AUSTRALIA.—Extracts from James Read's Journal.

August 3rd, 1862.—Preached an anniversary sermon in the afternoon at Unley Park, and a school sermon at night in a crowded chapel at Pine Forest. The

friends at Unley Park did well. They raised above £26.

10th.—Preached an anniversary sermon at Payneham in the evening. Though the weather was unfavourable the chapel was well filled. We had an excellent prayer meeting.

18th.—Preached at North Adelaide on the "Saviour's mission to earth." After the service one cast in her lot with the people of God.

27th.—Gave the fifth of a course of lectures at North Adelaide, on the "Pilgrim's Progress." Subject—"Giants Pope and Pagan; and Vanity Fair, and its lessons." There was an excellent audience, and a rich influence was felt.

September 14th.—Preached this evening at North Adelaide, on the "Cure of blind Bartimeus." We had a powerful prayer meeting. A man who had wept under the word with a sorrow for sin, sought pardon, and through faith in Jesus's blood found it to the joy of his soul. Praise the Lord!

24th.—Gave the sixth of a course of lectures on the "Pilgrim's Progress," at North Adelaide. Subject—"By-ends, Demas, and their friends; Doubting Castle and Giant Despair." I trust good was done.

29th.—Gave a lecture at Glenelg in aid of the chapel fund.

30th, to Oct. 2nd.—We held missionary meetings at Pine Forest, Beverley, and North Adelaide. The Rev. J. Warner attended as the deputation. The meetings were rich in interest and holy feeling. We raised £22 15s. 3d.

3rd.—The Rev. H. Cole preached the opening sermon of the district meeting. It was a plain useful sermon calculated to do good.

4th.—District business. Sacrament at night. Sermon by the Rev. J. G. Wright. Our hearts were warmed by burning thoughts from a warm heart. It was a soul-stirring sermon.

5th.—District camp meeting. This has been a high day; the singing, praying, and preaching were truly Primitive Methodist.

6th.—District business. Public meeting at night. The speakers were full of fire.

7th.—Stationing of preachers. Temperance meeting at night. I am re-stationed for another year. O, for more grace that I may be increasingly useful! Amen.

12th.—Preached the anniversary sermons of Redruth Chapel, Koorunga Circuit. Nearly £11 were collected on the Sabbath, but the best of all was, God was with us, and one precious soul was converted at night.

13th.—Gave a lecture at Redruth for

the benefit of the chapel fund. We raised above £10.

19th.—Preached Sunday school sermons at Beverley, morning and afternoon, and had a precious time at night at North Adelaide, while administering the sacrament.

20th.—Attended the Sabbath school tea at Beverley. There was a good company. Presided at the public meeting at night. Addresses were given by myself, and Brothers Turnbull and Ford, on "The importance, success, and benefits of Sabbath schools."

26th.—I had a good time this evening at North Adelaide, preaching from Habakkuk's prayer. Two young persons were made happy in the Saviour's love. Carry on, blessed Saviour, thy mighty work. Give me grace to conquer self, and exalt thee more.

27th.—Preached Sunday school sermons at Islington to good congregations. A gracious influence attended the services.

Nov. 23rd.—Opened a new place for preaching about five miles from Adelaide. Lord, open our way.

30th.—Exchanged with Bro. Wright. I preached three times in the Mount Barker Circuit, I trust with profit to the people.

Dec. 1.—Circuit Quarterly meeting at Beverley. Unity, peace, and goodwill pervaded the minds of all. Met all demands; balance in hand. Praise the Lord.

2nd.—We held a tea meeting at North Adelaide for the benefit of the chapel. About 150 sat down to tea. The public meeting was addressed by myself, the Revs. J. Warner, J. Minard, and J. Turnbull. With the collections on the Sunday, profits of tea, and donations, we raised £23 14s. To God be all the glory!

14th.—Preached missionary sermons on the South Adelaide Circuit, and attended meetings to the 17th. O, that as a people, we may be baptised with more of the missionary spirit!

21st.—Preached the re-opening sermons of Callington Chapel, Mount Barker Circuit. The congregations and collections were excellent.

22nd.—Gave a lecture in aid of Callington Chapel fund. The noble sanctuary was well filled. God was with us and good was done. The proceeds of the services amounted to above £42.

25th.—Christmas Day. By request, I gave a lecture in the Wesleyan chapel at Mount Barker, at two o'clock. About 300 were present. After the service our people held a tea meeting. Above £20 were obtained from the sale of tickets. In the evening, a public meeting was held in the Wesleyan chapel, when £229 were

raised in cash and promises. Mount Barker, though the head of a large circuit, embracing 400 members and 27 preaching places, has a very small chapel. The friends think of erecting a new one. May God open their way.

28th.—Preached anniversary sermons at Athelston, South Adelaide Circuit. The congregations were not large, but the presence of God was felt.

31st.—We held a watch-night service at North Adelaide. There was a good attendance, and the service was marked by great power. My departed years re-echo the voice of mercy, warning, and time. May I listen to their voice. They have departed as a tale that is told. Like a well-told tale may my future life be interesting, impressive, and profitable. Jesus, through me bless others! Holy Spirit dwell with me, and animate me with thy presence, and lead me on to holiness.

Farewell, 1862! Welcome, 1863!

"Sun of righteousness, arise,  
Warm my heart, refresh my eyes;  
Let my prayer thy pity move;  
Make this year a year of love."

J. READ.

GEELONG CIRCUIT, VICTORIA.—In Oct. last, I informed you we were engaged in erecting a chapel, of which I would furnish the details in due time.

Inverleigh is a small township, situated in a fine agricultural district, about twenty miles west of Geelong, on the great western road which connects Victoria and South Australia. The population is somewhat scattered, and may amount to about five hundred persons. There are three places of worship—Church of England, Presbyterian, and Roman Catholic; three day-schools, stores, hotels, police station, &c.

The first notice of this place, as connected with the Geelong Circuit, bears date September, 1860. Here, the brethren Dawber, W. Cozens, A. Faulkner, and other old English friends are located; and through their kindness service has been conducted in one of their houses every Sunday, and once a month on week-nights since the above date. We have now twelve members in Society, and an improving congregation. The necessity of erecting a place of worship, became in course of time, subject of attention. C. L. Swanston, Esq., generously granted half an acre of land for the purpose. Collectors were employed in canvassing the district for contributions, and soon their success justified the trustees in commencing the building. It is a good substantial brick structure—18 by 28 by 12 feet—plastered inside, and well furnished. The total cost is £186 3s. 0d. The opening services were held on Nov. 30th, when two sermons were preached;

and, on December 1st, a public tea-meeting was held. The friends from Geelong, Winchelsea, Teesdale, Mount Moriac, and Ceres, mustered in great force. There could not be fewer than three hundred persons present. The sale of tickets alone amounted to nearly £17. The entire proceeds of the opening services were £40 19s. 7d.; the collectors' books produced £59 11s. 0d.; and Messrs Dawber, Faulkner, and several others, contributed £40 in the shape of carting materials—thus leaving a deficiency of £45 12s. 0d. The trustees have borrowed £50 for twelve months at 10 per cent., on a note of hand. Our gratitude is due, and is hereby recorded, to the Giver of all good for his presence and blessing; to the ladies—Mesdames Dawber, Harris, Faulkner, Daniel, Maurrel, Hewitt, and Wilson, who furnished the trays; to the collectors for their noble efforts; to the Geelong choir for their able performances at the opening services; and to all the friends who have in a variety of ways favoured our good cause.

In conclusion, permit me to express my firm opinion, that Inverleigh should be made the head of a station. There are Teesdale, Winchelsea, Mount Moriac, and Derriwell, where we already conduct worship, and each place is from 12 to 23 miles from Geelong, but only 7 or 8 from each other. Sundry other places could be taken up, and I am quite certain they could well support a young man. "Whom shall I send? And who will go for us?" Send by whom thou wilt send; but send labourers into the harvest. Amen!

M. CLARKE.

MELBOURNE DISTRICT MEETING.—The sixth annual assembly of the Melbourne District was held at Geelong, January 9—12th, 1863. This meeting had been anticipated by the officials and members of the Geelong Circuit with pleasurable emotions, and every possible preparation made to accommodate the delegates, and render the religious services successful.

On Friday the 9th, the ministers arrived for the first time, from their respective stations by railway, some of them having travelled about 150 miles in a few hours, a distance which formerly occupied three or four days. Thanks to the glorious gospel of the ever-blessed God, which has so christianized and civilized the Anglo-Saxon race, that wherever they emigrate their enterprise and energy are developed in making crooked places straight, and rough places plain, and providing a highway for religion, commerce, and fraternal intercourse. The re-union of the brethren was most cordial. The afternoon was spent in examining into the state of the chapels, and the com.

mittee was glad to find that five new ones had been built, and that the others were, on the whole, in comparatively easy circumstances. Brother J. Langham preached an appropriate sermon, under a gracious influence, in the evening; and brothers G. Watts and G. T. Hall administered the sacrament.

On Saturday the district meeting was duly constituted, and the reports were carefully scrutinized. The delegates were animated by a strong desire that everything should pass the assembly, and be submitted to Conference, in perfect order. It was especially a matter of devout thankfulness to God that he had favoured us with an increase of fifty-seven members for the year. An excellent missionary meeting was held in the evening.

On Sunday morning the ministers and friends met in Weller street Chapel, Ashby, at nine o'clock, held a prayer-meeting, and thence walked in procession through the town, singing the high praises of God, and publishing the camp-meeting to be held on the Eastern Beach. Some of us could not but contrast our little band with the thousands we had witnessed on similar occasions in England. But "who hath despised the day of small things?" Not the God of camp-meetings, or he would not have blessed them with such glorious results. We felt encouraged by

recollecting the exploits of our ancestors, and resolved to emulate their faith, zeal, and charity. The weather was more agreeable than we had anticipated, as the heat had been most intense a few days previously, but a welcome change had taken place. There was a good attendance, the brethren spoke with authority, and waves of holy influence went over the assembly during the day. In the evening the chapel was inconveniently crowded, and the love-feast was kept up till near ten o'clock. Much good, we trust, was done.

On Monday the official business was all but finished. A public tea meeting was held in the evening in the Temperance Hall, and a temperance meeting followed. Charles Read, Esq., presided. The brethren nobly advocated the cause, and by their arguments, illustrations, and eloquence, kept the meeting in a high state of excitement till a late hour. Several persons signed the pledge at the close of the meeting.

Thus terminated one of the best, if not the best, district meetings held in Victoria. We earnestly crave an interest in the prayers of the Connexion, that "the good will of him that dwelt in the bush" may come upon the heads of those that are separated from their brethren. Amen. M. CLARKE.

## LITERARY NOTICES.

*Seven Years' Street Preaching in San Francisco, California*; embracing incidents, triumphant death scenes, &c.

By Rev. WILLIAM TAYLOR, of the California Conference. Edited by W. P. Strickland. Twenty-seventh thousand.

London: H. J. Tresidder, 17, Ave Maria Lane, E.C. Price four shillings.

MR. TRESIDDER deserves well of the English public for issuing the valuable and vivacious works of the author of the present volume. *The Model Preacher*, noticed by us last month, and another volume to be noticed hereafter, as well as the present one, have already won a high position across the Atlantic, and it was fitting that readers on this side the water should have the privilege afforded them of perusing such deeply interesting productions; and therefore we acknowledge our sense of obligation to the spirited publisher for placing them within easy reach. The volume before us is of extraordinary interest, full of incident, fact, and marvel. Seven years' labour in California, among the gold hunters, for the most part, must have afforded numberless

opportunities of seeing human nature under some of its most deplorable aspects, and of putting forth the most energetic efforts for its elevation. Such was Mr. Taylor's experience, as here described, and the results of his efforts are given in no emasculated phraseology. To Primitive Methodists, and all who love open-air worship, this work will be a real treat. And we know not how any philanthropist can read it without having his sympathies stirred to their profoundest depths. Let all who wish to know what can be done, even in California, by street preaching, ponder this thrilling production.

*California Life Illustrated*. By WILLIAM TAYLOR, of the California Conference, author of "Seven Years' Street Preaching in San Francisco," &c. Sixteen engravings. Twenty-fourth thousand. London: H. J. Tresidder, Ave Maria Lane, E.C.

THIS work is by the same author as the one above noticed, and treats of the same country, and pretty much of the same things in that country. Californian life is here sketched with a master's hand,

and the toils and triumphs of a Methodist missionary in California are depicted with great force and vivacity. None of the novel writers of this generation have published anything to be compared with this; information, excitement, and spiritual edification are everywhere to be met with finely blended in these pages. Mr. Taylor is sure to be popular as a writer on this side the Atlantic, as well as on the other. Almost every kind of reader will find something to his taste in this production. The pictorial illustrations of this book, and also of the "Seven Years' Street Preaching" are numerous and respectable. We give these works our hearty commendation.

*The London Quarterly Review*, No. 39.

London: H. J. Tresidder, 17, Ave Maria Lane.

This is the April number of the *London Quarterly*, and is worthy of the able numbers that have gone before it. Its immediate predecessor was noticed by us in our April magazine, and we have no hesitation in giving as favourable an opinion of this as we gave of that. Some of the articles are of peculiar interest and value just now,—as "Greece and the Greeks," "Kinglake's Invasion of the Crimea," the "American War," and above all, "English Rationalism." We question whether anything more elaborate and complete, as an answer to Dr. Colenso, has yet appeared, than the article last named. If no other article were worth notice, the present number must command admiration for the masterly dissertation on the claims of the Pentateuch which is contained in this. We very earnestly commend to our intelligent friends the perusal of this masterly paper. We are glad to find the Reviewer takes so comprehensive and honest a view of the American question. Many English writers at present flounder fearfully in regard to the occasion and character of the great Transatlantic contest. It is truly refreshing to find the reviewer in the *London Quarterly* so much at home in his subject, and so honest and even-handed in weighing the *pros* and *cons* of the belligerents. Let all persons who wish to see a faithful and able *resumé* of the facts of the American revolt and the subsequent contest, give this article their careful attention. Some of the brief literary notices, too, are of a high order. Mr. Godwin's "Faith" comes in for a fair share of discussion. And the treatment accorded to his book is befitting the subject and the author. On the whole, we again cheerfully recommend the *London Quarterly* to the patronage of our readers. It may not be generally known that the publisher has engaged to supply our preachers

with the work for 14s. per annum. Let his generous offer meet with a hearty response.

*The Illustrated Pocket, Critical, and Explanatory Commentary on the Old and New Testaments.* By Rev. R. JAMIESON, D.D.; Rev. A. R. FAUSSET, A.M.; and Rev. Professor DAVID BROWN, of Aberdeen. Parts 2, 3, and 4. Price one shilling each. London: W. Wesley, Paternoster Row. Glasgow: W. Collins.

We some few months ago expressed our favourable estimate of the first part of this work, and have great satisfaction in giving an equally favourable opinion of the parts above named. There is a vast amount of valuable matter in each of these parts, and we know of nothing equal to this work for our Sabbath school teachers and others who want a comprehensive commentary at a moderate price, and which gives the latest information on all subjects of Biblical exegesis.

*The Biblical Cyclopedia; or, Dictionary of Eastern Antiquities, Geography, Natural History, Sacred Annals and Biography, Theology, and Biblical Literature; illustrative of the Old and New Testaments.* Edited by JOHN EADIE, D.D., LL.D. With maps and illustrations. To be completed in thirteen monthly parts, price sixpence each. Part I., revised edition. London: W. Wesley.

DR. EADIE'S dictionary has long held among Biblical students a distinguished place, and this new edition will no doubt command a much larger circulation than did the former. The illustrations are numerous and striking, the letter press is clear and good, and the information fresh and reliable. For 6s. 6d. a handsome volume will be obtained. We wish the spirited publisher abundant success.

*Illustrations of the New Testament*, Nos. 1, 2, 3, 4. London: W. Wesley, Queen's Head Passage, Paternoster Row.

We have here a series of beautiful pictures intended to illustrate New Testament facts, and thus to arrest the eye and assist the memory of young and old. Such pictures as these are appropriate ornaments for the cottage, the nursery, or the school. Each sheet contains eleven groups, and the four sheets make a complete set of illustrations. They are coloured lithographic engravings, and are sold at one shilling each sheet; or mounted on canvas and rollers, at two and six pence each. We hope all who have a taste for publications of the pictorial class will patronise this set—for we know of few more deserving of patronage.



*The Story of the Life of John Anderson, the Fugitive Slave.* Edited by HARPER TWELVETREES, M. A., Chairman of the John Anderson Committee. London: W. Tweedie, 337, Strand, W.C. 1863.

A good deal of spicy story is contained in this volume. John Anderson's history has been a very remarkable one, as must be that of any man who spends the best of his days in slavery, and then finds his way to the land where no slave can breathe. We rejoice in the publication of books of this class as tending to ventilate the question of slavery, and to show free-born Englishmen what is the character of that loathsome system which has lately found many interested apologists among us. Anderson is every inch a man, and his black face reminds one of the saying that a black man is "God's image in Ebony." Mr Twelvetrees has discharged a friendly duty in editing for the press this touching story. Our readers will find it worthy of their perusal, and if once they begin to read it, no fear but they will go through with it. A fund of information on collateral topics will be found in this handsome volume. We give it our warmest commendation.

*Methodism as it is*, with some of its Antecedents, its Branches, and Disruptions; including a diary of the Campaign of 1849, protracted during a period of seven years; with a special reference to the character, power, policy, and administration of the "Master Mind" of John Wesley's legislative successor. London: W. Reed, 15, Creed Lane, Ludgate Street; J. Heywood, Manchester; A. Mann, Leeds; W. Gillings, Liverpool; and J. Lund, Bradford. Parts 1 and 2. 1863. Price four pence each.

HERE is a pretty full bill of fare, and our readers will at once discern the object and character of the work from this comprehensive title. These two parts contain a large quantity of useful information, and the anonymous writer displays the qualities of a practised hand. If he shall steer clear of all unnecessary acrimony, and throughout the work abide by what is reliable and permanently important, the production will be eminently fitted for a position of honour as a work of reference to all who wish to be thoroughly versed in Methodist history.

*The Evangelist*, being sketches of sermons on various subjects, by several preachers. London: Richard Davies, Sutton Street, Commercial Road, East. Leeds: John Parrott, Briggate. 1863.

THIS volume contains forty-eight outlines of sermons on some of the most important subjects contained in the Holy Bible. The authors have chosen to appear

incognito, but we know not why. There is certainly nothing to be ashamed of in this pretty book. The outlines are sound in doctrine, logical in arrangement, terse in phraseology, and pointed in application. For our local brethren we know of nothing more likely to be serviceable, as furnishing germs of thought which they may develop, and adapt for their pulpit ministrations. We have sometimes been asked what we would recommend to brethren who have to work hard all the six working days of a week, and to preach on the Sabbath; something in the form of suggestive outlines, or elements of pulpit discourses, being required by such. Henceforth, we shall be free to say, we recommend the Evangelist. Some other works would be very worthy of recommendation, only their doctrines are objectionable; others, only they are too long, or too expensive; others, again, only the style is too high for our friends. Here, however, none of these objections hold. We therefore give the work our cordial recommendation. The price is two shillings, and there are 208 pages of letter press. We presume the work is the production of Primitive Methodist Itinerant, or local preachers, or both. Any travelling preacher will be able to obtain it for friends from the book-room.

*Sunshine and Shade; or, the History of John Dale.* Price three pence. London: R. Davies, Primitive Methodist Bookroom. Leamington: Gould, Wellington Street, and Rev. G. Wallis. 1863.

THIS is substantially a temperance narrative. It is fraught with useful lessons, and is every where trustworthy and interesting. The ravages of strong drink, and the pleasures and advantages of sobriety and religion, are clearly and earnestly placed before us. We wish for the little book a wide circulation.

*The Mother and her Child; or the Maternal Nurse.* By Elihu Tyas, Primitive Methodist Minister. London: R. Davies, Sutton St., Commercial Road, E.

WE have here a valuable discourse by Mr. Tyas, on Exodus ii. 9. It is adapted for usefulness, especially among Christian mothers. Very solemn is the responsibility of mothers, and well is it that they should be remembered by those who cater for the press or study for the pulpit. Mr. Tyas has supplied some wise suggestions and counsels in this discourse, and we hope they will be extensively read and permanently useful.

*The Unpreached Gospel*; an embedded truth. By the author of "The Study of the Bible." London: Simpkin, Marshall & Co. Price sixpence.

WE are not quite sure whether we understand the writer of this pamphlet, but if

we do he holds some sort of millenarian creed, of which we dare not speak flatteringly. There are good thoughts in the production, but on the whole we do not see that it will do much good to either saint or sinner.

*The Evangelical Magazine and Missionary Chronicle*, March, 1863. *The Mother's Friend*, March, 1863. *The Teacher's Offering*, March, 1863. London: Jackson, Walford, and Hodder, 27, Paternoster Row.

THE Evangelical is a favourite with us, and improves with age. The present

editor, the Rev. J. Stoughton, is no ordinary man. And the ability he brings to bear on this periodical is worthy of encouragement among all the sections of Protestant Christians. The present number contains papers on the Colenso Controversy, the Victory of Faith, Romanist Proselytism, a Memoir of Dr. Bennett, &c., &c. *The Mother's Friend* and *The Teacher's Offering* are rich in good words, and calculated to prompt their readers to seek to be rich in good works. We give to each of them a friendly greeting.

## OBITUARY.

LOUISA BRETT died at Lyng, Norfolk, April 25th, 1862, aged 43 years. During a revival of religion in her native village, when she was ten years old, God's Spirit convinced her of her desperate state by nature and practice, and she fled to the cross for mercy, and was enabled to believe with her heart unto righteousness; she then joined the church, and continued a consistent member thereof until her death.

On the day above-named, she was for a time alone in her own home, and while alone, with no friendly hand to assist her, no loving voice to comfort her, and no watchful eye to notice her wants, and shed the warm tear of sympathy over her, a fit seized her and she died. She fell suddenly, but we trust safely. "To die is gain."

On the next Tuesday her remains were buried in the village churchyard; the circuit ministers attended; and the rector of the parish kindly allowed to be sung in the church the hymn beginning thus,

"The morning flowers display their sweets,"  
and at the grave

"Farewell, dear friend, a long farewell,  
For we shall meet no more,  
Till we be raised with Christ to dwell,  
On Zion's happy shore."

May her sorrowing friends meet her in heaven. Amen. J. DALGLISH.

ELIZABETH BARBER, of Bradwell, Derbyshire, was born in the year 1824. For a great part of her life she attended places of worship, but remained a stranger to saving grace. About four years ago, she professed to receive the pardon of her sins, and joined our society. Her last affliction was long and severe, during which, when visited by our people, she appeared for the most part happy in Christ. Whenever we inquired of her state she appeared happy and resigned, assuring us she had no doubts of her acceptance with God. Just before her departure, she said, "Come, Lord Jesus,

come quickly," and on April 29th, 1862, she exchanged mortality for life, leaving a husband and three children to mourn their loss. May they meet her in heaven.

T. DOODY.

ROSANNA HALL, was born November 17th, 1811, and died February 11th, 1862, at Old Hill, near Dudley. In the year 1834, she went to live with a pious lady in London, and remained there about five years, generally respected. She might have remained longer, but God in his providence thought fit to remove her mistress from earth to heaven. She died in the arms of our departed sister. Rosanna then returned home for a short season, but after a few weeks went to Leeds, where she lived for seven years. There she gave her heart to God and joined society. This was about the year 1840; from that period to the day of her death, she was enabled by the grace of God to be steadfast, unmovable, always abounding in the work of the Lord. Neither poverty nor trouble, temptation nor persecution, could separate her from the love of Christ. She left Leeds about the year 1845, for the purpose of attending to her aged father and mother in their declining years. She here joined Brother Smith's class, and was very seldom absent, and her experience was always that of a true Christian.

The last fortnight of her life was entirely spent in preparing for her departure from time into eternity. She spoke like one who was quite conscious that her end was near; she acted like one who knew that her departure was at hand. She would often lay aside her work and say to her sister and those around her, "Come, let us kneel down, and have a few words in prayer." Thus with the weapons of faith and prayer, did she fight the last battles of life.

On Monday the 10th of February, while looking through the window, the

sun shining in all its brightness upon the earth, she exclaimed with warmth, "O what a glorious morning! but it will be more glorious when I get the other side of the river," little thinking that she was already above knee-deep in the stream. How appropriate the advice of the Saviour, "Be ye also ready; for in such an hour as ye think not, the Son of man cometh." She was then afterwards heard to say very quietly, but very distinctly, "Now, Lord, fetch me! now, Lord, take me." These were the last words she was heard to speak on earth. They shew that her happy spirit was quite ready for its eternal home.

T. PALMER.

Died at Bishopwearmouth, April 23rd, 1862, Mr. HENRY BOHAM, in the fifty-sixth year of his age. Newcastle-on-Tyne was his birth place, where also he was apprenticed to a coach painter, and he was always distinguished for steady, orderly habits. After residing for some time at Alnwick, in Northumberland, and regularly attending the means of grace there, he removed to Sunderland, where he became a teetotaler; and, after being deeply convinced of sin in a temporary preaching room occupied by our people, he was brought into clear Christian liberty by the agency of his wife. Soon after this he united with our Society, and, as he regularly maintained a true Christian character, he grew in grace, and in the knowledge and love of God. Being naturally timid, he was not very conspicuous in the public means, but in his class he shone brightly, and also in the Sunday School he was much beloved, and his services were highly appreciated. After a life of general good health, he was on the 5th of April suddenly smitten with apoplexy. For some time he continued in a torpid condition, but afterwards rallied, and encouraged the hopes of his friends. His heavenly Father, however, thought proper to disappoint these hopes, and after enabling him, although hardly able to articulate, to give sufficient evidence of his Christian triumph over death, he received him to glory.

J. LIGHTFOOT.

MARGARET JOHNSON was born at Sneeds-hill, Wrockwardine Wood Circuit, about the year 1818, and finished her Christian course, April 10th, 1862, at Pensnett, in the Brierley Hill Circuit. From her youth she was favoured with pious parents, her father being a leader among the Wesleyans for more than thirty years. But notwithstanding the privileges she enjoyed, she remained a stranger to the grace of God, until sixteen years ago, when through a dream she was brought to see herself a sinner. After having mourned for her sins for the space of three months, during

which time she was in such distress of mind, that it brought on complete prostration of body, she found joy and peace through believing. She at once joined our people, and became a follower of the meek and lowly Jesus. About eleven years ago, she came to reside at Pensnett, when she joined the society, and continued with it until she was called to join the church above. For the last few years she has been a great sufferer, sometimes unable to attend the means of grace, but she confided in Him who is strength in weakness, and I never heard her—

"Murmur or complain, or wish her sufferings less."

For the last few weeks she was confined to home, and was visited by our esteemed ministers and friends, who found her resting upon Christ for salvation, and with a glorious prospect of happiness beyond the skies. On one occasion, I asked her about her hope of heaven; to which she replied, with joy beaming in her countenance:—"I build my hopes upon Christ, he's my Saviour, my only Saviour." On another occasion, she said she had been severely tempted; I then reminded her of our great High Priest, who was tempted in all points like as we are, and who knows how to succour them that are tempted; to which she replied—"O yes, He supports me now; He has been my Saviour for a number of years, and He will not leave me now. For though I pass through the fire it shall not burn me, and through the river it shall not overflow me. Though I walk through the valley of the shadow of death He is with me, and I need not fear; Jesus supports me, and enables me to bear all patiently." On another visit, as soon as I went in, she grasped my hand and shook it several times, and said—"I am now ready; I am now ready;" these words she repeated several times, and added, "I shall meet the friends who have gone before; the time of my departure is at hand; I shall soon be with Jesus; O, glory, glory, glory!" Just before she died, she requested them to fetch the writer, to pray with her. As I had not come home, they fetched brother Cadman, who, as soon as he entered the room, heard her say, "Come, Lord Jesus, come now!" She then said—"Pray, pray." Brother Cadman then engaged in prayer, and she said, "pray on." I having arrived then engaged in prayer; and as soon as I ceased, she repeated three times, "The blood, the blood, the blood!" She then lifted up her hands in token of victory. Thus she died, to live to die no more. "The blood of Jesus cleanses me from all sin," had been a favourite expression

with her while she lived, and she forgot it not in the agony of death. J. H. GRIMM.

My father, ADAM KYTE, was born at the Sear, in the county of Hereford, in 1780, and died at Moccas, in the above county, April 26th, 1862. He lived after the course of this world many years, being very much addicted to cursing and swearing, attending the ball room, card table, and other places of vice and wretchedness, and he was a bad father and an unkind husband. But in the year 1826, the Primitive Methodists came singing:—

"Christ He sits on Zion's hill,  
He receives poor sinners still."

Father and mother went to Dorston in Cwm Circuit, to hear that man of God, the Rev. Thomas Procter, and they were attracted by the new and strange, yet powerful preaching and praying, of this hero of the cross; father and mother were both convinced of their lost state as sinners, and in a short time after were enabled to venture their all on the atoning blood of the Saviour, and the Lord in mercy sent

deliverance to the captives. My father's change of heart was evinced by his pious life, and love to the cause of God. He at once began to entertain the servants of the great "I Am." For I have known the preachers, Procter and Towler, to be there three or four days a week, when friends were few and homes were scarce. His last affliction, which was of a trying nature, he bore with submission to the Divine Will. On one occasion I asked him the state of his mind, when he answered by saying, "All is well, I would rather depart and be with Christ." On Saturday, April 26th, 1862, the struggle closed.

"His God sustained him in his final hour,  
Say this, and all that's good is said,  
His final hour brought glory to his God."

He has left behind him several children. The writer of these lines is a local preacher of twenty-nine years standing, and a sister is a member in Birmingham, and others are hearers. O, that we may meet our father in heaven. F. KYTE.

## MONTHLY SUMMARY.

We have the gratification of being able to report that we have heard from all our district meetings in England, excepting Brinkworth, and with the exception of Hull district, they all report an increase of members for the connexional year. The increases, if correctly reported to us, stand as follows:—Tunstall district, 410; Nottingham, 380; Sunderland, 777; Norwich, 419; Manchester, 560; Leeds, 233; Bristol, 281; London, 602; The Missions, 804; and Canada has an increase of 579; Total, 5,045: besides which the Adelaide district is said to have an increase of 68, and the Melbourne district of 57 (from Sydney we have no account), so that without Brinkworth district (from which we hope to hear very soon, and which we believe has an increase), the increases for the past year amount to 5,170. But Hull district reports a decrease of 83, which reduces the nett increase to 5,087.\*—On the whole, therefore, when the accounts shall be made up for Conference, we hope it will be found the year's success is not much below that of the year before. And all things taken into account, our friends, we think, will admit we have cause, as a section of Christ's Church, to thank God again, and to take fresh courage.

London is now busy with its great annual gatherings of philanthropists of nearly all

classes. We hope in our next number to give a summary of the proceedings of the different public societies as they are now being published in their reports.—The Sunday closing of public-houses is still engaging public attention, and, we believe some, if not all, of our district meetings, have sent petitions to Parliament, in behalf of this object.—An effort has lately been made to get permission for opening the Edinburgh Botanic Gardens on the Lord's-day, but so far the Anti-Sabbath movement has been unsuccessful.—The Romanists are working hard to obtain government pay for their priests as chaplains in our 'gaols, where there are Romanist prisoners. They also wish to secure the same privilege in regard to our workhouses. In truth, they envy the position of Protestantism in England, and especially that of the Established Church, and by slow degrees hope to undermine it, and win their way to power and authority in the land. Let all Protestants be on their guard. We are of opinion that the priests ought to try to teach their adherents while out of prison, and not come asking for leave to follow them into it, and for honest and virtuous people to pay them for doing the work in gaol they neglected to do outside.—Infidelity is chuckling over the Colenso agitation, and between the priests of Rome and the demagogues of secularism there seems to be just now a fellow feeling of gladness on account of the attacks which have been recently made on the Holy Scriptures. Herod and Pilate were made

\* Since the above was written we have heard that Nottingham increase is 21 more than stated, and Brinkworth increase is 267, making the total increase, as far as at present reported to us, 5,365.

friends when Jesus was to be put to death.—Dr. Baird, of America, Dr. Tweedie, of Edinburgh, the Rev. J. Crompton, of Chesterfield, and Sir G. C. Lewis, Secretary of War, in the present administration, have lately passed from their earthly labours. Philip, king of Macedon, employed a page to knock at his bedroom door early in the morning, and to tell him to remember he was mortal. These visitations remind us and our readers, that we too must die. They cry aloud, "Prepare to meet thy God."

A good work of religion is progressing in Montreal, Canada; we pray it may spread through the entire province, and the whole world. An effort has been made to secure the liberation of the Protestant prisoners in Spain; but in vain. The spirit of persecution is too strong at present. But we hope the sufferers will be graciously sustained. A petition in their favour was signed by 30,000 Frenchwomen, many of them Roman Catholics; it was also presented to the Queen, by her brother-in-law, the Duke of Montpensier. But Her Majesty is a true daughter of the Church, and the holy father and the priests still hate the heretics. Poland is still struggling with the Russian bear, and she has the sympathy of a large portion of mankind. Let her have our prayers that God may guide and help her in her agony. America is still weltering in blood, and the war makes slow progress. Lancashire still suffers, and emigration seems to be setting in. What shall the end be? We must trust in God, and wait.

The Russian Government has purchased, for the sum of 100,000 silver roubles, the celebrated collection of Caraitic manuscripts of the learned collector Abraham Firkowitch. After the collection had been duly examined by different savans, and pronounced to be highly important for the criticism of the text of the Holy

Scriptures, for paleography and chronology in general, and for the history of Southern Russia in particular, it was delivered as property to the public Imperial Library. The Caraitic scholar, Abraham Firkowitch, has devoted, we hear, thirty years of his life to the acquisition of these rare manuscripts. As early as 1830, during his stay in Constantinople, he succeeded in finding some valuable Hebrew codices. This seems to have given him the impulse for his untiring exertions in this field. He sacrificed his fortune in the search for rare and old manuscripts; bore without murmuring long separations from his family; subjected himself to all sorts of privations, and often endangered his life. Mr. Firkowitch has travelled through and explored the Crimea and the Caucasus in all directions; he has lived for months in church-yards and burial-places, to study and copy old inscriptions; he has penetrated into synagogues and other likely places, where the Jews used to hide books on sudden attacks or invasions from the enemy; he never wearied of the struggle with fanaticism and barbarity. Thus he succeeded in collecting 124 Hebrew original copies of the Old Testament, which are older than all other Hebrew codices in any of the libraries of Europe. Twenty-five of the manuscripts in Mr. Firkowitch's collection were written before the ninth, and twenty before the tenth century. Five of the manuscripts on leather are maintained to be the oldest of all documents on the Scriptures, hitherto discovered. The whole collection consists of 47 rolls of the Pentateuch, on leather and parchment; 77 codices of the Holy Scriptures; 33 translations in different languages; 272 works of Caraitic authors; 523 works of Rabbinit authors; 250 miscellaneous letters and articles; 722 inscriptions; 300 documents regarding the history of the Caraim in Western Russia, and 300 old plans of different Russian towns.

## POETRY.

### GLEANINGS FROM THE APOCALYPSE.

SUGGESTED BY A SERMON PREACHED BY REV. J. TOULSON, AT HIGH WYCOMBE,  
From Rev. vii. 13—15.

On Patmos' lonely isle, the banish'd one  
In silent grandeur stood. Nature, perchance  
Had thrown her sable mantle o'er the world,  
Veiling terrestrial things, lest ought of earth  
Should mingle with celestial scenery,  
And spoil the picture. Wrapt in speechless awe,  
He stood, who erst had lean'd on Jesu's breast.  
An angel—skill'd in mystic scenes  
That mortals have not learn'd, gathered the rays  
Of peerless light, that round the sapphire throne  
Doth shine, and photograph'd futurity.  
The curtain rose, the exile gazed, and lo!

The moving panorama slowly pass'd  
 Before his wondering gaze. Majestic scenes!  
 Fraught with vast import, big with future bliss  
 Or woe; successively had glided past,  
 When lo! a pause ensued,—an elder spoke;  
 Ask'd the important question, "What are these  
 Array'd in robes of white? Whence did they come?"  
 "Patmos! I come to tread thy solitudes,  
 Earth, veil thy face, heaven, bid the curtain rise,  
 Renew the theme, ye elders round the throne,  
 For I would list the answer. Hark! it comes—  
 In heaven's own dialect it sweetly falls  
 Upon my ravished ears; "Lo, these have come  
 "Out of great tribulation, washed their robes,  
 "And made them white in the atoning blood."  
 Theirs was no flowery pathway to the skies.  
 I see the martyrs' fires, with lurid flame,  
 Burn fierce and high, telling a thrilling tale  
 Of bitter persecution firmly braved;  
 Of suffering innocence and conquering faith,  
 Crown'd with a martyr's heaven; weariness, pain,  
 Offspring of poverty—hunger and thirst,  
 Toil and affliction—sorrow's gloomy train,  
 And the long catalogue of earthly ills  
 Had stamped their image there. Yet, had they borne  
 A deeper impress! sinners they had been;  
 Had trailed along the serpent's slimy track  
 And soiled their garments. Whence the wondrous change?  
 The Jew might tread the temple's hallow'd courts,  
 Wash in the sacred laver, and his guilt  
 Remain unpurged, his trespass unforgiven.  
 Did purgatorial fires their virtue lend  
 To cleanse the plague spot and renew the soul?  
 Did martyr fires compose the crucible,  
 Melt out the dross, and leave the spirit pure?  
 Rise! Polycarp, Huss, Ridley, Latimer!  
 Rise ye who nobly sealed the truth with blood  
 And give the answer. From the countless throng  
 Of temple worshippers of every clime  
 And nation, breaks one universal cry,  
 "Worthy the Lamb who died to set us free,  
 "Who washed us in his purifying blood,  
 "Worthy the Lamb! and angels shout amen."  
 O blest inhabitants of that fair land  
 Where troubles come not, where no tears are shed;  
 Whose shores are never lash'd by sorrows waves;  
 Whose shining streets of gold, and crystal streams  
 Mirror no toil-worn forms; whose hills and vales  
 Resound not with the wail of human woe  
 Or bitter lamentation; on whose plains  
 No scorching sunbeams fall, no storms descend;  
 Whose spicy groves and fair Elysian bowers  
 Are never wrapt in twilight's deepening gloom,  
 For there is no more night. My spirit pants  
 To share such rapturous bliss. Arise, my soul,  
 Shake the defiling dust from off thy wings,  
 And let the prospect cheer thee. No more night!  
 Poor weary heart, tired of thy sojourn here,  
 Repining at the needful discipline  
 In mercy sent to fit thee for the skies;  
 Take courage now, and bid thine eye of faith  
 Pierce the dense clouds that shroud thy path with gloom.  
 The morn is breaking; o'er the distant hills  
 I see the light. Father, I fain would come  
 To dwell with thee within thine own bright home,  
 Where there is no more night.

RACHEL MOORCOCK.





*Samuel Lorton.*



# THE Primitive Methodist Magazine.

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JULY, 1863.

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## BIOGRAPHY.

### MEMOIR OF THE REV. J. D. WHITTAKER.

THE REV. JAMES DUNN WHITTAKER, son of Mr. James Whittaker, was born on the 14th of January, 1822, at Hippings, Lancashire. We learn from an extract from his journal, that at the time of his birth his parents were members of the Wesleyan Methodist Society; they were "devoted to God, and very zealous in promoting the interests of God's cause at Hippings." Thus, in infancy, our departed brother was nurtured under the benign influence of the religion of our Lord Jesus. Referring to this period, he says, "My parents were anxious that all their children might early be brought to God, and enjoy his favour, which is better than life. As early as possible we were led to the prayer meetings and to the class. The Divine impressions made at those meetings were strengthened by regular family worship, at which we had gracious visits from on high." When seven years of age, "the work of the Holy Spirit became more and more clear, and the desire of my soul for peace with God, became more ardent. One day, in the summer season, there was an awful storm; the thunder, lightning, and rain were dreadful; my mind was drawn out in solemn musings on the day of judgment; the importance and final consequences of that day's decisions filled me with great concern about my own destiny. My father stood in the doorway musing, and speaking on the grandeur and terrible majesty of the storm. I silently retired upstairs, and by my father's bedside knelt at the chair often used for the purpose, to pray for the salvation of my poor soul. I felt I was a great and hell-deserving sinner in the sight of God. I wept, I prayed, I agonized—the thunder rolled, the lightning flashed in terrible majesty; and *all* seemed to say that God was displeased, and would avenge himself of his enemies. On that day, in the evening, God, for the sake of Jesus Christ, set my soul at liberty; my acceptance with God was clear, I knew, I felt, through Jesus, I was saved." Subsequently, our deceased brother lost his "con-

fidence, hope, and prospect of heaven." Referring to the time of his restoration from his spiritual backslidings, he says, "The first Monday in 1835 was the beginning of a new era in my life. Henry Hargraves was visiting, in the plain Methodist way, from house to house. He called at ours, and said, 'I have called to invite you to class;' the good man went away after we had answered, 'We cannot come.' After he was gone, Joseph said, 'I will go;' I at once replied, 'Well, I'll go then.' We formed an attachment to the class, and continued our weekly visits. On the 21st of November, in the band-meeting God set my soul at liberty; then I could rejoice in him, and call him, Abba, Father." During two and a half years our brother was employed by the Wesleyans, as a tract-distributor, and, "it was not without seeing good done."

In a succeeding part of his journal our respected brother says, "In the fall of the summer of 1840, I had an attack of inflammation of the lungs and pleurisy. The doctor and our family had doubts of my recovery; nearly all hope was gone, but the hope of heaven was never lost in my soul. My prospect was bright, my confidence in God through Christ unshaken, during the whole of the affliction. I never thought I should die; I had the conviction that it was allowed, because I did not yield to the Spirit's work on my mind. For a long time I felt it to be my duty to preach the word of God. On the ground of my youth, lack of qualifications, and other things, I often resisted the impression, and would have moved otherwise; but God followed me. And in this affliction, I promised God if he would in mercy spare me, my life should be his; and when my way was open, I would make the feeble attempt to exhort sinners to flee from the wrath to come. The thing I promised the Lord I kept quiet, and went on my way as before, waiting for an opening, but I saw none.

"In the year 1842, my sister Ann got converted among the Primitive Methodists, and became an ornament to that church. At her request, my father gave the Rev. Samuel Smith a general invitation that when in that part of the circuit he should make our house his home. Some time in June I went with my friend, P. Gardinor, to Haslingden, and here I made my first effort to preach. I commenced work at Haslingden Foundry in July, 1842. Being a stranger in the town, I was for some time under the necessity of walking to and from my work. Finding this more than I could well do, I went to Mr. Smith, and asked him to recommend me to some place to lodge; he could not then, but very kindly said I might stay at his house until I could obtain a more suitable place. I found Mr. and Mrs. Smith a second father and mother. I have to thank God that my lot was cast with them. A class meeting was held in Mr. Smith's house; I at once joined, not as a matter of convenience, but from principle, believing it to be my duty to do so."

About two months after our deceased brother became a member of our connexion, his name appeared on the preachers' plan, and he continued to labour as a local preacher until the year 1845, at which date he received an invitation to enter the itinerant ministry, and was appointed to travel in the Birmingham circuit. In England, he laboured on the following stations:—Birmingham, Ludlow, Leominster, Darlaston, and Congleton. In all these portions of our connexion he faithfully and efficiently fulfilled his ministerial functions, but as the writer has not been favoured with a perusal of his journal, he can say nothing definitely on this part of his devoted life.

In 1854, Brothers Whittaker and Cole were appointed to labour in our Colonial mission field, and they arrived at Adelaide, South Australia, towards the close of that year. The following are extracts from a letter from the Rev. H. Cole:—"Brother Whittaker evinced great earnestness in labouring to improve the (Adelaide) Mission. Through his judicious business transactions, good sound preaching, and earnest pastoral labours, there was soon an improvement in the mission. I was his colleague for three years, and I always found him up and doing, planning, or executing to the best of his ability his plans for the good of the cause of God. Having a good knowledge of architecture, he rendered valuable service to the connexion in this department of labour. After travelling at Adelaide four years, he was stationed at Kooringa, and he had not been here long before a glorious revival broke out, and he laboured incessantly in it. In writing to me about this time, he says, 'We have a blessed work going on here, one of the best and most solid revivals I have witnessed since I left Birmingham.' . . . As a *man*, he was rather sensitive; as a *friend*, I always found him make himself friendly; as a *husband* and *father*, he was affectionate and kind, at the same time, when necessity required, he was strict and faithful. As a *Christian*, so far as I have seen and heard, he was one who walked and talked with God. As a *preacher*, he was above mediocrity; the more he preached—the oftener he was heard—the more he was liked. He could bring out of his treasury things new and old. As a *colleague*, I travelled comfortably with him. I have been with him on sea and on land, at religious meetings and in official meetings, and, also, in family bereavements; and I found him a consistent Christian, a faithful minister, and an affectionate brother in Christ." The Rev. Joseph Warner writes, "My acquaintance with Brother Whittaker dates from my arrival in this colony, November 23rd, 1858. He was then just closing his labours in the Adelaide circuit. On his entering the station it contained less than 100 members. During the time he travelled here it was divided into two circuits, containing a total of 199 members. During the same time eight connexional chapels were erected, at a total cost of about £3000. Brother Whittaker was an able

minister of the New Testament. Our cause in this colony owes much to him. He was sincerely attached to the connexion, jealous for its reputation, and anxious to extend its usefulness. He is held in high esteem by many. The savour of his name will not soon perish. Soon after his removal to Kooringa, he began to complain of failing health. We hoped that his ailments would soon pass away, but contrary to this hope he became worse. When at length application had been made, and orders received for his removal, the whole of his brethren in the ministry, and many other sincerely attached friends, mourned sorely for him. The last time I saw him at Kooringa, at the close of the District Meeting, will not soon be forgotten. Some of us hoped to see him again, others not. But now we shall see his face no more. Our sympathy with the *widow and fatherless* is deep and general. I revere the memory of Brother Whittaker as a firm friend, a wise counsellor, a good man, and a faithful minister."

Mr. Whittaker, with his dear wife and three children, arrived at Wellington, New Zealand, on December 1st, 1861. His first appearance indicated that he was "a man who had seen affliction," but the *voyage* from Australia had evidently operated beneficially on his health; and he cherished a strong hope that soon his strength would be restored. He attempted to take his country appointments, but, alas, had soon to relinquish the idea, the disease—malformation of matter in the abdomen—entirely incapacitating him for the long journeys to the country parts. He continued to preach in the city occasionally, till within a month of his decease, and the congregations were edified and blest under his earnest and faithful ministry. One peculiar feature in him as a *preacher*, was, if I rightly opine, a *natural aptitude of preaching to the eye as well as to the ear of his audience*. Those who sat before him were impelled to *see*, as well as *hear* "the truth as it is in Jesus."

After such eulogistic memoranda as those given above, from the pen of my esteemed brethren, it would be superfluous for me to expatiate further. We will now lead our readers to

"The chamber where the good man meets his fate."

About twelve days prior to his demise, his left leg became swollen and inflamed, and his beloved wife wished to call the doctor in. On Friday, Sept. 26th, Dr. Kebble was in attendance, and instructed him to remain in bed. On Saturday I left town for my country appointments, and returned on the following Tuesday. I called as I came home, and found him quite eased of pain, and he expressed a hope that the worst was past. On Wednesday, he was quite conversant, and asked several questions relative to the approaching chapel anniversary, and other matters. I informed him that I was afraid he had come to bed to die, and wished him to be quite composed respecting all external affairs. He replied that he could not rid himself of the impression that his sickness

was not "unto death," and he thought his Master had something more for him to do. We drew near to God in prayer, and while we were at the mercy-seat, he heartily responded to the supplications offered. On Thursday, he thought himself much revived, and his hope was sanguine. As I sat by his bed, I repeated a couplet by Dr. Watts—

"Thy saints in all this glorious war  
Shall conquer though they die."

He remarked, "Paul's affirmation was better than any *poetry*: 'We are more than conquerors through Him that loved us.'" I read a portion of Paul's writings and prayed, and subsequently left him tranquil. Early on Friday morning, Mrs. Whittaker was aroused by her husband's restlessness, and would have risen, but he wished her to be quiet. No vigil had been kept at night. Brother Francis, who had been very attentive during the week, came in haste for me in the morning. I went, and found Mr. W. partially deprived of his sensational powers, and he continued in this state till his eyes were closed in death. During the whole day he was unable distinctly to articulate a sentence. The last words I heard escape his dying lips were, "*For ever and ever!*" He expired about eleven o'clock on Friday night, October 3rd, 1862. His mortal remains were followed to the grave by a number of respected ministers and friends; and the whole of the obsequies were deeply impressive. Members of other churches, as well as our own, have come forward with practical expressions of sympathy towards the bereaved relict and children, by private donations and a public subscription. This is a good feature in the colonies in almost all cases of respect and need. May we meet our brother in heaven! Amen! JOSHUA SMITH.

P.S. In a letter of condolence to Mrs. Whittaker, the Rev. R. Hartley, of Sydney, says, "The valuable testimony he bore in my letter is worthy of insertion in his memoir. He says, 'I now feel, Brother Hartley, the consolations of that gospel I have preached to others to be of great value in a long affliction. Precious blood of Christ!'"

#### MEMOIR OF MR. J. BOWMAN.

JAMES BOWMAN was born at West Butterwick, February 28th, 1786, and resigned his fleeting breath at Belton, in the Epworth circuit, September 25th, 1862. He did not, however, pass through time regardless of eternity. He early believed in his redemption, free agency, and accountability; and that during his mortal life he must prepare for his eternal state. He knew, too, that only the religion of the Bible could fit him for a heavenly eternity; but, unhappily, for a number of years he widely mistook its character. "Being ignorant of God's righteousness," which is "by faith," he went about to "establish" his "own righteousness," (Rom. x. 3), and for what the Rev. J. Wesley calls "the fashion-

able religion of morality," he was remarkable, considering himself as good as most, and, true to the Pharisaic principle, "better than some." Indeed, the sincere and zealous professors of evangelical religion, in his neighbourhood, he thought to be actuated by wild fire, and pronounced their religion to be as unsubstantial and fleeting as the vapourous "Will-o'-the-Wisp" of some low-lying land. We wonder not at this. Mere morality, however estimable it may be as such, knows not the life of God, and is destitute of the glorious faculties of such life. It understands not the things of God. It has no heart of love, no pulse of joy, no tongue of praise, no vigour of holy zeal. Mere external morality, however correct, has only some semblance of life, without its divine realities and glorious manifestations. Hence, the subject of our sketch was, even then, one of the blind that have eyes, the deaf that have ears, the dumb that have tongues, the living that are dead—"dead in trespasses and in sins."

However, in the year 1821, a sermon preached by one of our ministers was made the means of his thorough enlightenment and conviction of sin. His first wife was then a member of our society, and it is not improbable that the Holy Spirit shed a brighter illumination on his understanding in answer to her prayers. His views of himself were now quite changed, and he felt himself of all men "the most miserable," exclaiming from the depths of his troubled soul, "O wretched man that I am, who shall deliver me?"

Now he saw that outward morality could not atone for one past sin, and that the law to which he had looked for righteousness condemned him for ever! He saw he was destitute of the love of God, and that all his moral acts had been performed in sin; and that before he could perform one good work, he must do it from love, and that in order to love, it was essential first to be pardoned and to know he was. For how can a sinner be brought to love the God of holiness, who has been grieved by his sins, unless he first feel that God's anger is turned away? Thank God! those whom he had before termed "fanatics," were, as Brother J. Pilgrim says, "The very persons now to direct him to the atoning Lamb."

In humble and believing prayer he sought mercy through Jesus, and through him God acquitted him from the liability to damnation: he received a divine sense of this in his soul; he loved God because he then knew that God had first loved him, and his love to God thenceforward became the impellent principle of his actions. He at once showed his love to God and his people by uniting with the Primitive Methodists at Belton, and with them he lived and died.

In the year that he became a living stone in God's spiritual house, our people erected their chapel at Belton. This sanctuary, in the middle of a large field, was built in troublous times. Though Sanballat had long been dead, yet he had many moral relations then living at Belton. These

deluded men violently opposed the erection, and Brother Bowman was one of those zealous friends who watched the building by night lest the sons of Belial should throw down what had been built up by day. How changed his situation now! In the nightless city, where the wicked cannot trouble, he enjoys the serenities of everlasting rest.

In 1833 his name appeared on the circuit's plan as an exhorter, and soon after he became a local preacher. In 1835 he was made a class-leader, and he was greatly beloved by the souls of his charge. As a preacher and a leader he continued to labour with acceptability until the infirmities of age occasioned his superannuation.

"He was" says Brother Pilgrim, "a superintendent of the Sabbath-school, and gave undoubted evidence of the deep interest he felt in the moral culture of his juvenile charge." He was also a trustee for two chapels and one preaching-room, and was always ready to promote their interests, both by his judicious advice and by his contributions. He seemed to believe that money was put out to the best advantage when deposited in God's bank, on divine security, at Spirit interest, through Christ, to all eternity.

As soon, also, as he had received Christ into his heart, he opened his house for the accommodation of both travelling and local preachers, and they were always made welcome by him and his pious partner; nor did he grow weary in this course of "well-doing," for the preachers were kindly entertained beneath his roof until his spirit returned to God. And in this respect he was a helper of the gospel of Christ. Many an ambassador of the King of kings may say of him and his wife, "They often refreshed me." His reward for these works of love is with him who shall hereafter judge our race, and who, as we learn from Matt. 25th chapter, will make the having done or not done for his cause, the pivot on which our destiny shall turn.

His regard for the Sabbath, too, was exemplary. "During the whole of his Christian course," says Brother Pilgrim, "He had such a reverential regard for the Sabbath that not any worldly contrivance, worldly conversation, or any other subject incongruous to the sanctity of the Lord's day, was allowed in his family." May we all follow him in this respect, and spend with him the Sabbath of heaven in worshipping God and the Lamb!

PARKINSON MILSON.

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## MEMOIR OF MR. JOHN ESSEX,

LOCAL PREACHER, OF WOLSTON, RUGBY CIRCUIT.

WE know very little of the early life of our departed brother, further than that he pursued a course of folly and sin, up to about the twenty-sixth year of his age, when the Primitive Methodist missionaries missioned that part of the country where he lived. He then went to hear them, was soon convinced of his sinful state; sought for mercy; soon

found the pearl of great price, and rejoiced in God his Saviour. He now began to feel concerned for the conversion of his partner in life, for whom he prayed, but for whom he was not permitted to see his prayers answered in this life. We hope his death will be the means of bringing her to seek the Lord. About the year 1827, he was thought to be a proper person to be put on the preachers' plan. Many of the journeys then were long, being from ten to eighteen miles from his home. On some of his return journeys he had to pass through Rugby, where he would often arrive about midnight; but having a kind friend there on whom he could call, and with whom he could take those refreshments which exhausted nature required, he was very seldom prevailed on to stay from home all night. And whoever neglected their appointments he was always punctual in attending his. When in good health, neither inclement weather, nor the prospect of having no congregation, could keep him at home. When there was a poor congregation, John would go into the open air and there preach to them. Hence, for his punctuality and simplicity, he was universally beloved by the people. At the time he first began to serve God and the church in the capacity of a local preacher, there was not the same amount of respect shown to this important calling that there now is. As one of the early pioneers of the connexion in this part, he had often to take an early breakfast, then set off on a journey of twelve or fourteen miles, and preach two or three times, with little or no refreshment. He had always something good to say about religion, and would recommend it to any person he came into contact with, and he was the means of bringing many of his fellow-workpeople to a knowledge of the truth as it is in Jesus. He knew how to direct others to that dear Saviour who had brought him through the narrow gate. His success in winning souls to Christ caused him to be sought after to take the appointments of a travelling preacher occasionally. In this capacity he laboured in the Farringdon circuit in the year 1856, where I had frequent opportunities of meeting with him. The Lord gave him many souls in that circuit, where he travelled more than twelve months; and when he returned home, he recommenced his labours, as a local preacher, with increased devotedness to the cause of God. He was subsequently requested to take the work of a travelling preacher in the Newbury circuit; and he laboured there very successfully for eighteen months. Brother Cummin says of him:—"There was a goodly number of souls brought to God in these parts, through his instrumentality. He lived the truth, and his conversation was such as becometh the Gospel of Christ. He was a great family visitor, going from house to house endeavouring to teach the people. He lived in the people's affection and esteem. He was often mighty in prayer, and having power with God he prevailed. He thought highly of Christ his Divine Master, and endeavoured in



every possible way to promote his cause and interest on earth. Nothing afforded him more joy than to hear of the success of the Gospel, and many who knew him here can bear testimony to his self-denial, fervent prayers, earnest exhortations, and unwearied diligence in the cause of Christ. We were sorry to part with him, but his failing health rendered such a step necessary. He wished to return home and die. I consider John Essex was a true Christian, and that is the highest title of man." After he returned from Newbury his health somewhat rallied, and he laboured on with increasing zeal and earnestness. About a fortnight before his death he was preaching at Brinklow, when he told the people he did not know what was going to happen, but he believed the Lord was preparing him for some important event. He was then as well in health as he had been for a length of time. The last Sabbath of his life he preached at Stretton, where he told them he was planned there again next Sunday at the revival meeting, and he should be there if he was not gone to glory. On the Tuesday following he left his home in his usual health, and very cheerful, but he was seized with paralysis in the field; and was brought home speechless, and apparently unconscious in which state he lay, with short lucid intervals, till the following Saturday, when his happy spirit winged its way to the glory land. I visited him the day previous to his death; pleasure was very visible on his countenance: he pressed my hand, and made an effort to smile, and to say hallelujah. I prayed with him, but he again became quite unconscious. I visited him on Saturday, the 6th of October, 1862, about one hour before his death, but he was quite unconscious. We joined in prayer on his behalf, and in twenty minutes after prayer his happy spirit took its flight. He died in the sixty-ninth year of his age. H. H.

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#### MEMOIR OF MR. JOHN JOLLEY.

THE name of the late Mr. John Jolley, of Derby, must now lengthen the list of our departed brethren. More than fifty years ago, God led him, by a way that he knew not, to look on him "who his own self bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." He, and several other thoughtless and wicked young men, had arranged to attend a Wesleyan chapel to make sport. He was to furnish himself with a peruke, and to put it on during the service, to provoke laughter. His companions failed him; but he went alone. But, when he arrived at the chapel, instead of putting on his wig, he listened to "the word of truth, the Gospel of his salvation." He was deeply convinced of sin, and soon after was converted from the error of his ways. He found "redemption in the blood of Christ, even the forgiveness of his sins." Having passed from death unto life he loved the brethren, and proved it by uniting with them in Christian fellowship. He became a class-leader, and sustained that office among

the Wesleyans till his removal to Derby. At Derby he continued some time in communion with the Wesleyans, and had a class-meeting in his own house, and occasionally a preaching service too. But eventually he thought well to leave his early associates and unite with the Primitive Methodists. He had reasons for this step; but they were local, and need not be recorded.

Having become a Primitive Methodist, he continued to exemplify the principles of Christianity in his deportment, and to work for the extension of the Saviour's dominion. Having respectable powers of mind, and a large acquaintance with the "Holy Scriptures, which are able to make men wise unto salvation," he became a local preacher. He filled that momentous office till advancing age unfitted him for the work, when he retired from it. But still he remained a good member, and a godly man, till summoned to the skies.

His character was remarkable only for consistency and general excellence. He was like Barnabas, a good man and full of faith. His attachment to God's word was great; but he read other books also. He attended the house of God, and endeavoured to sustain the ordinances of religion.

His religious experience, when death approached, was the fitting and certain concomitant of the termination of such a life as his. He seemed to have no particular disease. His body was worn out. He gradually and peacefully sank down to rest. When asked about his spiritual state and prospects, he always responded in such language as, "My peace is made with God;" "I am on the rock;" "I rest on Christ." He sometimes spoke of his own unworthiness; but he had the most assured affiance in Christ. His faith never failed. He wished to receive the Lord's supper before he departed, and it was administered to him. He continued trusting in Christ, delighting to speak on religious themes, and gradually sinking till the 16th of October, 1862, when the weary wheels of life stood still, and his deathless spirit winged its flight to the company of the glorified. He was nearly eighty years of age. May the life of the reader be as holy, and his death as tranquil as John Jolley's; and "Let me die the death of the righteous, and let my last end be like his." S. ANTLIFF.

[Six-and-twenty years ago, when I was in the Derby circuit, brother Jolley was not only a local preacher, but a devoted and beloved class-leader among us. He was of "a meek and quiet spirit, which in the sight of God is of great price." How old friends keep passing away! May we all be ready when our summons shall come. Amen. Ed.]

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#### MEMOIR OF MR. WILLIAM B. WRIGHT.

MR. WILLIAM B. WRIGHT, was born at Broxholme, in the county of Lincoln, in the year 1811. In early life he was apprenticed to a shoemaker at Ingham, and became an attendant on our connexional ser-

VICES in that village. When in his seventeenth year, a younger sister was brought to a knowledge of the Saviour in our Bransby Sabbath-school; and by her pious conversation and affectionate entreaty, during her subsequent affliction, William, when on a visit to his home, was brought under deep concern for his eternal salvation. His visits were repeated and his anxieties increased, until at a prayer-meeting in his native village, he was enabled to believe in Christ to his inexpressible joy. This Divine and glorious change was wrought in his heart in the month of March, 1824, and he immediately joined our society and school at Bransby, where his sister had been converted; but as he was still an apprentice at Ingham, he found it more convenient to withdraw from the church at Bransby, and cast in his lot with the Ingham friends. About two years after his conversion, his name appeared on the Lincoln circuit's plan; and in the capacity of a local preacher he laboured for twenty years with diligence and success; but in consequence of his health giving way, and the school requiring his attention at home, his name was removed from the plan at his own particular request.

At the expiration of his apprenticeship he returned to his native village, and again united with the Bransby society. Shortly after this reunion, the leader, and nearly the whole of the members, became insubordinate, and rebelled against connexional discipline; but as brother Wright stood firm in the hour of trial, he was appointed the leader of the society, by the Rev. H. Sharman, who was then the superintendent of the Lincoln circuit, which office he honourably sustained until removed to the church in heaven. Immediately after his marriage and settlement in life, he opened his house for the entertainment of the servants of his Lord; and a most comfortable and hospitable *home* it has continued unto this day.

About twelve years ago, his earnest advocacy of the principles and practice of total abstinence gave offence to some of his neighbours, and led to his ejection from his house in Broxholme; but through the kindness of a gentleman belonging to the society of "Friends," he obtained a house and cottage in Bransby, where he was much nearer to the house of prayer. In 1860, both his eldest daughter and the wife of his youth were taken from him by the relentless hand of death, but each of them departed in the full triumph of faith; and in the following year he was united in marriage to her who now laments his loss.

For ten years past his health has been gradually failing and he suffered much from indigestion and internal pain; but at length his disease developed into abscess on the liver, and terminated his mortal life on Sunday, October 19th, 1862, in the fifty-second year of his age, and the thirty-fifth of his connexional membership.

His character may be summed up in a few words. He was a consistent, upright, earnest, persevering, and benevolent Christian; unwa-

vering in his attachment to Primitive Methodism, a liberal supporter of its institutions, and an ardent lover of its ministers. His last affliction was long and painful ; but it was borne with remarkable patience, resignation, and cheerfulness. To him death had lost his sting, and the grave its terrors.

“ O may I triumph so,  
When all my warfare's part ;  
And dying, find my latest foe,  
Beneath my feet at last.” Amos.

ROBERT PARKS.

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### MEMOIR OF MR. JOHN JOHNSON.

JOHN JOHNSON was born at Carville, in Northumberland, four miles east of Newcastle-on-Tyne, Oct. 18th, 1805. His parents were Wesleyan Methodists upwards of twenty years. He was left an orphan at seven years of age. His father died when he was four years old, and his mother three years after, leaving, besides him, two other sons and two daughters to struggle with the world, bereft of parental aid. To assist in winning bread for the family, John was put into the mine when he was but six years of age, there being no law then, as there is now, to prevent such an impropriety. This robbed him of the opportunity of going to school to receive even the commonest education. One of his sisters took pains to get him to a night school, where he learned to read and write, which he found of great service to him in after life. This was all his education, except what he received at the Sabbath-school, which was an important addition. But as he grew up he became thoughtless, left the Sabbath-school, and gave himself up to gambling,—a vice much practised formerly, and even yet, amongst colliers. But from this ensnaring vice he was rescued while he was yet a youth.

In the summer of 1821 the Primitive Methodists missioned Willington Quay, where one Cuthbert Westgarth was converted, and opened his house for prayer-meetings to benefit the young people. At one of these meetings John Johnson found peace. Thenceforward a great change was observable in his conduct, and though it was said he would not stand long, grace upheld him. He united with God's people, manifested a marked seriousness, read diligently, took delight in out-door services, camp-meetings, and lovefeasts, boldly telling his experience at all opportunities.

At twenty-two years of age he nearly lost his life by a fall of stone in the mine, from the effects of which it was feared he would not recover ; but through mercy he was restored.

In 1829 he was put on the preachers' plan in North Shields circuit. A few years after he removed to Newcastle-on-Tyne circuit, where he continued his labours as an acceptable local preacher. For the last

seven years of his life he resided at Westmoor, holding the office of a class-leader, and being otherwise useful to the cause. He loved the Primitive Methodist connexion, and admired its rules and discipline,—so much so, indeed, that he was thought severe and impatient sometimes in enforcing them. His preaching talent was not of the first order, but it was well cultivated. His scanty education was felt as a disadvantage, as he had everything to acquire. But he laboured hard to get theological knowledge, and took pains in preparation for the pulpit. His plain, practical, forcible exhortations were a blessing to his hearers, and especially encouraging to believers. He was a man of prayer, and loved his closet and his Bible. He was attentive to the support of the cause according to his ability. He also honoured the house of God by an orderly and regular attendance. Such was his anxiety to hear the word, that on a week-night, when he was obliged to go to work at eight o'clock, he would harness beforehand, and be seen in his pew in the miner's garb, and go direct from the chapel to the pit.

On the last Sabbath of his life he preached twice, with good effect, one of his texts being Job xiii. 15: "Though he slay me, yet will I trust in him."

On Wednesday evening, Oct. 29th, after hearing a sermon at the chapel in his work-dress, as his custom was, he descended into the mine. On his way to his work, standing on one side of an inclined plane, while some waggons were passing, it is thought a dizziness had taken him, and he fell before the last waggon, which went over his body, mutilating him so that it was impossible for him to live long. On a person approaching him and speaking to him, he said he was happy, and wished to lie there and die. But he was taken home, where he died after suffering three or four hours, and being most of the time insensible.

He was forty years a member in the Primitive Methodist connexion, thirty-three years a local preacher, and many years a class-leader. He has left a widow and four sons to mourn his loss. But the Church triumphant has gained what the Church militant has lost. Let us unite in the prayer, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

J. THOMPSON.

#### MEMOIR OF MR. JONAS SIMMONS.

MR. JONAS SIMMONS, late a local preacher in the Barnsley circuit, was born July 4th, 1832, in the parish of Cluton, in the county of Somerset. We have nothing particular to record concerning his early life, save that at the age of fifteen years he was awakened to a sense of his sinfulness and danger as a lost sinner before God; and after sorrowing after a godly sort on account of his past sins, he was enabled to believe in the Lord Jesus Christ, and to become a partaker of Divine grace. This saving change was effected in connection with the labours of Mr. G. Grigg,

Primitive Methodist minister. Through unwatchfulness, however, and the influence of ungodly companions, his love to the Saviour waxed cold, and he again fell into open rebellion against God, making shipwreck of faith and a good conscience. He remained in a fallen state a little more than five years, when, at the age of twenty-one, he was again induced to return in penitence and faith to the Shepherd and Bishop of his soul. This was in the Pontypool circuit, whither he had removed on account of employment.

At the age of twenty-two he entered into the marriage state with Sarah Dennis, in whom he found a suitable and affectionate wife. From the Pontypool circuit they removed to Tamworth, in Staffordshire, where he began to labour in the capacity of a local preacher. His labours being owned of God in the conversion of sinners, he felt greatly encouraged in his work, and became ready to aid the cause of God according to his ability.

As a coal miner he frequently had to remove to different parts of the country on account of employment, but wherever he went, he took with him his love to the Saviour and the souls of men; and if there was no religious interest in the locality to which he had removed, he forthwith began to preach the Gospel to his fellow-workmen and neighbours, and thus again and again had he the pleasure of establishing infant societies in the places of his residence. This was a very pleasing trait in our departed brother's character; and in many places his name and his labours will long be remembered with gratitude.

He came to the Barnsley circuit a little more than a year ago, and was chiefly instrumental in the re-establishment of a society at Hoyle Mill, the place where he resided.

As a preacher his way was fully open amongst us, and his willingness to labour and his anxiety to be useful, won him the esteem and confidence of his brethren, and led to his being highly respected by the various societies in this station. His death was occasioned by what we usually designate accident, under circumstances of a very painful character.

On the morning of October 31st, 1862, a little after five o'clock, as he and brother G. Moor, an exhorter on our plan, were going to their employment, he had occasion to leave for a short time the regular road to the pit where they worked, when, coming in the dark to the edge of a stone quarry, he was precipitated from the top to the bottom, a distance of about fourteen yards. He was found shortly afterwards by the quarrymen, in an unconscious state, with his right thigh broken, and his skull severely fractured. In this state he was conveyed to his own house, where he expired at ten o'clock in the forenoon of the same day, leaving a widow and three small children to mourn over his sudden removal; and to trust in God for help.

His death cast a gloom over the neighbourhood where he lived, and his widow and aged parents sorrow at their bereavement, and the church laments the loss of one of her labourers; but we are all comforted by the pleasing thought that our loss is his eternal gain.

GEORGE NORMANDALE.

### MEMOIR OF MR. GEORGE THURGOOD.

GEORGE THURGOOD, was born at Bradley, Suffolk, October 9th, 1841. His mother died about eight years since, and his father being an unconverted man, George had no religious training, but after the death of his dear mother he began to go with other youths to the beer-shop, and he became addicted to gambling and many other sins, and was greedy in drinking down iniquity. To use his own words, "I was going fast," he says, "the downward road to destruction." But the kind hand of heaven arrested him, and brought him and some of his companions to a prayer meeting at Willingham Green. They did not come many times before George was converted to God. We had a powerful prayer meeting that night at my house, and at the close, one young man, a backslider, fell stiff on the arm-chair, and Sister Ginn cried out, "*You don't half believe together*;" and we began to pray again, and soon there were seven young persons on their knees crying for mercy, George being one of them. I spoke to him, and urged him to believe on the Lord Jesus Christ, for the pardon of his sins. He had a hard struggle, Satan was unwilling to lose him, but at length while trembling greatly, he believed with all his heart in the precious blood of the Lamb, and was instantly made free from sin, and filled with divine love, peace, and joy. This took place on the evening of the 18th day of April, 1859; and, at the same meeting, six others found peace and salvation.

George, from the moment of his conversion, ever stood firm by faith on the Rock of ages, and continued steadfast, unmovable, always abounding in the work of the Lord, till he passed through death triumphant home. He united with the society at Willingham Green, on the 22nd of April, 1859, four days after his conversion, and was never absent from his class-meeting without being able to give a satisfactory reason; and he always contributed his pence weekly at his class-meeting, for the support of God's cause. Those meetings were the delight of his soul, and his Christian experience was always intelligent, spiritual, and scriptural.

George was the eldest of three brothers, and as they all were saved about the same time, the three praying youths might be seen coming together to the prayer meeting on Sabbath mornings, though they had a mile to come.

Among the many means they used to spread religion around their home was this—they went to another parish and held a prayer meeting in

their grandfather's house, and had the unspeakable satisfaction of seeing their grandmother, who was then eighty years of age, converted to God. George used to say to her, "Grandmother, I shall want to meet you in heaven." After she was taken ill, the three praying boys visited her two or three times a week until she departed, very happy in the Lord, to her eternal rest.

George's Christian graces were in certain instances put severely to the test. His father's house being small, and his father and family being only farm labourers, George was obliged to take lodgings at a beer-house for some time after his conversion, and his old companions in sin used to try him much, but he clung to the Lord and he held him up. He obtained a place of service with a gentleman, who with his lady, were professed Church of England folk, and finding that George did not go to the Church, they questioned him on the subject, when he told them that he was a Methodist, and that he attended the chapel at Willingham Green. They peremptorily forbade his going to the meeting, and told him that he must leave their service if he did not go to church. George as firmly told them, that as it was among the Primitive Methodists the Lord had saved his soul, he must and should continue among them, and attend the meetings; so he had to leave their service on that account. He was much observed and admired, by rich and poor, for his industry and upright life. The minister of the church desired him to become servant to him, and made him good offers, when he replied, "You are aware, sir, that I am a Primitive Methodist, and if I come into your service, I shall stick to the meetings and remain a member amongst them, as among them I have got all my spiritual good." The minister remonstrated with him, and told him that he could not allow any of his servants to attend Methodist meetings, but required them to go to church, and that he must do the same if he became servant to him. "Well, sir," George replied, "I cannot then become one of your servants, for I shall never leave the Methodists where I am getting so much good to my soul;" and so he sacrificed that offer too, that he might bear liberty to serve God and his cause according to the dictates of his conscience. He wisely went to an evening school, where he learned to read and write a little, and it being observed that he had a good and improving mind, he was put on our circuit's plan as a "prayer leader," at our December quarterly meeting, 1860, and the quarterly meeting in June, 1862, raised him to the full plan as an accredited local preacher.

His talents as a local preacher were very promising, and his diligence and punctuality in attending his appointments could not be surpassed. He was well received and made a blessing to many. On Sunday, November 2nd, he went to chapel for the last time, and he received a gracious baptism from heaven. He followed his work until



Tuesday, November 4th, when, at his employment, he fell in extreme weakness to the ground, and was taken up speechless, and all who saw him thought he was dying. He was taken into his master's house, and when he had recovered so as to be able to speak, his kind master carefully sent him home in his carriage. On the next evening I visited him, and he knelt with us at prayer, and sat up that night till the rest of the family were gone to bed, then he retired, was taken worse, delirium ensued, and he was sensible only at short intervals afterwards. I saw him on the following Thursday, when he was sensible. I asked him if he felt heaven was his home, he said "Yes." Many other friends visited him. When asked to hold up his hand if he felt Jesus Christ precious to his soul, he did so many times. On the Friday before his death, he was able to speak again a little, and he said to his sister, "All things work together for good to them that love God." He could not speak for some hours before his death, but gave tokens of his happy state of soul and his preparation for the better world. He died in triumph on Saturday, November 15th, 1862, aged twenty-one years. We had entertained great hopes of his living to fill an extensive sphere of usefulness, and to be a blessing to many. But he is gone to be with Christ which is far better. Mr. Moore improved his death in our chapel at Willingham Green, on Monday, November 24th, 1862, to an overflowing and deeply affected congregation.

JAMES LORD.

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## D I V I N I T Y.

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### ON DOING GOOD.

[A DISCOURSE, BY MR. THOMAS DAVIES, OF WOLVERHAMPTON.

"And do good."—Ps. xxxiv. 14.

THE Book of Psalms is a manual of devotion; a treasury of rich experimental godliness. Its teachings are capable of informing the minds, regulating the hearts, and moulding the lives of men. Here are solemn warnings, practical directions, wise counsels, abundant promises, and glorious consolations.

In the Psalm from which our present text is selected, and which is supposed to have been written on the occasion of David's changing his conduct before Abimelech, as recorded in 1 Sam. 21 c., there are presented some of the strongest inducements to piety; inducements based upon experience. David was an exile in an enemy's country, and his life was in danger, but, in the midst of his distress, he cried unto the Lord, and "He delivered him from all his fears." Again, the Psalmist shows that they who are devoted to God, are the objects of his special care, and that even angelic hosts are commissioned to minister unto, and

protect the heirs of salvation. The inspired penman then proceeds to invite all to partake of the riches of Divine mercy,—to enjoy the goodness of God. And he further asserts, that, although the young lions may lack and suffer hunger through a scarcity of prey, nevertheless, the wants of the souls and the bodies of those who believingly confide in God, shall be supplied, and nothing be wanting to make them truly and abidingly happy. Then, in a most impressive manner, he exhorts to a life of self-denial and practical holiness. “Keep thy tongue from evil,” &c., &c.

I. But we invite attention, in the first place, TO THE NECESSITY OF COMPLYING WITH THE INJUNCTION OF THE TEXT. Various reasons are assignable, why this command should be obeyed. We ought to do good,

1. *Because the Bible enforces it.*—The child, in consequence of the relationship that it sustains to, and the advantages that it has received from its parent, is required to render obedience to him. Equally so is the creature required to obey the Creator. Christian, your Father, God, through his word, commands you to do good : for you are exhorted to do good as far as you have opportunity to all men ; especially to those who are of the household of faith. To do good and communicate forget not ; for with such sacrifices God is well pleased. Whatsoever thy hand findeth to do, do it with thy might. Christ himself said—“Herein is my Father glorified that ye bear much fruit.” Likewise some of the parables ; as that of the barren fig-tree, and that of the talents, beautifully illustrate our duty, and clearly point out the necessity of doing something for the honour of God, in the extension of his kingdom.

2. *To do good agrees with the design of our being.*—The Lord has created nothing in vain ; hence, if we direct our attention to animate or inanimate nature, to things possessing life, or those without life, we shall find that they all answer the purposes of him who created them. The heat and cold, the dew and rain, the gnat that dances in the sunbeam, and the worm that crawls on the earth, have each a mission to fulfil, a work to do. Is man, the heir of immortality, the great masterpiece of creation, an exception ? Has he nothing to do ? Is he created for a life of indolence ? No : but for a life of activity and usefulness. It was for this end that man was endowed with his elastic feet, sinewy arms, powerful limbs, moral perceptions, and mental capabilities ; these he possesses for use, not disuse, or abuse. His happiness will be in proportion to their employment. For God has made the vigour of the faculties contingent upon their exercise. The muscle will shrink, if it be never strung ; the arm will soon be motionless, if it be never exercised ; and the mental powers will soon be useless, if not employed. Exercise is conducive to health and happiness. Spiritual activity is essential to the soul's prosperity ; without it the Divine life will soon expire. Man has an existence for a nobler end than to eat,

drink, revel, and die ; or to accumulate property. He is created for a life of Christian usefulness. The world is a moral desert, and must be cultivated that it may bring forth fruit unto the glory of God ; and the voice of inspiration declares :—" Son, go work to day in my vineyard." The mechanic the tradesman, and the labourer, employ their powers of mind and body that they may promote their worldly interests. And will not you, believer, with equal earnestness and perseverance, seek to fulfil life's mission.

The salvation of men is the result of Divine power and grace, but yet human agencies are employed. To save souls is the mission of the Church : she is the leaven of society ; and the conversion of the world will be in proportion to the efforts put forth by the Church. Men are used in the saving of men. Every convert is expected to be a converter ; God not only bestows favours upon his people for their own sakes, but blesses some for the sake of others. He looks beyond the immediate possessors of his favours ; these he designs shall not only be the subjects of his goodness, but the diffusers of it. It is the duty of the saved to put forth efforts to rescue the unsaved ; to do good as well as be good.

### 3. *The deplorable condition of the world needs it..*

A person that has not carefully investigated the domestic, social, national, intellectual, and religious condition of humanity, cannot form any just conception of its depravity.

At this advanced period myriads of blood-redeemed immortals are enwrapt in the gloom of heathenism, are groping their way to a future state amid the mists, the clouds, and the darkness of superstition. Vast numbers are still within the iron grasp of slavery, and more are being led away and enticed by the deceitful influences of priestcraft and popery.

After all the time and talent, the life and labour, that have been expended in the dissemination of Christianity in this highly privileged nation, there are tens of thousands who are the victims of evil habits, the captives of sin, and the enemies of God. Here, in this enlightened country, the apostles of error are sallying forth with the maliciousness of devils, and in the most alluring forms, seeking to weaken man's faith in the existence and goodness of the Divine Being ; to overthrow the oracles of God, and implant in the soil of man's moral nature the seeds of infidelity and other evils calculated to destroy the present and future happiness of man. The moral plague of intemperance rages so fiercely and extensively as to destroy the characters, the bodies, and the souls of thousands of our race. It is alarming to witness the vast amount of intellect, wealth, character, and life annually sacrificed at the shrine of Bacchus. The effects of drunkenness are beyond representation. Profligacy exists in most of the towns and cities, and in many of the villages

of this land. This curse of Britain is practically countenanced by the teachers, the rulers, and the protectors of the people,—the very men that ought to be the first to remove the evil. Prostitutes can be seen on the broad street and narrow by-path; and chastity is being continually sacrificed upon the altar of lust. Multitudes of redeemed spirits are constantly being carried by the stream of Sabbath desecration into the ocean of God's wrath, the lake of fire. What folly and wickedness to waste the Sabbath's precious hours, which are given not only for the rest of the body, but the training of the soul for the higher life of heaven, in some pursuit of business, or pleasure, the reading of novels and newspapers, and the frivolities of parties. "Another evidence of the depravity of the human heart is observable in the deception, dishonesty, falsehood, and the arts of knavery that are generally practised in buying and selling; and also in the state of things which exists between employers and their workmen. The interests of workmen are ignored by employers; and the interests of employers are ignored by workmen. Each seeks to take advantage of the other on every favourable opportunity, and instead of mutual sympathy and confidence, suspicion and jealousy exist." Selfishness is the goddess at whose shrine multitudes worship. Indeed, men of all classes yield to its withering influence. Horse-racing, pigeon-flying, prize-fighting, and gambling; the ball-room, theatrical follies, and public house revels abound. Murders, suicides, and robberies, forgeries and insolvencies, jails, lunatic asylums, hospitals and union houses,—all proclaim the depraved or the wretched condition of humanity.

St. Paul, in Romans iii. 10—18, furnishes us with a most striking and correct portrait of man as he is,—not as he once was, nor as he may become, but simply as he is, a fallen, ruined creature. May God grant that we all may see the necessity of obeying the command in the text, and at once and incessantly trying to do good.

4. *For this is a dignified work.* "Deeds are great in proportion to their moral effects." The philosopher who, upon the wings of science, soars into the immensity of space, and discovers fresh manifestations of Jehovah's infinite majesty and might,—the statesman, who frames laws for the peace and prosperity of a nation, and who eloquently pleads the cause of its people,—the historian, who chronicles upon the page of history the doings of a generation,—the physician, who is acquainted with the diseases to which human nature is liable, who knows the nature of each, and applies an effectual remedy, so as to relieve the sufferings of humanity,—the philanthropist, who employs his time and talents in relieving the suffering and needy, helping the helpless, restoring the fallen, and gladdening the hearts of the sorrowful,—these all effect a noble work; each does good. But the salvation of a soul is a greater, sublimer work than the discovering of a planet, the framing of a

law, the removing of a disease, the recording of a fact, the relieving of the needy, or the defending of the right. For "let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." The man who is the means of the conversion of a single soul does more for humanity and the world than did Newton when he ascertained the law of gravitation; or Columbus, when he discovered a new world; or Stephenson, when he invented the railway system; or than he that taketh a city or subdueth a kingdom. The victories of Alma, Inkerman, or Waterloo, are very little things in contrast with the bringing of a sinner to the Saviour. This is a work whose glory and grandeur words are too weak to express, and mind is too feeble fully to conceive. It not only lays the basis of personal peace, but augments the sum of general happiness, adds to the joy of heaven now, and will add to the bliss of that world for ever. It is such as to heighten the satisfaction of the Saviour, and therefore must be such as to increase the joy of every other holy nature. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." The great, the wise, and the good, of all ages, from the world's infancy to the present period,—even Moses, the leader of the great exodus; Elijah, the hero of Carmel; David, the royal singer of Israel; Paul, the apostle of the nations; and Luther, Wesley, Whitfield, and a multitude of others, have been occupied in this sublime work.

Doing good is dignified employment, inasmuch as no less a personage than the Creator of all things, the Governor of all worlds, Jesus, the Son of God, was actually engaged in it. Christ was emphatically a philanthropist; he moved along the loftiest path of human activity, for he was always engaged in doing good—good to the bodies and to the souls of men, not only in teaching and preaching, but in healing all manner of sickness and disease among the people. And not only did he do good in alleviating present suffering by consoling the troubled, binding up the broken in heart, and wiping away the tears of those that wept; but in providing for the salvation of men, by the atonement he made for the sin of the world. Christ's life on earth was an active one; so must the Christian's be. A working Saviour requires a working disciple. "For the disciple is not above his Master, nor the servant above his Lord."

Opportunities for usefulness continually present themselves. "The opportunity to do good," says Cotton Mather, "imposes the obligation to do it." If you have the opportunity, you possess the power. There are the distressed and troubled to comfort and console; the suffering and needy to relieve and support; the careless to awaken; the ignorant to instruct; the vicious to reclaim; the backsliding to restore. "Every moment has its opportunity," and every human being is a re-

cipient. Oh! seek to be filled with Divine love, to be clothed with Divine power, that you may “do good.”

We invite attention—

II. TO THE MANNER IN WHICH WE SHOULD DO GOOD.—It is not a matter of so much importance what part of the vineyard you labour in, as that you do labour,—not so much what you do, as how you do it. Whether you break up the fallow ground,—by the faithful reproof of sin, the inviting of your neighbours to the means of grace, the teaching of the Sabbath-scholar, or the distributing of tracts,—whether you scatter the precious seed from the pulpit or the platform, or sow it in friendly hints, or in visiting the sick, or consoling the distressed,—or whether you harrow it in by secret, fervent, agonizing prayer—seek to realize the approval of Jesus: to obtain the commendation conferred on Mary in the Gospel: “She hath done what she could.” “Whether you eat or drink, or whatsoever you do, do all to the glory of God.”

1. *But if you are to do good, you must be good.*

The efforts of a man destitute of the grace of God will accomplish very little, if any good; for they are not corroborated by a living example. Have you ever thought of the power and the responsibility of example? “Every human being has a character, and all character has influence. As in nature like produces its like, so in Christian labour every action produces its counterpart. An evil example, therefore, produces evil, and a good example produces good.” You must be eminently holy, if you would be extensively useful. Holiness is essential to usefulness. “One thing which gave beauty, force, and effectiveness to the teaching of the Saviour, was that he blended example with precept. His life was one grand embodiment of those principles which he sought on all convenient occasions to press home upon the observation and practice of his followers.” Christians, copy the example of him-whose name you bear; let your doings correspond with your sayings; let others see as well as hear your religion. Precept is good, but example is better. Acts speak more loudly than words. There are few things more impressive and useful than a holy consistent life. Seek the Spirit’s indwelling cleansing power, that you may do good by your lives and language, tempers and tongues. It is grand, and gloriously possible, for each individual believer to testify to the beauty, reality, and power of Christianity, by example and precept. You must

2.. *Act prudently.*

Prudence is the right application of knowledge to practice. Instances of the sad effects of imprudence, can be seen in the ruined character, blasted prospects, and wrecked fortunes of many. For want of this virtue, men have actually done harm while attempting to do good. Prudence dictates the cautious avoidance of evil. Christianity does not exclude its possessors from public view, but places them upon an

eminence, from which they are continually observable. The Christian, "is as a city set upon a hill that cannot be hid;" he is subject to the gaze of God, angels, devils, and men. The ungodly are intently and suspiciously observing his movements; are upon the look-out to detect the slightest flaw in his temper, conduct, or pursuits; ready to magnify his failings into crimes, and his infirmities into transgressions. Take heed to your ways, be careful that you do not become a hinderer and not a helper of the progress of religion, a stumbling-block to others.

Seek to improve every privilege, for if you adopt the required means for the accomplishment of the desired object, success may be expected. Remember that things that are proper in themselves are not always seasonable. It is proper to reprove sin, but very improper to administer reproof when the tempest of anger or the storm of passion is raging in the sinner's moral nature; it is wise to tell a brother of his faults privately, but very unwise to mortify and enrage him by public exposure. The periods of great excitement, bustle, and business, are not the best seasons for engaging the sympathies and attention of men to spiritual things; while those of heavy trial, affliction, and bereavement, are much better. As the countenances of men differ, so do their tempers, habits, and principles. A certain kind of food which would be suitable for one man's stomach, would not be agreeable to another's; so the methods to be employed in bringing sinners to perceive their danger and hasten to Christ, are to be adapted to the character and spirit of those to be saved. Act upon the advice of Paul: "Walk in wisdom towards them that are without." It is quite possible to enlist opposition, commit mistakes, and inflict injury, which might be avoided by the exercise of prudence. On the other hand, we must be careful that our so-called prudence does not degenerate into inconsistency. Many persons are too ready to suppose that it will be useless attempting to do good to some people, and excuse themselves from benefiting their souls, by saying it would be unwise, or improper, or would give offence, or would do positive harm. Let all watch against this spirit; for to give way to it would be pleasant to flesh and blood, but very ruinous to the souls of our fellows. How needful that we all strive to "walk circumspectly, not as fools, but as wise."

### 3. *Work affectionately.*

Who can estimate the power of kindness? Have you not witnessed its effects upon animals as well as men? Kindness has caused stubbornness to give way, and opposition to cease; and in conjunction with the Spirit's influence, has led many a guilty sinner to the forgiving Saviour. There is a mighty influence in a loving look, an affectionate word, or a kind act. If you are to be successful in plucking sinners as brands from the burning, you will have to cultivate affection, not austerity. Do not assume an air of authority or superiority over those

that know not God ; by cheerfulness and amiability of disposition, seek to win them for Christ. Let them see by your conduct that it is them, and not theirs, that you seek,—that you sincerely love them, and desire their present and future well-being ; indeed, you ought to try to feel for them as if their condition were your own. Especially cultivate and practise kindness towards those who may differ from and oppose you ; patiently and good-naturedly bear any reproachful words or unchristian acts you may have to receive from those who are your foes ; affectionately and forbearingly try to do them good. For a gentle and forbearing manner has often found the way to hearts which have been long bolted and barred against the most powerful attack.

4. *The Christian labourer should labour very prayerfully.*

Scripture and experience teach us that human effort, if not accompanied by the Divine blessing, will accomplish little, if any, good. The most strenuous efforts, if not under Divine sanction, and followed by the Divine blessing, will be as useless as a well without water, a purse without money, a locomotive without steam. In fact, the world's Redeemer said, "Without me ye can do nothing." In order to gain Almighty strength in human weakness, the approbation and assistance of God, there must be earnest, believing prayer. "For he that asketh receiveth." "Ask in faith, nothing doubting." Prayer is the language of dependence, the very utterance of want, and is the key which, when turned by the hand of faith, unlocks heaven's treasury, in which is deposited all that man needs. It is the channel through which flows the grace of God, the Divine Omnipotency to assist, and elevate, and bless human insufficiency.

If desirous to reap an abundant harvest of precious fruit, you must water the sown seed with sincere prayer ; if wishful to send a wave of salvation through the circle in which you move, you must be frequenters of the closet. Are you anxious that those over whom you have the oversight, shall become the crown of your rejoicing—shall swell the anthem of redeeming mercy, and bloom in the full vigour of immortal youth in yon celestial Eden ? your prayers must be fervent and frequent, agonizing and believing. "For in answer to believing prayer, the Lord will needful blessings give."

"Depend on him, thou canst not fail,  
Make all thy wants and wishes known :  
Fear not ! his merits must prevail ;  
Success believing prayer will crown."

O yes ! For "the effectual fervent prayer of a righteous man availeth much." Do good,

5. *Perseveringly.*

To do good is very difficult. Satan will oppose the pious endeavours of those who seek to benefit others. He will most vigorously exert his



influence to maintain his kingdom, and will employ his agents to do the same. Human nature is exceedingly corrupt, so that a considerable amount of faith, of patience, and of perseverance, are necessary.

Many have grown weary in well-doing. Reader, have you not been indifferent and indolent? Especially so, when your labours were not rightly appreciated by your brethren, and preference was given to some supposed inferior brother; when your good was evil spoken of, and your motives were misinterpreted? Though in prosecuting your mission mercy, you are exposed to the fierce storms of opposition, and have to climb the Alpine heights of difficulty, yet never think of retiring from active service: the souls of men are as valuable, and the claims of God as binding, as ever. Consider the difficulties that have been overcome, the advantages gained, and the victories won by perseverance. If you grow weary, your prospects will become dreary. Persevere, and success is certain. That sinner, with whom you have striven so much, may by the next effort be won for Christ; that part of the vineyard, in which you have laboured so long, and which has hitherto proved so fruitless, may, by the exercise of patience and perseverance, bring forth perhaps sixty, eighty, or a hundred fold. Give, then, the present to duty, and the future to Providence. "Be not weary in well-doing; for in due season you shall reap if you faint not."

Strive to comply with the command in the text,

#### 6. *Immediately.*

There is a propensity in men to postpone the doing of the most important present duties to uncertain future periods. Very many necessary temporal and spiritual duties, which ought to be attended to at once, are often delayed and never done. Procrastination has robbed many persons of the most favourable opportunities for fulfilling life's mission. Is it not a lamentable fact, that there are many in hell who would never have been there, and very many on earth who are in the service and suffering of Satan, that would have been in the freedom and friendship of Christ, had it not been for this very thing? Many shudder at the thought of injuring the souls of men, who yet actually do it by postponing their duty.

Friend! heed not the voice of the deceiver; yield not to your natural inclinations by presuming upon time to come. But, take heart like a man, address yourself to your duties, and diligently improve your time and talents. By prudence and forethought, watchfulness and prayer, catch the passing moments as they fly, and turn them to the best account. The past is gone—gone never to be recalled; the future is none of yours; the present is all you have to call your own. Then, "boast not thyself of to-morrow; for thou knowest not what a day" or an hour may bring forth. Thou canst not tell what the next hour may produce; whether sickness or health, grief or joy, adversity or prosperity,

death or life. The rapidity of time and the uncertainty of life, ought to prompt to immediate action.

Each day, and in some instances each hour as it comes, brings with it certain opportunities for well-doing, which pass away as those days and hours close, and which never, no never, return again. How important that you enter every open door of usefulness, and whatsoever your hand findeth to do, do it with your might. May heaven help us all ! Amen.

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## WORKS OF CREATION.

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### STRUCTURE AND POWER OF THE HUMAN HAND.

*(Concluded from page 350.)*

OVER the bony framework of the hand are laid the muscles by which the various parts are moved. But our space will not allow us to enter into these, save to point out a few general facts bearing upon their distribution, and the resulting movements of the hand and fingers. We find the thumb to be furnished with by far the greater number. It possesses no less than nine separate and distinct muscles : a proof, this, of its great importance and mobility.

The tendons of the muscle moving the last joints of the fingers pierce the tendons of that moving the second joints of the same digits ; thus enabling the former to act during the action of the latter, and in this manner bestowing a firm grasp. All the tendons passing from the forearm into the hand are bound down at the wrist by a ligamentous arch, so as to prevent all starting or displacement, even during the strongest and most sudden movements.

There is one curious little muscle, of no strength, and moving no important part, the use of which appears to be, to raise the inner border of the skin of the palm so as to deepen its hollow, as in the act of receiving money into the hand. From this action, it has been quaintly designated "the miser's muscle."

Another curious remark has reference to the manner in which the third finger is bound down to its fellows, so that it cannot be moved to any extent without also involving them in its motions. This seems to be useful as pre-disposing to speed and celerity in the act of grasping. The peculiar and independent position of the index finger is remarkable, and is caused by its being furnished with a separate and distinct muscle, as well as the common tendon of the muscle moving the rest. The use of this independent position is very obvious ; this finger being the natural opponent of the thumb, and serving for use in all the delicate and intricate movements to which that digit is applicable. It is also by no means unimportant as an agent of expression ; and requires, therefore, for the due performance of these offices, a wide and unconstrained sphere of motion.

As it is necessary that these structures should be well supplied with nutriment, and as the hand is continually in action, and often in such positions that the current of blood might be liable to frequent and long-continued interruption, there is need of some provision to counteract this danger. We find, accordingly, that all-provident Nature has devised

means for an abundant and constant supply, by placing the large arteries securely in grooves of the bones, carrying them under sheltered places, and causing them to divide minutely, and join freely with each other, and with many neighbouring vessels. The two chief vessels of the forearm, dividing in the hand, unite their branches, so as to form two arches, one superficial, and one deep in the palm. From each of these branches pass off, between the bones, out of reach of pressure, and along the sides of the fingers to the tips, where they unite in loops, and give off many fine branches for the nutrition of neighbouring parts. Moreover, it is not only here, but in their whole course, that these vessels give off branches; and these unite, subdivide, and join others, until they form a dense and beautiful network, by means of which all the structures of the hand are nourished.

It has also been arranged by all-seeing Wisdom, that, while the arteries are distributed in the depths of the palm, the veins return along the back of the hand, and are thus in a position entirely free from the pressure and violence to which they would otherwise have been subject during its strong and multifarious movements.

Considering the great number of structures crowded into so small a space, and the many and complicated movements to which the hand is applied, we might have thought it probable that some jarring or irregularity would occur. But the work of the great Artificer is complete. Here, where so many muscles are frequently exerted together to produce rapid and various motions, all is kept clear: there is no creaking of the pulleys, no hitch in the working. The tendons are conveyed along the hollowed surfaces of the bones, in channels guarded by ligaments, and lubricated by the oily-looking fluid called *synovia*, to the presence of which we owe the free and pleasant motion of our limbs. Without it, every movement would give pain, instead of pleasure, and all our joints would in a short time become useless, or deformed.

With all these beautiful and well-adapted structures, the hand would be as yet imperfect, unless they were governed and directed to their proper functions. This is effected by the agency of the nerves, which are plentifully distributed to the hand, and there serve both for sensation and motion. Thus there are branches, distributed in a peculiar manner, to the muscles, to the sides and tips of the fingers, coming from two large nerves of the arm, and divided at the root of the fingers, in the cleft between two, into branches for the opposed sides. Then there are smaller branches, the minute subdivisions of other small nerves, serving to endow the skin of the palm and fingers with its acute sensibility, and ramifying, together with the small blood-vessels, in the layer of fat and loose tissue under the skin. These nerves are distributed in little projections of the true skin, called *papillæ*, which are arranged in parallel lines, with intervening hollows, upon the tips of the fingers; but in other places are scattered irregularly. It is in these papillæ that the acute perception of touch resides; and their great number renders the tips of the fingers the most sensitive parts of the body.

And over all this, to preserve the structure of the true skin from injury, and to prevent rough contact from impairing the remarkable delicacy of the sense of touch, is spread a glossy and insensible varnish, flexible and porous, allowing exhalation and absorption to take place; gradually worn away by friction, and as gradually renewed: nay, if frequently rubbed off, becoming stronger and thicker to resist the violence.

In addition to the protection afforded by the cuticle, or scarfskin, just mentioned, the fingers bear, at the back of their tips, a support of a horny nature,—the nails. Of these the office is to protect the tips, and afford a resistance against which they may be pressed, during the act of feeling. For, were there no resisting points, we should be unable accurately to appreciate the properties of bodies, even though aided by the finest and most delicate sense of touch. All would feel alike; the rough would be confounded with the smooth. Even the finest perception would only serve to distinguish very marked differences; and we should be unable to hold any small object with security.

The perception of touch is not bestowed equally upon the whole surface of the hand: it is only on the palm, and on the front of the fingers, that the skin is so exceedingly sensitive. On the back of the hand and fingers it is not by any means so highly endowed; nor is the keen faculty necessary in these parts. It is an attribute of Nature to be as provident as she is perfect: for, as she never bestows her gifts where they are not requisite, so neither does she withhold anything where the possession would be beneficial. Had the back of the hand been as sensitive as the palm, we should have been very frequently liable to pain, from its greater exposure to accidents; and the sensitiveness would have served no good purpose, as from its position this part of the hand could not have been used with any adequate degree of ease or accuracy.

And now, having briefly examined the chief features of the construction of the hand, and gained some idea of the number and importance of the structures entering into its formation, and of their fitness for the production of its complex movements, let us turn for a moment to admire its peculiar and characteristic beauty.

How gracefully do its flowing lines and taper fingers terminate the limb! and how well does its whole aspect correspond to the general contour and physiognomy of the possessor! How full of soft curves, how plump and dimpled, is the tiny infant-hand! As sang poor Hartley Coleridge,—

“How fair, how small, how white and pure!  
Its own most perfect miniature:  
The baby-hand, that is so wee,  
And yet is all it is to be.”

Within its little limits it contains all the elements of future strength,—destined, perchance, to work great deeds.—Even the large, square, masculine hand is not without its own manly beauty, expressive of appropriate energy and force of character. But it is in the fair and delicate hand of woman that we find the best examples of manual grace.

The general proofs of design which have been reviewed do not avail to show how the smallest and apparently most insignificant points of the structure have each its own especial use and aim, while all tend to one final result. To examine these points, nay, even a mere recapitulation, would require a volume.

Some persons have had the temerity to regard the general analogy which exists between the anterior extremities of the lower animals and those of man, as a proof that the elaboration displayed in the latter is a result merely of development, and not the distinct completion of a wise and perfect design. But when we look more closely into these analogies, and find the same general outline of a plan, yet so adapted as to serve purposes widely different in the different animals, and each so thoroughly

suit to the habits of the possessor, that none even of our doubters have yet ventured to propose any plan upon which a more useful limb could be formed for any one of these creatures; when we see the fin of the fish, and the wing of the bird, so beautifully adapted for cleaving yielding media, and yet so exactly modified to suit their different circumstances; or the clawed paw of the feline race, so movable, and so carefully adjusted for the purposes of seizing and tearing their prey: the hoof of the ox, cleft to suit the soft soil; that of the horse, hard to beat the firm ground;—when we see these, or any other of the myriad points brought under the notice of the anatomist, can we hesitate for one moment in admitting the design of all this?

Look but at the shape of the hand. Could anything be better fitted for its especial uses? Had it been longer, larger, or broader, would it have been better? Better, perhaps, for an ape, or a sloth,—an animal which uses the hands only as a means of supporting his body, by holding on to the branches of the forest in which he lives: but not better, not nearly so well, for man, whose hand is used for nobler offices; who wants not merely strength in the grasp, but also speed in moving and delicacy in the touch.

Even the comparative length of the fingers has its reasons. This is one of the arrangements most useful to man. Had the fingers been all of one length, we should have been unable to bring their tips into a line (save when they were extended), so as to oppose the thumb: and, with this, we should have lost one of the chief and most peculiar of adaptations to the uses of man.

And is there no design in all this? Is it consonant with the laws of development, that all these minute and secondary points should be so admirably and elaborately fitted for the benefit of the individual? Is there no evidence of design in the admirable sensitiveness of the palm, and the comparative dulness of the back of the hand?—none in the remarkable manner in which the delicate structures are supplied with nutriment, and guarded from injury, even during the most strenuous exertion? Is all this array of fitness, carried on downward to the minutest portion made visible by the microscope, no evidence of design?

Take but the smallest portion of any structure within this little space,—even so little as a strip of skin. Look at its covering, so soft and pliable, yet so impervious to injurious influences; so sensitive to the slightest touch, yet avoiding altogether the painful sensibility of abraded surfaces. What could be better fitted for its office? And is this no evidence of design?—Then look deeper, to the true skin, with its numberless filaments of nervous tissue, and its finest ramifications of the capillary blood-vessels; its structure so exquisitely sensitive, and yet so carefully guarded. Is there, again, no design here?—Nay, then look deeper still. See that numerous collection of muscles, each acting upon its own particular portion of the limb: each separate, and yet acting in unison with its fellow. See how these are governed by that network of nervous filaments; nourished by those fine capillary vessels; guarded by the bones and strong ligaments; and all within a space so small as one little hand. Surely, we cannot but acknowledge that He who is high above all men, who hath heaven for His throne, and the earth for His footstool, hath done this; and done it, as He hath done all things, well!

## FOR PREACHERS AND CLASS-LEADERS.

### EXTRACTS.

#### POINTLESS SERMONS.

**POINTLESS** sermons John Newton pithily compares to a letter put into the Post-office without a direction. It is addressed to nobody, it is owned by nobody, and if a hundred people were to read it, not one of them would think himself concerned in the contents. Such a sermon, whatever excellences it may have, lacks the chief requisite of a sermon. It is like a sword which has a polished blade, a jewelled hilt, and a gorgeous scabbard, and yet will not cut, and therefore as to all real use is no sword. The truth properly presented *has an edge*; it pierces to the dividing asunder of soul and spirit; it is a discernor of the thoughts and intents of the heart.—*The Christian Treasury*, 1858.

#### SERMONS.

**THE** finest encomium, perhaps, ever bestowed on a preacher was given by Louis the Fourteenth to the eloquent Bishop of Clermont, Father Massillon. After hearing him preach at Versailles, he said to him, "Father, I have heard many great orators in this chapel; I have been highly pleased with them; but for you, whenever I hear you, I go away displeased with myself, for I see more of my own character."—*Blair's Lectures*.

#### BENGEL.

**WRITING** to his pupil Reuss, as to the various readings of the New Testament, he says: "Take and eat in simplicity the bread as you have it before you, and be not disturbed if you find in it now and then a grit of the millstone."—*The Christian Treasury*, 1858.

During one illness he sent for a student in the institution, and requested him to impart a word of consolation. The youth replied, "Sir, I am but a pupil, a mere learner; I don't know what to say to a teacher like you." "What?" said Bengel, "a divinity student not able to communicate a word of Scriptural comfort!" The student, abashed, contrived to utter the text, "The blood of Christ, the Son of God, cleanseth us from all sin." "That is the very word I want," said Bengel; "it is quite enough," and taking him affectionately by the hand, dismissed him."—*Ibid*.

#### BISHOP BUTLER.

It is said that, in his last hours, Bishop Butler, when conversing with his Chaplain on those subjects which could then alone be interesting, thus expressed his uneasiness, "Though I have tried to avoid sin, and to please God to the utmost of my power, yet, from being conscious of my constant weakness, I am afraid to die!"

"My Lord," said his Chaplain, "you forget that Jesus Christ is a Saviour."

"True," replied the Bishop; "but how shall I know that he is a Saviour for me?"

"My Lord, it is written, 'Him that cometh unto me I will in no wise cast out!'"

"True," said the Bishop; "and I have read that Scripture a thousand times, but I never felt its full value till this moment; stop there, for now I die happy!"—*The Cottager's Monthly Visitor*.

#### ROWLAND HILL.

**HE** (the Rev. Rowland Hill) used to like Dr. Ryland's advice to his young academicians: "Mind, no sermon is of any value, or likely to be useful, which has not the three R's in it,—Ruin by the Fall, Redemption by Christ, Regeneration by the Holy Spirit." Of himself he remarked: "My aim in every sermon is a stout and lusty call to sinners, to quicken the saints, and to be made a universal blessing to all."—*Life of Rev. Rowland Hill*, by Rev. E. Sidney.

One of his (Rev. Rowland Hill's) favourite books was 'Gurnall's Christian Armour,' and he often recommended it. The remark of an old divine, that there is no armour for the back in the panoply of the Christian soldier, was also frequently quoted and enlarged on in his sermons. "The believer," he used to say, "never turns his back upon his foe."—*Ibid.*

## FOR THE FAMILY.

### RELIGIOUS VALUE OF OBEDIENCE.

It has been remarked by one of very great experience and knowledge of human nature, that those who have never been taught rightly to obey their parents, find it very hard to submit their hearts to God. Any inquiry into the previous history and character of those added to our churches will amply illustrate and confirm this observation. Be assured that if one has not been accustomed to yield his will to authority, if he has life-long been in the habit of enthroning it above law, he will not readily bring it down to submission when the higher claims of God are placed before him. There must be a conflict first. True, this there is in almost every soul; but in his the conflict is marked and desperate. When the demands of God are urged, the duty of immediately bowing his will, and the submission of his soul to God, are set before him, at once his life-habit of rebellion comes into action, and stands resolutely in his way. He has never been accustomed to submit, why should he? how can he begin now? In a multitude of cases such persons do never submit themselves to God; or if ever, then only after a conflict which is like a death-struggle. I suppose many and many a case of what is erroneously called "deep conviction of sin," and truly of deep and dreadful distress, might be explained by the early life of the man: it is, after all, only the struggle of an unsubdued will; a will never bowed to any authority, coming face to face with a law to which it must bow or be ruined.

Such cannot be the case of one who has from the first been taught to reverence and submit to parental law. He has been trained to obey with his whole heart, and in view of those superior claims, because they are superior. He has been accustomed to submit to this subordinate law; this law which is but a rudiment of the Divine law. Now, when the greater law presents itself and makes its demand, the habit of his life prompts him to yield. These habits are on the side of submission to God. When the law calls for immediate surrender of the soul, when the Creator, the infinite Parent, asks the whole heart, and when the soul perceives the authority which claims the offering,—accustomed to yield, it obeys and consecrates itself to God. There is no long conflict, but, by a speedy and a calm submission, the soul enters into rest quickly. Such are the cases of easy conversion.

I think that I do not go too far, when I say that a Christian parent may not only expect this issue of such training, but may look for more. Under God's blessing, and by his rich grace, he may be so successful that his child shall, so early as almost unconsciously to himself, become a child of God. The habit of submission, formed almost from the first breathing, may be so interwoven with the child's nature, that he may scarcely notice or know the time when he first yielded himself to his Saviour. When the day of the new birth comes, the claims of God seem so clear, and so reasonable, that his heart bows readily and willingly before them. There is no struggle to mark the time; there is no fierce dashing of contending waves; the flowing stream moves so gently as it mingles itself with the will of God, that the very place where the waters met is scarcely to be noted.

All this may be true of repentance; and it is equally true of faith. It will be easy for such a child to exercise faith in Christ. Here, too, the habits of his life come in, not to oppose but to aid him. The foundation of his obedience is the faith which he has in his parents. He obeys because

he believes. His obedience rests on his belief. He has been trained to the one through the other. Obedience and faith go hand in hand. So, when the soul is brought into close relationship to God, faith finds a place prepared for it in the soul. When God speaks, it obeys; and when he asks, the soul trusts. Accustomed to trust in him, whom it obeys, when it has obeyed God, it believes his promises, and trusts his grace.

### WHAT MAY BE SECURED BY THE TRAINING OF CHILDREN.

"Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. xxii. 6.)

THERE is a natural principle recognised here. Nowhere is the close connexion between cause and effect more fully illustrated than in family government and its consequences. Facts that should encourage parental fidelity and unwavering faith, are occurring every day. Of one hundred theological students gathered at one time, within a few years, in one of the schools of the prophets, ninety-eight were the sons of believing parents. What a testimony!

Two fellow-pilgrims to the heavenly city, both of them parents, were conversing in my hearing some days since. The locks of one of them was bleached with the snow of almost seventy winters, and as he spoke of the companion of his youth, who had entered upon her rest a dozen years ago, it was evident that his heart beat with a quicker pulsation at the thought of soon joining her in the heavenly world. "I have five children," said he to his companion, a minister in middle life, "three of my sons and my only daughter give good evidence that they are born from above; the youngest is very virtuous, perfectly moral, but I want to see him experience that great change, without which no man can see the kingdom of God. And," continued he, after a little pause, "I am not without faith that I shall. I have faith in the efficacy of his pious mother's prayers that they will prevail." "I," responded his companion, "am one of nine children, all now in mature life. With two exceptions, we are professors of religion. One of the two appears to be under gracious influences. I have never known the remaining one to be under deep religious conviction; but my father always said he believed he would be brought into the fold." Yes, sainted father, we too believe that you will see *all* your jewels adorning your Saviour's diadem.

A Christian father was, some time ago, speaking of sending his two sons to college when they should be old enough. "But," said the person whom he was addressing, "do you not fear to expose them to the temptations of college life without the safeguard of piety?" "*They will be Christians* ; I have no doubt of it," was his earnest reply, given with such manifest confidence as no one would wish to distrust. A short time since, I learned that these two boys, one of whom is expected to enter college next autumn, are both deeply interested in the subject of their personal salvation. Yes, "*they will be Christians* ;" and may *this* prove to them "*the accepted time*," and "*the day of salvation*."

Forty years ago, there lived in a retired hamlet, a man who made no profession of religion. He never prayed in his family, he never visited the sanctuary. Eight sons and daughters surrounded his family board, and, strange to say, as it may seem, he not only trained them with scrupulous care and fidelity in habits of the strictest morality, but taught them to respect religion and its ordinances. He required of them prompt, unquestionable obedience to parental authority, and used his authority to enforce more careful attention to the precepts of the Bible, than, it is feared, some Christian parents exact. He required them to keep the Sabbath by refraining from play while children, and from all labour as they advanced in years. He expected them to attend church regularly, both in the morning and afternoon. A falsehood, an oath, or any other open violation of the moral law, brought his severe punishment upon the offender. What was the result? Not one of these children was ever known to be guilty of any gross



immorality. They are all living to-day, and are respected in the various neighbourhoods where they reside. Not only so—they are all members in the church of Christ, and several of them are regarded as eminent Christians.

If such be the result of training children in the way they should go, by a parent who never himself walked in that way, what may not be expected from simple fidelity, accompanied by the powerful influence of holy example, and with the blessing of God secured by covenant?

Surely, as “a man soweth,” so “shall he reap;” and none may labour with fuller expectation of a golden harvest, than they who cast the good seed of the kingdom into the fertile soil of youthful minds and hearts. “The promises of God are Yea and Amen, in Christ Jesus.” Christian parents, labour on; let your faith never falter. When you gather your children together at the family altar, when you lay your hand in blessing on their young heads, and whisper in their ear your yearning desires that they may love and serve your Saviour, when you teach them the great principles of the Bible,—remember that you are building around them walls of defence which they cannot overleap, to “walk in the counsel of the ungodly,” and to “stand in the way of sinners.”

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## POETRY.

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### HEAVEN'S REGALIA.

'T was night; a Christian lady slept,  
And dreamed a dream of heaven;  
She thought within its pearly gates  
To her was entrance given.  
She stood upon the sea of glass,  
Amid the white-robed throng;  
She walked the golden streets, and sang  
The everlasting song.  
The conquering palm was in her hand,  
She tasted bliss untold;  
And on her radiant head she wore  
A crown of shining gold.  
O! clime of glory, no regret  
May ever mar thy rest;  
Yet sighed the sleeper as she dreamed—  
She was not wholly blest.  
She marked the flashing diadem  
O'er many a princely brow,  
Resplendent with the diamond blaze  
And the rich ruby's glow.

O'er turquoise fair and princely pearl  
The emerald glory streamed;  
But in her heavenly crown, alas!  
No radiant jewel beamed.  
O! that to grace her coronet  
One gem she yet might win;  
O! could she but return to earth,  
And save one soul from sin.  
For well she knew what jewels gave  
Those crowns so rich a blaze;  
They were the souls of sinners shewn  
The error of their ways.  
She woke, and lo! 't was but a dream,  
But in the Book divine  
She read who in the courts of bliss  
Shall first in glory shine:  
That they who unto righteousness  
Do many sinners turn,  
Like stars in heaven's firmament  
For evermore shall burn.—W. H. Y.

*Sent by W. POOL.*

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## THE SABBATH SCHOOL.

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### THE BOOK OF THANKS, OR THE REMEMBRANCE OF MERCIES.

SOME time ago I read the story of a boy who kept a book, very like the books you used to write your copies in, and which he called his “Book of Thanks!” “Book of Thanks,” do you say, “why, whatever sort of a book was that?” So, too, his cousin wanted to know, who happened one day to see it. He was very nearly getting out of temper with a companion of his, whose name was Ben; and in answer to his cousin's inquiry, he opened it and read, “March 8, Ben lent me his new bat. June 4, when I lost my

shilling, Ben made it up to me kindly." "Well," said he, as he turned down the leaf, "Ben is a good fellow after all!" Now, I do not suppose you will have much trouble in telling what this book was for. The boy kept it to write down all the kindnesses which he received from his companions or friends, that whenever he was tempted to get angry with any one of them, he might look to this "Book of Thanks," and that would be the way to make him feel good humoured and happy again.

And had you looked at this book, you would have seen that, at the top of every page there was written, "father, mother;" because, as he said, he was always receiving kindnesses from them; and had you turned to the very first page, you would have found this text, "Every good gift is from above;" "a text put there," to use his own words, "to make me remember that all the kind friends I have were given to me by the Lord, and that while I am grateful to them, I should first of all be thankful to him."

To make him remember was the reason why he kept this "Book of Thanks;" and oh! that every one of you would, if not keep just such a book as he did, yet seek to learn, in whatever way you can learn it best, the lesson which he sought to learn, to remember your mercies; in other words, to be thankful.

We are always receiving mercies; but it is, alas! too true, that we do not always remember them. Some, indeed, never remember them at all. They are like the heath in the desert, upon which the rain falls, as it falls upon other plants, but which shows no sign of welcome to the refreshing shower. Others never remember them till they are taken away, and by that taking away they feel their value as they never felt it before. And then the gratitude of others is like the morning cloud and the early dew, which soon pass away—it never lasts long. And how many forget why all these mercies are given them, forget that God's goodness is intended to lead them to love him, and to serve him, and only remember it when those mercies are taken away, never to be restored!

"Be ye thankful," is the lesson I want you all to learn; and I want you all to learn it while you are young; for, believe me, the longer you live forgetting God's mercies, the more difficult will it be for you to remember them at all. You will get so careless, so indifferent, that his mercies will have the effect upon you that the sun has when it shines upon the clay, it makes it harder and harder; and God will have to say of you as he said of his people of old, "My people have forgotten me times without number." "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."

God's mercies—have you ever thought how many they are? I have sometimes thought that their number is one reason why we feel their value so little, and that those who have but few mercies are much more likely to feel thankful to God for the few, than those who have so many. A poor man was once going in a little boat away from his native home, a small desolate island, known by the name of St. Kilda. He was on a visit to an island very much larger than his own. Some persons in the boat told him of the wonders he was about to see, and were not ashamed to laugh at him for his ignorance, till at last one even went so far as to ask him if he had ever heard of God in St. Kilda? The poor man looked at him. "Tell me," said he, "to what land do you belong?" "I," said the other, "come from a place very different from your barren rock. I come from the land of flood and field—the land of wheat and barley, where Nature spreads her bounties in abundance before us." "Is that," asked the poor man, "the land you come from? Ah, there you may forget God, but a St. Kilda man never can! Elevated on his rock, suspended over a precipice, tossed on the wild ocean, he never can forget his God, he hangs continually on his arm." And, my dear young friends, be sure and remember that whether you have much or little, many mercies or few, you owe them all to God. Ah! and remember as well what One said about those who have much given them, that "unto whomsoever much is given, of him shall be much required."

But let us think a little more about God's mercies; not only how many

they are, but *what they are*. I cannot stay to tell you all of them, I must only mention one or two. Just think of *life*. What a precious thing it is! What a happy thing it is to live! "Not for all," do you say? Ah! I know it is not for all! I am afraid that there are a great many who are like a girl of whom I once read, who said, as she saw a little bird hopping from tree to tree, seeming so happy, "Little birdie, I envy you!" Still I hope none of you feel like that; and yet if you do, let me tell you that there is a way in which you may find, as that girl afterwards found, that it is a happy thing to live, and never have cause to envy the life of a bird again. For you know that your life is of much more value than the life of a little bird. One day that bird will cease to sing its pretty song, will never more hop from bough to bough, and you will find the poor little thing lying stiff and cold on the hard ground; *and that is the end of it*. And a day will come, perhaps very soon, when your eye which sparkles so brightly will be dull, your voice silent, your limbs no longer lively and active; and mother and father, with tears in their eyes, will have to say to friends that have called to ask about you, "He is gone," or "She is gone." Yes, not dead, but *gone*; your body will be dead, but your soul will be gone: for the end of the bird is not your end; you are to live for ever; and only think how long for ever is; ah, and how happy that for ever may be!

"We sing of the realms of the blest,  
Of that country so bright and so fair;  
And oft are its glories confessed,  
But what will it be to be there?"

And what will it be for *you* to be there? And the youngest of you may be, and may say as you look upward to that bright world—

"Heaven is my fatherland,  
Heaven is my home."

But leaving that happy life which, if you believe on Jesus, may be yours one day, I might tell you of the many mercies which God gives you in the life which you enjoy now; how he cares for each one of you with a care which never tires, keeping you "from harm by night and by day, and always doing you good." And I might tell you of the provision which he makes for you, of the earth which is "full of his goodness," made gay and beautiful with flowers, all that you may be happy; of the rain which he causes to descend, the sun to shine, "the summer's heat and winter's cold," that you may have "bread enough and to spare." But oh! I must tell you more! I must tell you that you are not worthy of the least of all the mercies which he has given you, for you have sinned against him and broken his holy laws.

Sinned against One so kind! Oh! what a thought is that! It must lead me to *pass* by other mercies, and speak to you of one greater than all. I have said that you are to live for ever, but how, and where? You are sinners—*remember that*, and remember that the Bible says, "the soul that sinneth it shall die," die not as the body dies, but more than that,—*you know what it means*. You know that because of sin that happy life of which I told you can never be yours. "Never," did I say? Yes, never, if it had not been for God's mercy, who loved his sinning children so much that he sent Jesus, his well-beloved Son, "that whosoever believeth on him might not perish, but have everlasting life."

An English merchant was once crossing the wide ocean. On board with him there was a number of slaves, one of whom for certain reasons he very much desired to buy, not to keep him as a slave, but to give him his liberty. It was a large sum of money that the captain of the vessel, who was his owner, wanted for him—so large, indeed, that it would take away all the profits that this merchant hoped to make by the voyage. Still he would give them up; he went to the captain, and agreed to buy him. He began to lay down the money, when the slave, who happened to hear what was going on, burst into the cabin and exclaimed, "What? you an Englishman, and buying me for a slave!" But the merchant looked up kindly as he laid

down the last piece of money, and told him that it was quite true that he had bought him, but it was to give him his liberty; he was not a slave now, the days of his bondage were over. The poor man heard his words—"Not a slave now!"—grateful feelings filled his heart, as he looked up to his deliverer and said, "Thou hast taken my heart captive, I am yours for ever."

You know why I have told you this. It is, that I may point you to Jesus. He saw you slaves, slaves to sin, slaves to Satan. He paid a price to deliver you, not silver nor gold—that could not have done it; it was something more precious than that. He gave *himself*, he died for you; and if God's other mercies will not make you grateful, yet as you think of that death, as you think of God's love—love to *you*—will you, can you remain indifferent, careless still? Oh, if you think of it as you ought, it is enough to make you all say—

"Remember Thee, and all thy pains,  
And all thy love to me!  
Yes, while a breath, a pulse remains,  
Will I remember Thee!"

"Thou hast taken my heart captive, I am yours for ever!"

Yes! this is the way you must show your gratitude to God for his mercies. In answer to the question, "What shall I render unto the Lord for all his benefits unto me?" Your Father in heaven says to you each and all, "My son, my daughter, give me thy heart." Oh! have you given him that? If not, will you do so now? "Now is the accepted time." Remember now thy Creator in the days of thy youth." Think of his words—"I love them that love me, and those that seek me early shall find me."

I have told you of God's mercies that you should be thankful for them, and that you should show your gratitude by giving him your heart, loving him because he first loved you. But there is something else I want you to think of. I want you to remember that *God sometimes shows his love to us by taking away our mercies*, and that we have cause to thank him—

"Alike for what his hand doth give,  
And what it takes away."

You may not see how this is now, but one day you may have to learn the lesson, and oh! I trust that when that day comes, you may be able to say, "Even so, Father, for so it seemeth good in thy sight." And if God, by taking away your mercies, teaches you to love him, then I know you will be thankful.

There is yet another lesson I want you to learn from the remembrance of God's mercies, and that is, that they should lead you to *think of those who have fewer mercies than you*. God has not given to all alike, and I will tell you why I think he has not,—that those who have much may have to give to those who have little. And so God may make a little boy or a little girl that has many blessings a messenger of mercy to those who have but very few. The little maid that waited on Naaman's wife was God's little messenger of mercy—a ministering child—to the captain of the host of the king of Syria; and all his life long Naaman and his family had to thank God for what that little girl had said—"Would God, my master were with the prophet that it is in Samaria! for he would recover him of his leprosy." And oh! if any should have to thank you for telling them of a cure for a worse disease than that from which Naaman suffered—the disease of sin—how happy you would be!

Dear young friends—Think of God's mercies, and ask God to bless your thinking. Call upon him who has said, "Ask, and ye shall receive," to give you his Holy Spirit, that you may be able to say, not only in words, but from the heart, "Father, I thank thee."

"Such goodness, Lord, and constant care,  
A child can ne'er repay;  
But daily shall it be my prayer,  
To love Thee and obey."

W. H. ALBANY.

## MISCELLANIES.

## BENEVOLENT SOCIETIES.

THE Church of Christ is an institution for the glory of God, and the good of man. Pure benevolence has ever been characteristic of the true Church of Christ. The highest philanthropy has prompted her efforts in every period of her history; and in proportion to the Christliness of her members, benevolence must obtain among the features of the living Church. In the days of the Saviour's humanity, he "went about doing good." The good done by him was at least fourfold—spiritual, moral, intellectual, and physical. This last kind of good-doing is that to which we now invite the attention of the reader.

When the Saviour fed the hungry, &c., he not only showed the beneficial tendency of his Gospel, but left us an "example, that we should follow his steps," as far as possible, by regarding, and relieving the material necessities of our kind, as well as their spiritual wants. After the departure of Christ, the primitive Christians copied this aspect of his bright example. There was in the first Church a "daily ministration" to the widows, and most likely to others also who were in circumstances of distress. Paul tells us that he was desired to remember the poor; but such exhortation was needless, for says he, it was "the same which I also was forward to do." In giving directions to his juniors in the ministry, he bade them attend to the wants of the poor, the widow, and the fatherless.

On the churches in apostolic times, the duty of practical benevolence or almsgiving, was frequently and strongly enforced. "As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith." "But to do good, and communicate, forget not; for with such sacrifices God is well pleased." "Pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction; and to keep himself unspotted from the world." "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

During the early ages of the Church, almsgiving was a prominent feature. There was a collection weekly at the *agape*—feast of love, or at the Lord's Supper, for necessitous brethren. Even during the ages of degeneracy, when but few retained true Christianity, almsgiving was largely practised, till it was prostituted in various ways. By it some sought to atone for their past sins; others by it thought to purchase indulgence or forgiveness; others thought of meriting heaven. Many became arrant hypocrites to obtain the bounties of the Church. It may have been to prevent such dire evils, that in modern evangelical communities almsgiving has been comparatively neglected; but we deem it unwise *not* to dispense blessings because *some* abuse them. The universal prevalence of such a rule would rob man of every good. We therefore think, that as far as possible, the Christian Church ought to attend to this matter. A religion which ignores man's material interests is not scriptural Christianity.

As a Connexion, we have hitherto done comparatively little in this matter. It must be granted that our means have been very limited; and justice has left little room for generosity; yet more might have been done for the poor among us, and it would have been advantageous to our community if we had considered this matter, and practised it more. Too great commendation can scarcely be given the various stations, for the prompt and liberal relief provided for the temporary, but fearful distress of the Lancashire operatives. Sixteen or seventeen hundred pounds are a noble manifestation of the sympathy and Christian spirit of our people; and considering their circumstances in general, perhaps equal to the efforts of our neighbours,—far exceeding those of the anti-Christian associations in the land. But there are in nearly every society throughout the Connexion cases of distress, which call for the united efforts of our members and officials—cases at times

very grievous, which can be much relieved by the exertions of Benevolent Societies, and in no other way half so effectively. But every circuit town might, and ought to have its benevolent society; indeed, every village might be blest with one, where a **Primitive Methodist society** exists.

There has been one connected with the Canaan Street Society, in the Nottingham First Circuit, many years. Great good has been done by its operations. The past year's proceedings terminated in a more auspicious entering upon the present. More money is at command, and the same spirit of active benevolence remains among the officers and supporters of the society. We subjoin an account of the annual services held in behalf of the fund, which appeared in the *Nottingham Review* of Jan. 2nd, 1863:—"The annual sermons in behalf of the above society were preached in Canaan Street Chapel, on Sunday, December 21st, by the Revs. A. Clayton and W. Cutts. On Monday afternoon a tea-meeting was held in the large school-room, after which a public meeting was held in the chapel; B. Walker, Esq., occupied the chair. The entire income of the past year was £28 17s., out of which sum 110 cases of affliction and 365 cases of deep distress have received assistance; 475 visits have been made, and nine peaceful deaths were reported. After the report was read, the chairman generously promised a donation of £5. The meeting was addressed by the Revs. W. Cutts, A. Clayton, J. Dickenson, J. Woodcock, and J. Graham. A prominent feature of the meeting was the presentation of an easy chair to the Rev. T. King, which was subscribed for by the ladies of the society, as a tribute of their respect and grateful acknowledgment of his long, arduous, and successful labours as a minister in their denomination. . . . A selection of sacred music was performed by the choir, and contributed greatly to the success of the meeting." We gratefully acknowledge subscriptions from — Smith, Esq., £5; T. Herbert, Esq., £1; J. Bradley, Esq., £1 10s.; J. Heard, Esq., £1; W. Enfield, Esq., £1; Mr. B. Beeley, £2; Mrs. Beeley, £1; J. Higginbottom, Esq., £1 1s.; Mr. J. Metcalf, £1; which, with the sums collected during the year, will secure us about £36 for the present year. The commencement in 1863 was like emerging from moonlight to a glorious day, the means at hand being more than we had last year, which, connected with a regular system of distribution and Christian visitation, cannot fail to produce cheering results.

We find, from experience and observation, that Benevolent Societies are valuable auxiliaries to the Christian Church. They do great good; they evolve the genius of Christianity; they open the way of the ministers; they tend to keep our poor members, increase our congregations, and advance the Gospel of Christ. If it be more blessed to give than to receive, would not Primitive Methodism gain much by attention to this subject? It is well known that during our past history many have gone from us because of the bounties of other churches. It may be said truly they lacked attachment or loyalty to the Connexion, but why should we lose members who may be retained by the adoption of this system? To us it appears not too burdensome; and what a great help it would be, if we had one in every circuit, for the whole station, and the ministers had the privilege of relieving the poor from its funds in their weekly visitations. manifold evils would be obviated. A minister would not then have to pass some poor families from sheer inability to relieve their wants, which has at times now to be done; for say what we will, visits purely spiritual meet not temporal wants, and these are often great barriers to the acceptance and usefulness of family visitations. And further, to our knowledge, many have neglected class, been put off the roll books, and gone back into the world, because not able to support the institutions of the Connexion. By preachers and laymen they have been pressed not to forsake us on that account; but their feelings have been too sensitive and painful to allow them to reap benefits from services they could not support.

True, the calls upon our friends are increasing; but, in spite of these, many are growing rich; and beside them many could yet spare a little for the relief of the poor. Let the officers of the various stations take up the

matter in a spirited manner, and, with a continuance of effort much good will be done.

ALFRED CLAYTON.

[It would yield us much satisfaction were we permitted to report occasionally the doings of other benevolent societies in the Connexion, similar to the laudable efforts of our Canaan Street friends. We fear that as a people we are behind our duty in respect of aiding the poor.—Ed.]

### STATISTICS.

STATISTICS OF THE GLOBE.—The following curious facts are stated by the *Abeille Médicale*:—The earth is inhabited by 1,288 millions of inhabitants, viz., 369,000,000 of the Caucasian race; 552,000,000 of the Mongolian race; 190,000,000 of the Ethiopian, 1,000,000 of the American Indian, and 200,000,000 of the Malay races. All these respectively speak 3,064 languages, and profess 1,000 different religions. The amount of deaths per annum is 333,333,333, or 91,954 per day, 3,790 per hour, 60 per minute, or one per second; so that at every pulsation of our heart a human being dies. This loss is compensated by an equal number of births. The average duration of life throughout the globe is 33 years. One-fourth of its population dies before the seventh year, and one-half before the seventeenth. Out of 10,000 persons only one reaches his 100th year, only one in 500 his eightieth, and only one in 100 his sixty-fifth. Married people live longer than unmarried ones; and a tall man is likely to live longer than a short one. Until the fiftieth year women have a better chance of life than men; but beyond that period the chances are equal. Sixty-five persons out of 1,000 marry; the months of June and December are those in which marriages are most frequent. Children born in spring are generally stronger than those born in other seasons. Births and deaths chiefly occur at night. The number of men able to bear arms is but one-eighth of the population. The nature of the profession exercises a great influence on longevity; thus out of 100 of each of the following professions the number of those who attain their 70th year is:—Among clergymen, 42; agriculturists, 40; traders and manufacturers, 33; soldiers, 32; clerks, 32; lawyers, 29; artists, 28; professors, 27; and physicians, 24; so that those who study the art of prolonging the lives of others are most likely to die early, probably on account of the effluvia to which they are constantly exposed. There are in the world 335 millions of Christians, 5 millions of Jews, 600 millions professing some of the Asiatic religions; 160 millions of Mahometans, and 200 millions of Pagans. Of the Christians, 170 millions profess the Catholic, 76 millions the Greek, and 80 millions the Protestant creeds.

MORAL STATISTICS OF LONDON.—The subjoined calculations on this subject appear in a work recently published by the Rev. J. H. Wilson, entitled “Our Moral Wastes, and How to Cultivate them.”—

“In the city, out of a population of 323,772 people, only 60,899 were in church and chapel on the census Sunday in 1851; in Lambeth 61,664 out of 251,345; in Finsbury, 31,575, out of 127,869; in Marylebone, 77,055, out of 370,957; in the Tower Hamlets, 82,522, out of 539,110; in Westminster, 49,845, out of 241,611; in Southwark, 31,879, out of 172,863; and in 1859, according to the evidence taken by a Select Committee of the House of Lords, notwithstanding all that has been done to induce attendance since 1851, there were sixty-eight per cent. absent in Southwark, and sixty per cent. absent in Lambeth, of the adult population capable of attending the means of grace. To show the moral evil which these figures represent, it has been ascertained that if we were to analyse the population of London and compare the number of its individuals of each class, with an ordinary sized town, say a town with a population of 10,000, we should find in the vast metropolis as many persons as would fill about two towns with Jews; ten towns with persons who work on the Sabbath; fourteen towns with habitual gin drinkers; more than ten towns with persons who are every year found intoxicated in the streets; two towns with fallen women, to say nothing of those who are partakers of their sins; one town with gamblers; one with children trained in crime; one with thieves and receivers of stolen

goods ; half a town with Italians ; four towns with Germans ; two towns with French ; while there are as many Irish as would fill the city of Dublin ; and more Roman Catholics than would fill the city of Rome. Nor is this all. There are as many public houses and beer and tobacco shops as would fill two towns of 10,000 each, open every Sunday ; and if we allow only 25 customers to each place, as representing the amount of attendance for the day, we have 500,000 people, say half a million of men and women thus occupied, while 374,015 only are attending the house of God ! In London there are 20,000 public-houses and beer and tobacco shops open on the Sunday, and only 750 Protestant churches and chapels for Divine worship."

## CONNEXIONAL INTELLIGENCE.

### HOME DEPARTMENT.

**TUNSTALL DISTRICT.**—The Tunstall District Meeting this year was held at Bilston, from April 30th to May 6th. The first day was occupied with an examination of candidates for the list of approved ministers and for the itinerancy. The examination comprised all the subjects referred to in the General Minutes of the Conference of 1862, and resulted in the satisfaction of those who took part therein, that the young men concerned were all called of God to the office they sustain.

On the second day all the chapel trust estates in the district were carefully investigated, and where there was the appearance of neglect, the parties concerned were written to, urging them to be more attentive in future. With few exceptions it was found that these estates were in a flourishing condition, the debts upon several of them having been reduced during the year. The business of the District Assembly of the Itinerant Preachers' Friendly Society was then entered upon ; many candidates were recommended to the Conference Assembly and yearly meeting for membership, and several additional honorary members were received.

On the third day the reports of all the stations were carefully examined, and it was found that nearly all of them had had an increase of members, amounting in the aggregate to 410, and several of them of Sunday school children. The few stations where there had been a declension were written to, urging them to adopt proper measures to bring about a better state of things.

The subsequent sittings were occupied in discussing the legislation sent by various stations, some of which was cordially adopted and recommended to the Conference ; and in the reception of the reports of the Committees, and the stationing of the ministers, &c. Peace and unanimity prevailed during the whole of the sittings of this important gathering.

The religious services were of no mean order, especially the camp-meeting on the

Lord's day, when three stands were efficiently occupied. The number of persons who attended has been variously estimated, but, without exaggeration, we think that we may state that not fewer than 20,000 were present. The processioning was very imposing, and the preaching at each stand was of that order which no person, hearing for the purpose of receiving good and worshipping God, could find fault with. The love-feasts held in the evening were powerful, and many souls professed to be saved by Him whose prerogative and pleasure it is to save sinners. Hallelujah ! On the Monday and Tuesday evenings, public meetings were held which gave every satisfaction, and on Wednesday closed one of the most peaceful District Meetings ever held in the Tunstall District. S. MORRIS.

**NOTTINGHAM DISTRICT.**—The business in connection with the annual meeting of this district commenced at Boston on the afternoon of Thursday, April 30th, when the financial affairs of the various chapels in the district were examined, and found to be exceedingly good and encouraging. This business and that of the Preachers' Friendly Society occupied the delegates until the Friday evening, and the district meeting opened at 6 A.M. on Saturday the 2nd of May.

The reports from many of the stations were highly gratifying, and showed a nett increase for the year of about 400 members.

Five candidates for the ministry passed their examination in a very satisfactory manner.

The religious services were opened on Thursday evening April 30th, by a powerful sermon in the market-place, by the Rev. R. Parks. This discourse was delivered under very disadvantageous circumstances, the speaker being surrounded by the din and bustle of preparations for the annual May fair. But, notwithstanding this serious drawback, the attention of the hearers was secured, and a good influence was realized. At the close of this service the



company formed a procession, and sang down to George-street chapel, where the Rev. S. Antliff delivered a sermon, which, in addition to being an intellectual treat of the highest order, was accompanied by a mighty power from above. The subject was the necessity of looking at the "Lamb of God, which taketh away the sin of the world;" and its manner of treatment was at once profound and simple; so that, whilst it was adapted to delight the most intellectual and refined on the one hand, it was equally capable of being understood and appreciated by the most illiterate on the other.

On Friday evening a temperance meeting was held in the Town-hall, when the chair was occupied by the Rev. T. W. Mathews, General Baptist, and addresses of a most impressive character were delivered by the Revs. R. Parks, S. Antliff, and J. Dickenson, after which several persons pledged themselves to abandon the use of intoxicating drinks.

On Saturday evening many of the delegates and friends enjoyed a trip to sea, and a religious service was conducted on board the steam boat by brother Thomason.

At 6 o'clock on Sabbath morning, the five candidates related their experience and call to the ministry, and were afterwards suitably addressed by brother Dickenson. This was followed by the administration of the sacrament by brothers Parks, Thomason, Antliff, and Parkin, amid the shouts and tears of the assembly:—

"Whilst heaven came down our souls to greet,  
And glory crowned the mercy seat."

At 9 o'clock, preaching services were held in four different parts of the town, after which the respective companies met in the market-place, and a powerful address was delivered at the Bridge-foot, by the Rev. R. Parks. At the close of this discourse the united companies proceeded to the camp ground, where a holy influence prevailed, and many felt it good to be there. The services were conducted by brothers Parks, Dickenson, and Thomason. The sermons were pointed and earnest; the one great aim of every speaker appearing to be the conversion of souls. In the afternoon there was an immense gathering on the ground, the number of people being variously estimated at from 4,000 to 6,000. In the evening love-feasts were held in the Town-Hall, George-street chapel, the General Baptist chapel, and the New Connexion chapel. George-street chapel was crowded, and several persons professed to find peace. The pulpits of some of our brethren of other denominations were occupied in the evening by some of the delegates.

On Monday evening a public meeting was held in the George-street chapel, and adjourned until Tuesday evening; and on Wednesday evening brother Antliff improved the death of the late Rev. James Crompton.

On Thursday evening an excellent sermon on "Isaiah's vision," was delivered by brother Parks, in the Wesleyan Centenary chapel, kindly lent for the occasion.

In the business department the greatest harmony and good feeling prevailed, and the delegates very strongly expressed their gratitude to the friends who so kindly and bountifully entertained them during the sittings of the district-meeting. They have returned to their respective stations, with hearts warm with the love of God, and full of the expectation of realizing a rich outpouring of the Holy Spirit upon themselves and their people. J. T. NEAL.

HULL DISTRICT.—Its sittings this year have been held at Barton-on-Humber.

The religious services began on Thursday evening, April 30th, 1863, when the Rev. W. Garner of Hull preached an appropriate and useful sermon.

On Friday evening a stirring temperance meeting was held at the Hall.

On Saturday evening the Rev. C. Kendall, of Grimsby, preached a practical and profitable sermon, after which, he and the Rev. J. Petty, of Hull, administered the Sacrament of the Lord's Supper.

On Sunday, the morning being fine, large numbers of people came together from the surrounding country at an early hour. At 6 o'clock an earnest sermon was preached in the chapel by the Rev. S. Oates, one of the candidates for the ministry. At half-past 8 a large number had come to procession through the streets to the camp ground. On reaching the market place, an impressive sermon was preached by the Rev. T. Greenbury. The camp meeting commenced at 10 o'clock. The attendance was large—it was thought there were 5000 persons on the ground at one time. Short sermons were preached by both travelling and local preachers; and in each the essential truths of the Gospel were plinly and powerfully presented to the people, and the crowds present heard the Word with great attention. Public lovefeasts were held in the chapel and Temperance Hall, at which six or seven persons professed to find salvation.

Also sermons were preached in the Independent chapel by the Rev. W. Garner and J. Petty to large congregations.

On the Monday evening a public meeting was held in the Wesleyan chapel, presided over by J. Maltby, Esq., of Louth. The attendance was large. Two

candidates for the ministry related their religious experience, and the Rev. J. Petty gave a solemn address to them, and other brethren addressed the meeting.

The business sittings were characterised by peace and concord. The public services, we doubt not, have been an extensive blessing. The hospitality, both of members of our own society, and of those of other communities, is deserving of special remark. May God graciously reward them with a constant sense of His favour in this life, and finally with a home in heaven.

D. INGHAM.

**SUNDERLAND DISTRICT.**—Our District Meeting Services commenced on Friday evening, May 1st, when a Sermon was preached in Nelson Street Chapel, Newcastle-on-Tyne, by the Rev. J. Spoor, in his characteristic energetic style. There was a good attendance, and a lively prayerful influence gave interest to the occasion. On Saturday evening the sacrament of the Lord's Supper was administered,—the Revs. H. Yool and A. Dodds officiating. This was a most impressive and profitable service, the addresses bearing the stamp of intelligence, and breathing a devout pathos, and the whole being characterised by a marked decorum.

On Sabbath, May 3rd, the pulpits of our town and country chapels were efficiently occupied by the delegates and the junior preachers. Gateshead, the head of a new-made circuit, was included in our plan, and supplied. The day was favourable also for the brethren who were planned to preach abroad. The open-air services were promptly attended to and supported, each company singing up in procession to Nelson Street Chapel. Not the least interesting of the day's services was the afternoon gathering to hear the young men, who had previously been examined in committee, relate their christian experience and ministerial call. To those who are growing old in the harness, and to those who through infirmity have been obliged to desist from full labour, it is a cheering and an affecting sight to see the ministerial staff strengthened by accessions from the ranks of the young. "As arrows are in the hand of a mighty man, so are children of the youth." May the church ever have its quiver full of such, able to "speak with the enemy in the gate." The young men, having witnessed a good Confession, retired to a front seat in the Chapel, and listened to excellent counsel from the lips of the Rev. T. Smith, who addressed them at length on their ministerial duties. The last of the public services was held on Monday evening, May 4th, after a public tea. The meeting, which was largely attended, was much edified by addresses on chosen subjects by the Revs. R. Shields,

C. C. McKechnie, T. Smith, and B. Fenwick; Mr. W. Hopper in the chair. Several choice pieces of music were executed by the organist and the choir, to the great satisfaction of the audience.

There was a general harmony in the business meetings. The delegates were happy to find the district, on the whole, in a prosperous state. The increase for the year is 777. The debts on the chapels within the district have been reduced by more than a thousand pounds. Eight new chapels have been erected, considerably more than one-third of their cost having been raised. Also a manse has been built at Allendale at the cost of £400, and is presented to the connexion free of debt. We trust, also, that inward vital religion is in progress amongst us, and our prayer is for greater enlargement.

THOMAS GREENFIELD

**NORWICH DISTRICT.**—The services in connection with the Norwich District Meeting commenced at Thetford, April 30th, when the Rev. W. Crown preached at half-past seven in the evening on the subject of prayer. On Friday, May 1st, at six o'clock A.M., the Rev. J. Scott delivered a pleasing discourse on "The Christian's Hope." At nine o'clock the chapel committee met to transact business especially relating to this department of our trust, and was much gratified to find things in so healthy a state as to produce almost universal satisfaction. When the members of the Preachers' Friendly Society assembled in the afternoon at two o'clock, they were enabled to report favourably on questions in which the social interests of several widows and fatherless children are involved. At half-past seven in the evening, a large congregation was much profited in listening to a sermon delivered by the Rev. B. Howchin.

On Saturday morning, at five o'clock, the Rev. W. Hammond preached under the influence of "the Holy Ghost sent down from heaven," by which the delegates were the better prepared at six o'clock for commencing the regular business of the district, which, after a strict examination of the different reports, was found to be in a healthy state,—all the stations, excepting two, reporting an increase. The increase on the district is 419; the reduction of chapel debts, £401 18s. 11d. Many new chapels have been erected during the year, and all of them have been placed in very favourable circumstances. In the evening the two candidates for the list of approved preachers—Brothers Shields and Smith—gave an account of their religious experience and call to the ministry, and having passed through their examination in a very creditable and satisfactory manner,

the Rev. T. Swindill delivered an address, explaining the importance and responsibilities of the Christian ministry, and the Rev. T. Lowe followed, giving "the charge" in his usual racy and florid style.

On Sunday morning, at six o'clock, the Rev. T. Swindill preached a sacramental discourse, full of pith, point, and power; after which the sacred ordinance was administered to the delegates and friends by the Revs. R. Howchin, W. Crown, R. Eaglen, and T. Lowe; and all felt during this service that our heaven was on earth begun. At nine o'clock two processions were formed in different parts of the town, passing along the different streets, and meeting in the market place, where Brothers Lowe and Scott delivered addresses, after which we repaired to the Melford common, where two stands were occupied; and it was estimated that upwards of 7,000 persons attended. In the evening two love-feasts were held, one in the chapel, and the other in the British School-room; and truly the Lord was in the midst of us, showing himself "mighty to save."

At five o'clock on Monday morning, the Rev. E. Shields preached on the attracting glories of the cross of Christ. At half-past two in the afternoon, the Rev. W. Yeadon delivered an address on a plot of ground in the centre of the town, second to none in being "beautiful for situation," where, at half-past three, the foundation stone of a new chapel was laid by J. Finch, Esq., a second by Miss Finch, and a third by G. Doubleday, Esq., all members of our society, and staunch friends of Primitive Methodism. At five o'clock a public tea was provided, (most of the trays being furnished gratis,) at which about 200 persons were refreshed. At seven o'clock a public meeting of a high order was held in the Wesleyan chapel, (kindly lent for the occasion.)

On Tuesday evening a temperance meeting was held in our own chapel, when most of the delegates had left for their respective stations, pleased and profited by their visit to Thetford, and all the friends who entertained them much gratified.

JOHN ALLISON.

**MANCHESTER DISTRICT.**—We have just closed our District Meeting, held at Chester. We were happy to find an increase of about 560 members. In the midst of temporal distress, God has graciously poured out his Spirit on the stations, and comforted his suffering people with spiritual blessings. The District Meeting begs to tender its sincere thanks to the General Committee for its timely and benevolent efforts to relieve the distressed stations in this district, and also to those kind friends who have contri-

buted money and clothing to alleviate the dire distress of our members and hearers.

We are happy to say that the business of the meeting has been gone through in a most satisfactory manner. The religious services and temperance meetings have been well attended, deeply interesting, and productive of much good. The Wesleyans, Congregationalists, Welch Calvinistic Methodists, and Presbyterians manifested their Christian friendship by requesting that our ministers would occupy their pulpits on the Sabbath, which was, of course, readily complied with. In the afternoon a camp-meeting was held near the city; it was well attended, and the word of truth delivered by the various ministers was accompanied with a manifestation of Divine power; and at the love-feast in the evening several souls professed to find salvation.

On Monday evening a public meeting was held, at which the young men finishing their probation related their religious experience and call to the ministry, after which several short and suitable addresses were delivered, concluding with expressions of thanks to the kind Chester friends for the manner in which the delegates had been entertained during the District Meeting. JAMES GARNER.

**BRINKWORTH DISTRICT.**—Brinkworth District Meeting commenced its business at Salisbury, on Thursday, April 30th, and it affords us pleasure to record our gratitude to God for the success we have been favoured with during the past Connexional year. Most of our stations have improved numerically, financially, and spiritually—a net increase of 257 members being reported for the year. The greatest unanimity of feeling was felt by the delegates, and the religious services were well attended. On the evening of the above-named day the Rev. J. Wright, the District Committee's delegate, in a pleasing manner directed our attention to the song of the redeemed before the throne.

On Friday evening a temperance meeting was held in the Council chamber, by the kind permission of the Mayor, under the presidency of Mr. Yates, of Wilton, and the numerous audience was highly delighted with the excellent speeches delivered.

On Saturday evening four candidates for the list of approved preachers related their conversion to God, and their call to the ministry; and they were faithfully and kindly addressed by Messrs. Wright and Hazell; after which the Sacrament of the Lord's Supper was administered and a heavenly power flowed and melted many hearts. The Saviour was truly in the midst.

On Sunday morning Mr. Powell preached an excellent sermon in front of the Council chamber, after which a fine procession advanced to the camp ground, where suitable sermons were energetically delivered, which were listened to by several thousands of people, who conducted themselves in a most decorous manner, and showed they felt interested in the great truths enunciated. The lovefeast was numerously attended, and while the delegates and friends were relating their experience, we felt God was near, and in the prayer-meeting afterwards several persons found peace with God through believing. The public meeting on Monday was well attended, and effective addresses were delivered; and on Tuesday evening Mr. Harding preached a sermon, and in the prayer-meeting the Lord manifested his saving power. The services at five o'clock in the mornings were truly profitable.

The fraternal feeling manifested by the Dissenting ministers of the city was pleasing, and the hospitality of the friends who entertained the delegates was great; and I pray that the Great Head of the Church may bless them all.

We believe that the religious services in connection with the District Meeting, will be remembered with feelings of satisfaction for years to come, and that the precious seed sown will hereafter be seen germinating and bringing forth fruit to perfection.

EDMUND RAWLINGS.

**LEEDS DISTRICT.**—The city of Ripon has this year been honoured with the Leeds District Meeting. History records that thirty-eight years ago, there was a similar meeting here in connection with the Sunderland District; but so small and unpretending was its character, that the oldest member living does not remember anything of it. The meeting that has just closed will be recollected, we doubt not, by vast numbers, and with feelings of pleasure too, for life.

The religious services were of a truly interesting and profitable kind. Characteristic discourses were preached on Thursday and Friday evenings, April 30th and May 1st, by the Revs. T. Newell and J. Simpson.

On Saturday evening the Lord's Supper was administered by Brothers R. Smith and J. Maylard. The delegates and friends felt it to be a season of great spiritual profit. The camp-meeting on the Sabbath was a grand and successful one. The day being unusually fine, great numbers of people gathered from the surrounding region, and made the little city forget its normal quietude. The processioning was of a really earnest character. Addresses were delivered at the

Market Cross, both morning and noon, and sermons of a varied character, but all of them well adapted to the occasion, were preached by Brothers Crabtree, T. Smith, R. Baxter, Procter, Crossland, Bootland, Newell, Reynolds, Simpson, and Maylard. Two powerful and well-sustained lovefeasts were held in the evening; one of them in our own chapel, and the other in the Independent chapel. The public meeting on Monday evening was the most attractive and imposing of all the services. Mr. Dale, of Leeming, efficiently occupied the chair, and four candidates for the list of approved ministers, related their conversion and call to the ministry. Their relation was brief, clear, and simple, and was succeeded by a very clear, spiritual, and highly appropriate address to them by Brother R. Smith. Speeches of an intensely interesting kind followed, by Brothers Baxter, Newell, Simpson, and Maylard. The meeting lasted till a late hour, and the interest continued to the end. Such a meeting was never held in this city by any religious denomination.

The official doings and sayings of the District Meeting were distinguished by great clearness of perception and admirable courtesy, candour, and impartiality. The only dictator was "rule" and the only force employed was brotherly affection. Though a few decreases were reported, there is a clear increase of 233 members for the year. The amount of chapel debt paid off during 1862 is £456 10s. 8d. Many good District Meetings have been held in this district during the past half-score years, but this has been pronounced to be the best of all. R. TANFIELD.

**BRISTOL DISTRICT.**—The Bristol District Meeting was held at St. Ives, Cornwall; and we are grateful to God for the very favourable impression made on the people of our town by the visit of our brethren.

The state of the District was found to be progressive spiritually and financially;—chapel debts had been lowered, some good chapels had been built during the year, and others greatly improved and enlarged. The increase of members is 281.

On Thursday, April 30th, the Rev. J. Hibbs preached in the open air to a large and attentive congregation, at six p.m.; at seven o'clock, a temperance meeting was well attended, and the cause was ably advocated by several travelling and local brethren, the chair being occupied by the Rev. R. Tuffin. On Friday, May 1st, sermons were preached at six p.m., in the open air; and at seven, the Rev. J. P. Bellingham delivered a powerful sermon in the chapel; after which, the Lord's supper was administered by the Revs. T.

Hobson and J. Hibbs, when a very gracious influence rested on all present.

The experience narrated on the Saturday by three candidates for the list of approved preachers, shewed the good effects of early training by pious parents; and we trust the appropriate charge delivered by the Rev. J. Butcher will not soon be forgotten.

Sunday and Monday were high days. The mighty processions, the gathering of about 3,000 to our camp-meeting, more than 1,000 to the lovefeast, the pointed and energetic discourses, and the public meeting of thrilling interest, all call for devout thanksgiving to our heavenly Father. Several souls were converted, and many others deeply impressed. The weather was all we could desire; and the St. Ives people, who cheerfully entertained the delegates and other friends, were so pleased and profited by the visit of our brethren, that they felt strong emotion when the time came to separate.

The last services were conducted by the Rev. G. Johnson and Mr. R. Thatcher, who kindly consented to preach on Tuesday evening. I pray that the good feeling among the ministers and the people may continue, that the coming year may be more successful than the past, and that God in all things may be glorified. Amen.

W. HARVEY.

LONDON DISTRICT.—On Thursday, April 30th, the District chapel committee met in the Horse Market chapel, Northampton, at two o'clock, and was exceedingly gratified to find that chapel debts had been reduced to the amount of £1,087 1s. 1d. on the circuits, and £506 3s. 0d. on the missions, making a total of £1,593 4s. 1d.

The religious services were commenced on Thursday evening at six o'clock, when a sermon was preached in the Market-square, by the Rev. T. Penrose; at seven o'clock, the Rev. J. Holroyd preached in the Horse Market chapel. These services were of an impressive and interesting character.

On Friday morning, at six o'clock, two short sermons were preached by candidates for the list of approved preachers. At two o'clock p.m., the members of the Itinerant Preacher's Friendly society met to transact business. At six o'clock, two open air services were held and efficiently sustained; and at seven o'clock a very influential temperance meeting was held in the Lecture Hall, Gold street; the Rev. T. Penrose occupied the chair, and the meeting was addressed by the Revs. S. J. Wallis, W. Baitson, D. Kendall, and W. Antliff. This meeting will not soon be forgotten.

On Saturday morning at five o'clock, two short sermons were preached by

candidates for the annual list. The business of the District Meeting commenced at six. An open air service was well sustained in the Mayorhold, at six o'clock, p.m. At seven o'clock three of the candidates related their religious experience, and call to the ministry; and a very appropriate address was delivered to them and the ministers present, by the Rev. W. Antliff; after which, the sacrament of the Lord's supper was administered by the Revs. M. Lupton, G. Lamb, and J. Moore; and a very gracious influence pervaded these services.

On Sabbath morning, at seven o'clock, Mr. J. Wilson, of Leighton Buzzard, preached a telling sermon. At nine o'clock, the delegates and friends met at the Horse Market chapel, and processioned to the Market square, where the Rev. E. W. Matthews delivered an address; after which we proceeded to the Race course, where an efficient service was held. At half-past one o'clock, we met again at the chapel, and had a powerful procession to the Race-course, where two stands were occupied, and well sustained; great order was preserved, and a Divine unction attended the services throughout. At six o'clock p.m., two general love feasts were held in the Horse Market chapel, and the Lecture Hall, Mechanics' Institute; a very rich spiritual treat was realized by God's people; and we are happy to say, that in the prayer meeting in the chapel sinners were converted to God. The pulpits of the principal chapels in the town were occupied by the delegates, and the members of other churches will not soon forget their visit to this town.

On Monday evening, a public meeting was held in Doddridge chapel (kindly lent for the occasion); the chair was occupied by the Rev. M. Lupton; and the Revs. J. Ashworth, T. Penrose, G. Lamb, and W. Antliff delivered powerful addresses; the service was edifying and enthusiastic, and the collection good. On the platform were the Rev. J. T. Brown, and the Rev. Joseph Brown (Baptists), the Rev. E. Prust and the Rev. T. Arnold (Congregationalists), who, in short pithy addresses, spoke in the greatest commendation of our services and movements.

On Wednesday morning, the business of the District Meeting terminated, and the delegates left Northampton highly pleased with the hospitality of the friends who entertained them. P. COATES.

EPWORTH CIRCUIT MISSIONARY SERVICES.

—On March 22nd and the next four following days, Missionary anniversaries were celebrated at Amcotts, Keadby, Derrythorpe, and West Butterwick, when

sermons were preached and speeches given by the Revs. W. Harland, the deputation, W. Jones, W. Andrew, and the writer. The audiences were large, and at Keadby several souls professed to find peace in Jesus. The proceeds of the meetings were £17 16s. 5½d., being about £4 10s. more than were realized at the same places last year.

Recently we held our first missionary services at Eastlound, and obtained the sum of £1 18s. 7d. Two of our members here, besides taking collecting boxes, have devoted an apple-tree each to the Mission cause. May these dear friends be faithful to the grace which prompted their deeds, and then sweeter than earth's sweetest fruits will be their eternal reward; and through these apple-tree sacrifices may immortal souls be brought to feast on the twelve-fruited "Tree of Life which is in the midst of the paradise of God." P. MILSON.

PILLAWELL STATION, BREAM'S EAVES.—The Fourth Anniversary of this chapel was held March 22nd, 1863, when one sermon was preached by the writer, and two by Mr. J. Orphan, Wesleyan, who has done us very excellent service. On the 23rd, about 170 persons took tea, after which Mr. Orphan and others deeply interested the meeting with telling and effective addresses. The proceeds of the anniversary are about £8.

Allow us to say that this chapel was begun about six years ago, as the result of true christian philanthropy, kindled in the hearts of a little band of earnest working Primitive Methodists, then worshipping in a cottage. Some friends in the circuit said, "You'll never raise it." They replied, "Give us official permission, and we'll try." And by the united perseverance of a few only, their noble intentions and praiseworthy perseverance were crowned with the heart cheering satisfaction of the opening of a neat rural sanctuary in the spring of 1858, under the superintendency of the Rev. O. Pullen.

The erection of this house of prayer soon led to the establishment of a Sabbath school; and otherwise the cause so prospered as to require an addition of fourteen feet to the length of the chapel, and the erection of an end gallery. This enlargement was effected about five months ago; and this is now about the largest and neatest chapel in the Station. The one-third of cost required by rule, both in building and enlarging, has been obtained. Much praise is due to the trustees, society, and choir, all of whom have unitedly and liberally persevered in the enterprise, and shown a becoming respect for the order and neatness due to the sanctuary of God.

GEORGE DOBSON.

OSWESTRY STATION, BAGLEY.—March 10th, 1863, was a festive day to the Primitive Methodists of this village. For some time our efforts had been retarded through the incommodiousness of the chapel, which had become very dilapidated. J. Dodds, Esq., having kindly given five additional yards of land, the services in connection with the laying of the foundation stone of a new chapel were held this day. The Rev. R. Pattinson gave out a hymn, and called upon the writer to pray; after which Mr. J. K. Lea presented a silver trowel to Mrs. E. Parry, with which she laid the stone in the name of the Holy Trinity, at the same time making a few appropriate remarks on the good she had received through the labours of the servants of the Lord connected with the former chapel, and praying that the present one might become the spiritual birthplace of many souls. She also placed a liberal donation on the stone. The second stone was laid by S. Ward, Esq., who also gave a donation. A very excellent address was delivered by the Rev. R. Pattinson on the objects and labours of the Connexion, after which a collection was made. The company then repaired to a tent, where tea was provided by the friends of the cause. The public meeting after was presided over by Mr. J. K. Lea, and addresses were delivered by the Rev. R. Pattinson and the writer. The collections of the day, with the proceeds of the tea meeting, amounted to £17. A. GLEGG.

HORNSEA STATION, BEWHOLME.—Many years ago a society was established in this village. Here J. Oxtoby sowed the good seed of the Word with his usual success. One, who has since been a most useful and efficient local preacher, was converted under his labours. Twenty-five years ago, notwithstanding somewhat formidable difficulties, a chapel and school-room were erected under the superintendency of Brother R. Langham. A Sabbath school was at once commenced, which has borne fruit to the glory of God. Two local preachers now on our plan, and several who are members of the society, were trained in it. For a length of time the chapel has been too small, and we have had to say to persons who wished to take seats with us that we had none to let. We have, however, at last raised and slated the roof, turned the inside of the chapel, and put a gallery over the school-room. The chapel will now seat 120 persons, and is an ornament to the village. Our re-opening services were held March 15th and 22nd. Mr. F. Rudd, of Beverley, preached on the former, and T. Whittaker on the latter Sabbath. A tea meeting was held on Good Friday,—which was a

high day to the friends. At the public meeting, Mr. D. Horsfield, of Tund, presided, and addresses were delivered by Messrs. W. Stabler, R. Huntsman, J. E. Jones, and T. Whittaker. The total cost of the alteration is about £90. We shall raise about half the amount, which will leave us a debt of £105 on the trust premises. Praying that we may have an enlarged church in the enlarged house, I am yours, T. WHITTAKER.

**PRESTEIGN CHAPEL SERMONS.**—The first Anniversary sermons for our new chapel at Presteign were preached on Lord's-day, April 5, 1863, by the Rev. James Arnold, of Brierley Hill. On the following Monday about 300 persons attended the tea meeting. After tea, a public meeting was held, James Nott, Esq., in the chair. Interesting addresses were delivered by J. Davis, G. Middleton, J. Edwards, J. Arnold, J. Middleton, and H. Leech; and at these services the sum of £60 was obtained, and upwards of £30 were promised for the next anniversary. The thanks of the meeting were voted to J. Nott, J. Edwards, E. Newell, and J. Davies, for their donations of £5 each, and to all the contributors. H. LEECH.

**BRIDGEWATER MISSION, CATCOTT BUTTE.**—The anniversary of the Sabbath school connected with this place was held March 29th, when two sermons were preached by the Rev. W. Hayman; select pieces were recited and sung by the children, the congregations were large, and the presence of the Lord was manifested. On Friday, April 3rd, the children were regaled with cake and tea. Tea was also provided for adults, and a goodly number sat down. After tea a public meeting was held, presided over by Mr. J. Cox, superintendent of the school; and addresses were delivered by the Revs. W. Hayman, J. T. Pitthouse, E. Stephens, and H. G. Button; also by Messrs. W. Cox and J. Parsons. The meeting was of a very interesting character. The proceeds were £2 15s. 5d. E. STEPHENS.

**NORTH WALSHAM STATION.**—It gives us great joy to be able to report progress on this station. For several months past there has been a fine, steady work going on in North Walsham, and several other places; so that at our quarterly meeting, which was held March 16th, we found, on taking an account of our numerical position, that we had a net increase for the year of 132; though we only report 80 to the District meeting. Our missionary revenue, also, has been considerably in advance of former years. We have peace in our borders and prosperity in our palaces. The work is still extending, and our prospects for the future are bright and cheering.

O. JACKSON.

**NEWBURY STATION.**—It is with feelings of pleasure, and gratitude to God, that I inform you that the revival that was commenced at Aldbourne, Wilts, in November, 1862, still continues. The Lord has poured out of His fulness on the inhabitants, and the Church there is looking bright as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. Preachers and members are rising into spiritual strength, and exerting all their living energies for the conversion of souls. The Almighty has graciously owned and blessed their labours, and many persons have been arrested, convicted, and converted. Houses of wretchedness and misery have been transformed into homes of fervent prayer and spiritual praise. Many who were the willing slaves of sin and Satan have become children of the world's Redeemer, washed in His most precious blood, cleansed and sanctified. "Surely this is the Lord's doing, and it is marvellous in our eyes." In February, 1863, Mr. Cummin, my worthy superintendent, called me from planned appointments to hold a week's special protracted services there. We therefore commenced on Monday, the 16th, in true Primitive Methodist style, by singing through the streets the well-known and beautifully adapted hymn, "There is a fountain fill'd with blood," and on arriving at the chapel we found a goodly number of persons collected together. I preached, and the Lord was with us. Also, we held similar services on Tuesday, Wednesday, and Thursday evenings. Hell seemed moved, but we were determined to fight our passage through. On Friday, I took my stand in the open air, lifted up the banner of Calvary, and pointed out Jesus as the way, the truth, and the life. We afterwards sang to the chapel, and I preached from the parable of the Prodigal Son, and Glory! Glory! one poor prodigal's heart was broken, and he arose and went to his Heavenly Father. On the Saturday night we held a fellowship meeting. It was a season of refreshing, it was good to be there; prayer was turned into praise, and in the prayer meeting after, the cry for mercy was again heard. The Almighty bared His holy arm, and three precious souls were rescued from the paws of the destroyer, hallelujah! On the Monday following, I preached to the young converts. The word was accompanied by Divine power; three others ventured their all on Christ, and they were filled with love and joy unspeakable. On the Saturday following, I attended the funeral of one of our oldest local brethren, who, for upwards of twenty years had been a firm and substantial pillar of the church

at Aldbourne, a faithful leader of God's Israel, and a valiant soldier of Jesus. He is gone to receive his eternal pension among the sons of glory in the better land. After the funeral, I preached in our chapel on the Christian's triumphant victory over death. It was a solemn season: tears of heartfelt sorrow were shed by the members of the congregation; and the tears of repentance in the case of one sin-sick soul were turned into the smile of gladness. At Peasmore, also, the Lord has manifested his power to save, and in many other places the great

work of soul-saving is moving on: may it continue for Christ's sake. Under the blessing of the Most High God, we attribute our prosperity at Aldbourne to the united and untiring efforts of preachers and members in holding cottage prayer meetings. May all our churches be up and doing, expecting rich blessings, praying and labouring for great things. May all our preachers, leaders, and members be sanctified wholly, and filled with all the fulness of the Spirit, is the prayer of the writer.  
H. PORTNALL.

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## LITERARY NOTICES.

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*A System of Theology.* By JOHN LOCKE. Sixth Thousand. London, 1862. Entered at Stationers' Hall.

WE have here a handsome volume of upwards of five hundred pages, octavo, by a respected Wesleyan minister, now at Salisbury, on no less important a subject than the grand and glorious doctrines and institutes of the Christian religion. In a very modest preface the author thus sets forth his design:—"This book has been written for the purpose of furnishing the English reader with a methodized arrangement of the first principles of the oracles of God. Many have written more learnedly, critically, and elaborately upon theological topics, and their contributions are of incalculable value. But to many in the middle classes, and to almost all the labouring classes, these are sealed books. They are hard to be understood. They require more time to study than those who are engaged in secular pursuits during the great part of the day can command; consequently, their treasures are unknown and unappreciated by those classes, which, so far as the author's knowledge extends, are the immense majority in the Christian community. This work is intended to make the chief topics of revelation easily comprehended by those who have but few books to read, and but little time to read them." The subjects embraced in the system of truth discussed by the author are: the existence of God—the Holy Scriptures—the nature and attributes of God—the Trinity—creation—providence—man—the covenant of grace—the work of grace—moral duties—Christian institutions—death—the resurrection—the final judgment—hell and heaven. There is a copious index at the end, and each chapter is headed by a detailed analysis of its contents. The style of the work is popular, the doctrines maintained are Methodist, and to general

readers, and even divinity students, the book has much to recommend it. We cannot but rejoice that books of this order are on the increase, as they will certainly tend to neutralise the mischief which the light reading, and especially the sceptical sciolism, of this generation, are operating among some sections of society. We extend to Mr. Locke the right hand of fellowship, and wish him abundant success in this effort, and all his efforts, to diffuse sound Gospel truth and scriptural holiness in the land.

*History of the Development of the Doctrine of the Person of Christ.* By Dr. J. A. DORNER, Professor of Theology in the University of Berlin. Division II., from the End of the Fourth Century to the Present Time. Vol. III., with Appendix, containing a Review of the Controversies on the Subject, which have been agitated in Britain since the Middle of the Seventeenth Century to the Present Time. By PATRICK FAIRBAIRN, D.D., Author of "Typology of Scripture," &c. Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton, Adams, and Co.

As will be seen by the title page, now quoted, this is the last volume of Dr. Dörner's learned and elaborate *resumé* of the doctrine of the person of Christ. It completes the historic survey of this very important subject, and is followed by a deeply interesting appendix from the able pen of Dr. Fairbairn. We have only to repeat our former recommendations of this invaluable theological treasure, and to express our conviction that Dr. Dörner has not first given the good wine, and when men have well drunk then that which is worse, but that he has kept some, at least, of the good, if not the best, wine until now. Would that all our preachers had access to the volumes of Dörner, and the more so, as correct views



of the person and work of our adorable Saviour were never more required by the ministry and the churches than now. We cannot too highly appreciate the service rendered to the Christian public of Britain by this enterprise of the Messrs. Clark. May they be amply encouraged to prosecute the career which they have so worthily marked out for themselves!

*Theological and Homiletical Commentary on the Gospel of Luke.* Specially designed and adapted for Ministers and Students. From the German of J. J. VAN OOSTERZEE, D.D. Edited by J. P. LANGE, D.D., Professor of Divinity in the University of Bonn. Translated by SOPHIA TAYLOR. Vol. II. Edinburgh: T. and T. Clark. London: Hamilton, Adams, and Co. 1863.

The former volume of this commentary came down to the end of the 12th chapter of Luke's Gospel; this takes up the remainder of the book. The work is critical, but practical; profound, but plain; philosophical, but pious. Oosterzee and Lange hold a high position among German critics and theologians, and well were it if all their countrymen of lofty name and pretension, were as worthy of confidence and admiration. The lady translator is allowed by competent judges to have executed her task with unusual ability and tact; and we have great satisfaction in renewing our recommendation of this valuable work.

*The Christian Ambassador: a Quarterly Review and Journal of Theological Literature.* No. II. May, 1863. London: R. Davies, Sutton Street, Commercial Road, East. Price One Shilling.

Our readers need not be informed that the issuing of this number of the "Ambassador" has been unavoidably delayed by the fire which took place some time since upon the premises of our binder. However, it is now ready, and our friends are advised to obtain it as early as possible. The titles of the papers are—The Life and Writings of William Cowper—The Pentateuch: Queries and Averages. No. 2—Howard—Thoughts on the Inspiration of the Bible. No. 2—Colenso on the Pentateuch—The Image of God in Man—Africa: its Explorations and Claims—The Logic of Life—The Rest of the Mystics—and Brief Notices of Books.

Of the many sketches of the lives of Cowper and Howard it has fallen to our lot to read, we do not remember any that afforded us more satisfaction. The characters of the men were widely different in many points, but there were points of very marked similarity between them; and the authors of these papers have sketched them both with admirable

precision and discrimination; giving to each his proper position, and doing homage to the piety, the poetry, the philanthropy, the higher phases of humanity, exhibited by both. The thoughtful perusal of these papers will be found no common treat. The somewhat dry articles on the Pentateuch and the Inspiration of the Bible will afford much valuable aid to youthful students. There is displayed great mastery of the questions involved, and great aptness to teach, by both the writers. The Logic of Life is a neat and telling address; the Image of God in Man is a good theological piece; Africa is distinguished by the peculiar style of a brother who has made himself familiar with the subject, and some interesting information is contained in the paper, which is comparatively brief. But the principal paper of the number is the one on Colenso on the Pentateuch. It is no exaggeration to say that this paper is a master-piece. We query whether the recalcitrant bishop has had a more complete exposure, and the fallacies of his absurd books a more searching examination, anywhere, than in this article. This one paper is well worth the price of the complete number. Let all our readers possess themselves of it forthwith.

*Journal des Familles.* No. 1. London: W. Allen and Co., 9, Stationers' Hall-court.

If our younger friends are learning, or are wishful to learn the French language, this is the thing for them. It is illustrated with some very good wood-cuts, the subjects of which are chiefly selected from English and French history. The articles are moral in tone, and adapted to the tastes and capacities of the young.

*Sketches of Port Natal: its Scenery, Climate, Products, People, History, and Present Wants.* By WILLIAM THORPE, Minister of the Gospel. London: R. Davies; and Jarrold and Sons; all Booksellers; and all Primitive Methodist ministers. Price 6d., 9d. and 1s.

THERE is no apparent danger that Africa will sink into utter neglect for the present, if the English press and the English platform are to be regarded as indicators of English thought and sentiment. We believe no great anniversary meeting has been held in London, or perhaps in the provinces, this year, without Africa being made a prominent subject of remark thereat. Indeed, we have latterly become so accustomed to hear about the sons of Ham, the curly-headed negroes, the slaves of the Southern dis-united states, the travels of Livingstone, the gorillas and M. De Chaillu, and the Zulus and their disciple Colenso, that we begin to appre-

hend that Africa and its sons are absorbing in one way or other quite their full share of public attention. Not that we regard this as at all a matter of regret; on the contrary, we believe that the sable African has been so long and so shamefully neglected, or despised, or abused, that it is but a reasonable thing that he and his temporal and spiritual interests should now command a large measure of the sympathy and attention, which the philanthropists and Christians of Europe and of the world have at their disposal. We are glad to find that among the Primitive Methodists there stirs a feeling of concern for the highest interests of the natives and colonists of Port Natal. We hope it will not all escape through the platform and the press, but rather that these will keep calling attention to the subject, and exciting among the people a deeper and still deeper sympathy therewith; until the time to favor Natal, yea, the proper time be come. Only let the men and the money be found, and we thoroughly believe Primitive Methodism will be able to effect immense good in that colony, and that its missionaries will not be thrown from their balance by questions as to the hare chewing the cud, the number of persons who could stand before the door of the tabernacle in the wilder-

ness, or the rapidity with which the family of Jacob might multiply; but that they will be more likely to convert the Zulus, or the Kaffirs, as well as the European settlers, than to be perverted by them.

The present little work is very neatly got up, is printed in a good bold type, so that readers of all ages may examine it; and, moreover, it contains sixty-three pages of valuable matter on the subject to which it is devoted. It is quite a "Hand Book" to Port Natal. The geography, the natural history, the ethnography, the history, and the moral and religious state of the colony, are brought out very clearly. We cordially recommend the work to the early attention of our readers, and hope it will be found, as doubtless its author designs it shall be, a means of stimulating the Primitive Methodist Connexion to the discharge of its obligations to this important colony of the British empire. An appeal to the superintendents, the teachers, and the scholars of our Sabbath schools, in behalf of our contemplated Natal mission, very appropriately closes the work. May the blessing of Heaven attend this effort! And may our Conference and the Connexion be guided aright in regard to our mission to Africa!

## OBITUARY.

Died at Lurgan, County Armagh, Ireland, on the 30th of April, 1862, Miss ELIZABETH ROBINSON, in the twenty-third year of her age. Her happy death has proved that the labours of the Primitive Methodists in remissioning Lurgan have been blessed by the Lord. Being appointed to preach at Lurgan, on October the 20th, 1861, I preached from Jeremiah xii. 5; "How wilt thou do in the swellings of Jordan?" Our departed sister was there, the word was accompanied by the Holy Spirit, she was cut to the heart, and was led there and then to lay her weary soul on Jesus Christ. She felt his pardoning love shed abroad in her heart, and her subsequent life and conversation gave full proof that her profession was a glorious reality. She joined our infant society, and lived to see much good done. On the 14th of April, 1862, she took to her bed, complaining of a pain in her head and side. On the 22nd of the same month, she told her mother she was going to die, and embracing her, said, "I'm going to glory; will you meet me in heaven?" She gave directions about her funeral, and marked some hymns in

our new revival book, which she wanted to have sung at her funeral. The Rev. I. S. Nullis, preached her funeral sermon to a large congregation of weeping friends.

A. M'KINLEY.

Died, May 2nd, 1862, at Gosforth, in the Newcastle Circuit, Mr. MATTHEW HANKIN, late of Sunderland. He was born at the above village, June 3rd, 1834. His parents were, during his youth, irreligious, and of course his moral and religious training was neglected. The consequence of this was the usual indulgence in vice, and when about sixteen years of age he was much addicted to gambling. But it pleased the Lord, during the year following, to smite his heart under the ministry of our people, who at that time remissioned Gosforth. He was then deeply convicted as a sinner, and he sought and found redemption through the blood of Christ. A real change was thus wrought within him, to which his subsequent life invariably witnessed. After his conversion he became a teacher in the Sabbath school, and actively engaged otherwise in doing good. He became a diligent student of the Scriptures

and theological works, so as to be enabled candidly and calmly to reason with those that opposed the truth; and through the sweetness of his disposition, and the soundness of his Christian principles, he was beloved by all with whom he was engaged in life, and respected by the public generally. Five or six years ago he came to Sunderland, where he sought for a situation suited to the state of his health; and, after enduring some privations, he at length found one in a mercantile office, where he acquired the full confidence of his masters. In Sunderland he became a diligent and valuable Sabbath school teacher, was punctual and regular in his attendance at the means of grace, officiated as a second leader for four years, and was much respected by all who knew him. At the commencement of 1862 his health began perceptibly to decline, so as to necessitate him to return home to his mother at Gosforth, where, in the middle of March, he took his bed. Consumption had marked him for its prey. His Christian principles, however, fully sustained him. He assured his friends that he was all right with the Lord, and on the morning of his death, after enduring much suffering, he could say, "Come, come quickly, Lord Jesus!" He thus fell asleep in Jesus in the twenty-eighth year of his age. J. LIGHTFOOT.

JOSEPH PAYNE, an old, consistent member at Belper, died in the Lord on Tuesday, May 6th, 1862, in the seventy-fifth year of his age. I preached his funeral sermon at Belper on Sunday, June 1st, when three persons remained to seek the Lord. J. BARFOOT.

HANNAH JONES, of Buckley, Chester Station, was born January 20th, 1843. She attended our Sabbath school from a child; and when about thirteen years of age, she received a change of heart while attending some revival services. From that time she was a member of our society, and lived as a Christian. While there was no great show of a profession, everything in her daily actions savoured of Christianity. She was given to reading, and one of her chief treats was our magazine. She was reserved in spiritual matters, but ever attentive to the means of grace. In April, 1862, her health failed, and for six weeks she rapidly sank. She expressed full confidence in Christ, and an assurance of pardon. On the 6th of May, she fell asleep in Jesus, aged eighteen years. J. CROMPTON.

ANN CLAMP, of Coalville, Ashby-de-la-Zouch Station, departed this life May 9th, 1862, aged fifty-seven years. She was one of the first Primitive Methodists at this place, and for upwards of twenty years was identified with God's people, and for

that period she was a steady follower of Christ. For many years affliction was her portion. Eighteen years ago she lost her husband, who left her with five children to mourn his loss. But in the midst of all she was consoled by believing in him who has said, "Call upon me in the day of trouble, and I will deliver thee." On behalf of her family she prayed and wept before the Lord, and to her great satisfaction she lived to see three of them members of the Christian Church. Her youngest son is the assistant class-leader of the class to which she belonged. At her class-meetings she always mourned over her littleness and her unworthiness, and seldom could she express herself to her own satisfaction; with tears she would say, "The Lord knows my heart." A few days before she died she was visited by our superintendent, the Rev. J. W. Howell, and the writer, who had been her class-leader for many years. She then referred to the time when she was converted to God, and blessed God that she still enjoyed his favour. Her hope was in the crucified One, and it bloomed with immortality and eternal life. In her latest moments she exclaimed, "Is this death? O death, where is thy sting? O grave, where is thy victory?" and gently fell asleep in Jesus. May we meet her in heaven! T. STARKEY.

SOPHIA BAILY, of Westbromwich Station, was born May 21st, 1803, and departed this life on May 10th, 1862, aged fifty-nine years. Sophia was the subject of early religious impressions, and although her mother was a good woman, whose prayers to God were earnest and constant for the conversion of all her children, it was not till that mother, on her dying bed, called all her children around her, and was in the act of commending them severally to God, that deep and lasting impressions were made on the mind of our departed sister. From this time she began in earnest to seek the Lord, and not in vain. By faith and prayer she found redemption in the blood. When her fetters were broken she sang sweetly,—

"My soul is now united  
To Christ, the living vine," &c.

Having now given her heart to God, she joined our people at Oldbury Green, Dudley Circuit, where, for many years, she continued a consistent member, and was greatly respected. Providence now removed her to Great's Green, in this the Westbromwich Circuit, where she finished her earthly course. On arriving at this place she at once joined society, and continued a member till death removed her. Her sufferings were very painful, but she bore them with patience and resignation to the will of God, often exclaiming, "It is the

Lord; let him do what seemeth him good." To all who visited her she gave every evidence that all was right. The last time I saw her I left her rejoicing in hope of the glory of God, and singing,—

"The wings of love, and arms of faith,  
Would bear me conqueror through."

Her death was improved by Brother Lissimore, when many deep and lasting impressions were made. May all her sorrowing family meet her in glory. Amen.

M. NICHOLAS.

Died at Hampstead Norris, in the Newbury Circuit, May 16th, 1862, SARAH KENT, in the eighty-third year of her age. She was a consistent member of the Primitive Methodist Society, about thirty-one years. Her house was open for the reception of the Primitive Methodist preachers for many years. She was always glad to hear of the prosperity of the Society and connexion to which she belonged; and, when too infirm to attend the means, would always inquire what kind of a meeting the friends had witnessed. She spoke of death, for several months before she departed, with great composure of mind, and even joy of soul. Her last illness lasted only one week. She had but little pain; she appeared to have nothing to do but close her eyes and sleep in Jesus. D. KENT.

ELIZABETH HAND commenced her mortal existence at Ellaston, a small village in the Ramsor Circuit, on the 26th of December, 1831, and terminated it on the 16th of May 1862. At an early age she was taken by the hand of pious parents to the Sabbath school, and she there learned to read the story of a Saviour's love to lost and ruined man. She was always, what may be termed strictly moral in her conduct; but until she was in her twentieth year she remained a stranger to true and vital religion. For a long time prior to obtaining forgiveness she laboured under conviction of her need of a Saviour.

At length, after long hewing out for herself cisterns, broken cisterns, which could hold no water, she repaired (after having heard a sermon preached by that man of God, Anthony Hawley), to the fountain of living waters, and drank, and was satisfied. She went home rejoicing in the God of her salvation. Subsequently she came to reside at Hanley, in the Tunstall Circuit, and united with us in church fellowship.

Her illness was of short duration; but her sufferings were of a painful nature; but under all she was patient, and resigned to the will of God. In answer to questions regarding her eternal safety, she replied with a firmness that could leave no doubt, that "All was right."

A little before her departure she fixed her eyes on the ceiling of her room, and raising her hand beckoned with her finger, as though she saw some guardian angel ready to escort her happy spirit to the realms of the blest, and in a few moments she went to join the blood-washed throng. E. JACKSON.

JONATHAN FOSTER died at Mickleton, in the Barnard Castle Circuit, May 17th, 1862, in the forty-ninth year of his age. He lived in sin until under the ministry of the Gospel he was convinced of the error of his ways, and was brought by faith in Christ to realize the remission of his sins, and the regeneration of his nature. He maintained a consistent Christian deportment, walking in all the commandments and ordinances of the Lord; shedding a happy influence in the sphere in which he moved. His occupation was that of a lead miner, which brought on the affliction that proved fatal. For several months he was confined to his house and bed. During his affliction he saw and regretted that he had not been so faithful in the service of God as he might; but he, nevertheless, held the Saviour with a firm faith, and felt the peace of God which passeth all understanding to keep his heart and mind. When the final moment of his existence arrived he raised his eyes, his hands, and his heart towards heaven, and expired with the name of Jesus upon his lips. May his widow and family follow him, as he followed the Saviour! H. PRATT.

RUTH BEESTON was born at Biggin, in Belper Circuit, October, 1780. She was converted amongst the Wesleyans, and remained with them nine years. When the Primitive Methodists visited Biggin, she liked their mode of worship, united with them, and remained firm and consistent to the end of life. She was warm in temper, but very kind in disposition, and a dear lover of God and His people, as her actions showed. Wicked people believed her to be a Christian. The Society having no place in which to preach she opened her door for Divine worship in 1833. Preaching is yet held in the house from which our sister has departed to the Church above. Her affliction—cancer in the leg—was very painful, and continued more than twenty years. Patiently she bore it, however, assured that God doth all things well. She was frequently tempted by Satan. One day, feeling that she was losing ground, she requested her daughter to read and pray with her; and, while she did so, the enemy was defeated, and our departed sister was enabled to rejoice in the God of her salvation. She often spoke of the country where the inhabitants never

say they are sick; and repeated the hymn commencing with, "Jesus, love of my soul." She frequently spoke of Christ and religion to others, and exhorted those around her to do the same. On Lord's day, May 18th, soon after the close of the preaching service, she sweetly fell asleep in Jesus, aged eighty-one years. J. B. ROGERS.

Died at Normanton, in Chesterfield Circuit, May 22nd., 1862, A. BARKER, aged seventy-one years. In the year 1822 he was led to God through the instrumentality of the Wesleyans, joined their Society at Birchover, the place where he then resided, and continued with them a consistent member until he removed to Normanton, where he united with the people of his choice, and was a liberal supporter of the cause. The Wesleyans having given up the place, the Primitives entered it, when he became one of the first members, helped on the cause according to the best of his power, and continued a pious useful member to the day of his death. He was greatly respected by his leaders, was sound in the faith of the gospel, and glorified God with his body and soul, which were the Lord's! He enjoyed the blessedness of the man whose transgression is forgiven, and whose sin is covered. His delight was in the law of the Lord, and in it did he meditate day and night; and he was like a tree planted by the side of the waterbrook that bringeth forth his fruit in his season, and whatsoever he did prospered. It was so both temporally and spiritually. His path resembled that of the shining light which shineth more and more unto the perfect day. He was diligent in business, fervent in spirit, serving the Lord. He made it a standing rule to relieve the poor and distressed. He was liberal to the cause of God. He sowed his seed in the morning, and in the evening he withheld not his hand. He sowed liberally and reaped plentifully. He began life in poverty, and ended it in plenty. He was never puffed up with pride. He was clothed with humility like a garment. He was grateful for what he possessed, and in every thing gave thanks, and especially for having been made meet for the inheritance of the saints in light. The Bible was his favourite book, his precious treasure, and he made it the rule of his life. He read it three or four times a day in his family. He was constantly in a state of readiness, waiting for the coming of his Lord. He for some time felt his end drawing on, and there was a sweet heavenly calm around him; a bright prospect of the better land was before him; and, as he neared it, his son asked if all was right, when he replied, "I am ready when it shall please the Lord to call me." His end was peace. J. BARKER.

Mrs. ELIZABETH PADGET of Walkington, Hull First Station, departed this life, May 22nd, 1862, aged seventy years. It was her privilege to have had pious parents, and to have been early conducted to the house of God. From a child she was remarkable for her quiet, kind, and serious demeanour; and until her conversion to God, which took place late in life, she was a most consistent and exemplary moral character. She and her husband for many years frequently attended our chapel in the village, and were kind to the cause. It was not, however, until about five years ago that she was brought to experience a change of heart, when, through the social discourse of the Rev. H. Woodcock, she was enabled to understand the way of salvation by faith, and to lay hold on the atonement of Jesus Christ. Immediately she joined the small society, and proved a great ornament and helper. Her neat and comfortable home was always open for the ministers and friends of the cause, because she esteemed their company a privilege and pleasure. Her house was our Bethany home. Often tired in body and depressed in mind, I have gone to a friendly meal, and by her kindness and conversation, have been greatly invigorated and encouraged. Truly she was a mother in Israel. Up to the last missionary anniversary she had a missionary-box, which, notwithstanding her years, she carried round the village, and to several places surrounding, and with her own generous and liberal offering she raised a noble sum. Hers was a liberal soul; and it devised liberal things. On the day above mentioned she rose at her usual time in the morning, and was proceeding to attend to her household duties, when she was seized with an apoplectic fit, which in nine hours after terminated fatally. She never spoke nor opened her eyes after the seizure. But although her verbal dying testimony is wanted there is the sweet testimony of a holy life. There rests not a doubt, in the mind of any in the village, of her eternal peace. Farewell, sister spirit, till we meet again in heaven.

W. WHITBY.

Mrs. ELIZABETH MARKS of Sandford, on the Sherborne or Yeovil Mission, departed this life to be with Christ, May 24th, 1862. She was one of the first fruits of our labours on this station. In the year 1840 she united with us in church-fellowship. She was a person of deep piety. Her self-denial was great. For some years, while in service, she contributed largely towards the support of a widowed mother and God's cause. Our missions shared deeply in her sympathies, and year after year she assisted them according to her

ability. She was a good wife, a very indulgent mother, a kind neighbour, and a generous and consistent Christian. Her sufferings the last few months were very acute, but in patience she possessed her soul. She often said, "It is the Lord; let Him do what seemeth Him good." Calmly at length she fell asleep in Jesus, aged forty-nine years. W. JUGGINS.

MARGARET HOUSTON, of Lympit Hill, in the Oswestry Circuit, was born in the month of October, 1819, and departed this life May 24th, 1862, in the forty-third year of her age. She was brought to God among our people, and continued a consistent member until the day of her death. In the year 1844, she was united in marriage with him who now deeply deplores her loss, (and who is an acceptable and useful local preacher of long standing in this circuit). Her sufferings at the latter end of her life were great, but while the power of speech remained, she often expressed her confidence and trust in God. She left behind no dying testimony as to her future prospects, infinite wisdom ordered it otherwise, but her consistent life, her love to the Saviour and his cause, while in health, her submission to the Divine will under affliction, and her Christian character so well sustained for many years, give us the assurance that her happy spirit lives with God.

J. H. LEA.

MARY WHITE was born at Scaths, Lincolnshire, February 24th, 1838. At an early age she was sent to our Sabbath-school, and regularly attended until they appointed her to be a teacher. She was obedient to her parents, sober-minded, and of a cheerful disposition, yet destitute of the life and power of religion. In the year 1857 she removed to Hull, and began to attend the West street chapel; she there heard the word, and felt herself enslaved by sin, but desirous for freedom; she wept, prayed, and cried for mercy, and by faith in the atonement she obtained forgiveness.

At the expiration of two years she returned to her native village, but symptoms of decline were apparent in her fair but frail system. When feeling herself nearing the shores of eternity she always manifested a submissive disposition, and often said, "To live would be well, but to die would be better." She exhorted her parents to meet her in heaven, and said, "I shall soon be at home. It is victory! It is victory! All is well!"

On Saturday, May 24th, 1862, she fell asleep in Jesus in the twenty-fourth year of her age, and the sixth of her membership. May her parents and sisters meet her in the better world. S. BIRCH.

HANNAH WALMS, late of Little Smeaton, Pontefract Station, was converted to God under the ministry of the Primitive Methodists more than thirty years ago, and her union with our society has been unbroken, except for a short time when the services were withdrawn from the place. She had an ear for music, and delighted in harmonious singing. She was regular in her attendance at the means of grace while health permitted, and was often present in spirit when unable to attend in body. Although she was in humble circumstances, she was a regular contributor to the circuit's funds. Her death was sudden; she had been out of her cottage the same day. Still she appeared to be conscious that her end was near, and observed to her husband, "I shall not see May out." Nor did she; for after years of affliction here she departed to be for ever with the Lord on the 29th of May, 1862, aged seventy-eight years. W. BENNETT.

Mrs. SALISBURY was born at Heathyclose, in the county of Derby, in the year 1776, and died at Church Broughton in the Burton-on-Trent circuit, June 2nd, 1862, aged eighty-six years. In early life she was led by her pious mother to the Wesleyan Chapel, Boylestone, and when very young was convinced of her state as a sinner. At the age of seventeen years she was united in marriage to Mr. John Salisbury, of Sapperton. She, with her husband, removed to Church Broughton, where they remained until death. There being no Primitive Methodists in Church Broughton, they attended the Independents' service at Heathtop for a short time, but on hearing of a camp-meeting at Ramsor, Mrs. S. attended. On hearing brothers Hugh Bourne, and William Clowes preach, she was so struck with the earnestness of the preachers, and the adaptation of the means employed to rouse the church and convert sinners, that she immediately resolved, this people shall be my people. At the close of the camp-meeting she invited the above brethren to accompany her to Church Broughton, which they did. In a short time after brother H. Bourne formed a class at Church Broughton, and appointed John Salisbury leader. Mrs. S. then united, and she remained a very steady member until death removed her to the Church above. The benevolence and liberality of Mr. and Mrs. S. alone with Christian lustre; their house was a home for itinerant and local preachers about half a century. In the early days of Primitive Methodism in these parts friends were few and far between, but the preachers could always return from missionary tours to brother Salisbury's

hospitable dwelling, and be hailed with a smile. My own earliest recollections of my mother are fraught with the lessons of morality and religion which she sought to impress upon my youthful mind, and to her endeavours, under God, I attribute to some extent my own early acquaintance with divine truth. Her instructions, her cautions, her encouragements, her example, her prayers at the family altar, and readiness to support the cause she had espoused, were salutary in their influence, and now sweetly embalm her memory. She was at chapel the Sunday previous to her death, and heard the preached word with great attention. The following Tuesday she was taken ill. Shortly after she died without a struggle or a groan. J. SALISBURY.

Died at Rockland, June the 4th, 1862, Mr. GEORGE GREENGRASS, in the thirty-sixth year of his age. By the good providence of God our departed friend was born of parents who loved and feared the Lord. His mother died when he was a child, but his father lived to see him arrive at manhood. Thus placed beneath the genial influence of piety from his birth, our brother was mercifully preserved from numerous evils into which many others, less favoured, unhappily fall; and there can be little doubt that his early home training gave to his after character that symmetry and stability for which he was so distinguished. In very early life he attended the Sabbath-school, became very diligent in his attention to his duties, and on anniversary occasions took a prominent part in the proceedings. In due time he was raised to the office of a teacher, and by his firm attachment to the school, and his diligent and constant efforts to promote its interests, he rendered himself a very valuable one. His connection with the Church of God began at a very early age. Twenty-six years since, when the Rev. R. Key was stationed on this circuit, a children's class was formed of which Mr. Greengrass and several others became members, but on Mr. Key's removal, the society of juveniles was scattered. But our brother was soon united again in a teacher's class, led by our highly respected friend Mr. Fielding, and from that time to his death he continued his union with the people of his early choice. The exact date of his conversion to God I have not been able to ascertain, but that the change essential to salvation had been wrought in his heart by the power of the Holy Ghost, no one acquainted with his every-day life will be disposed to doubt. The exalted views he held of the love of God in Christ, and of the preciousness of the atonement—as the sinner's only hope—together with

his firm trust in that atonement for his own personal salvation and acceptance with God, and his constant readiness to blend his sympathies and aid with every movement calculated to lessen the woes of our fallen humanity, unmistakably proved that his record was on high. His was not a fitful Christianity, but a heavenly principle, deeply imbedded in his innermost mind. He carried his religion with him into the world, and there he wisely exhibited a pattern of piety, which, blended with his upright dealings, truthfulness in his engagements, and general urbanity of manners, have secured for him a large circle of friends in whose affectionate remembrance his name will long live respected and honoured. He conducted himself in his own household worthy of the responsible position of its head. During the whole term of his married life he manifested the greatest care and solicitude for the comfort of her with whom he had united his destinies; and his early removal will cause a void in that afflicted bosom which no earthly sympathy can fully supply. As a father he was affectionate and kind, caring both for the temporal and spiritual wants of his children, diligently applying himself to the duties of his calling, that he might secure for them an honourable position in society. He educated them, gave them pious counsel, prayed for them, and set before them an example they may safely imitate. That our dear brother should have been so early removed hence—just at the time when to human appearance his presence in the Church, and especially in his family, was most needed—is to us among the inscrutable things of him who ordereth all things according to the counsel of his own will.

For some months we could see that a serious change was taking place in him, wasting his strength in the midst of his manly vigour, and bringing him to the gates of death. But in the midst of failing nature he manifested no terror, no alarm; in patience he possessed his soul. He thankfully received the visits of friends, and sometimes when they were with him was exceedingly happy. To one friend he said, "Faith worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost given unto us." On one occasion when the clergyman of the parish visited him, and at his request knelt and prayed with him, he became unspeakably happy, and praised God aloud. To his dear partner, he said, "Come what will I am all right. There is a blessed promise for me, 'Leave thy fatherless children with

me; I will preserve them alive.' And there is one for you also. 'I will be a Father to the fatherless, and a Husband to the widow.' Look up and trust in God, and you will be provided for.' At length the final hour came, and calm as sets the sun in a cloudless sky, he slept in Jesus. "He was not, for God took him." "Devout men carried him to his burial," and the Sabbath-school teachers and children and a large concourse of friends assembled to pay a last tribute of respect to departed worth. His death was improved by the writer in the presence of a crowded congregation, and he trusts good was done. That the bereaved family, the writer, and his numerous readers may join our friend in heaven, is the sincere prayer of

D. DUNNETT.

Died at Cockswells, Penzance Station, June 9th, 1862, ELIZABETH MOORSHEAD, aged fifty-four years. For fifty-one years she lived a strict moralist, respected by her neighbours, and beloved by her family, but a neglecter of salvation,—scarcely ever attending a place of divine worship. About four years ago our people missioned Cockswells, and erected a chapel there to which she was induced to go; and being brought in contact with the truth it aroused her slumbering conscience, flooded her mind with light, captivated her alienated affections, and won her to the Saviour. Leaving a ser-

vice held in the chapel three years ago she retired to a room in her own house, to pray, resolving never to give up until God had sealed a pardon on her heart. Her family knowing this sent for brother H. Thomas (who subsequently became her class-leader) to pray with her. The battle began! Satan struggled to keep her, but faith grasping the promise marshalled all the moral powers of her being, and the Captain of Salvation coming to her help, the foe was driven back, the enemy was conquered, and she triumphed. She soon joined the society, and up to the time of her death was a happy and exemplary Christian. She was not afraid to die; for several times during her illness she said to the writer and other friends who visited her, "Absent from the body I shall be present with the Lord." And she died, trusting in the Saviour, leaving a large family to lament her loss.

J. HAWKINS.

MARY, the beloved wife of William WEAVER, of Carregtrofu, Oswestry Station, departed this life on the 20th of June 1862, aged seventy-seven years. She suffered much for the last five weeks of her earthly pilgrimage but not a single murmuring word was heard to escape her lips. Shortly before her decease, her weeping husband asked if she was happy. "O yes," she said, "quite happy!"

E. JONES.

## MONTHLY SUMMARY.

Our Summary this month must be both shorter and longer than usual. We must say but little of men and things in general, that we may be able to say more on the great work of patriotism, philanthropy, and Christianity, which at the time of the year at which we write—the middle of May—engrosses so large a share of the attention of this mammoth metropolis, London, and, indeed, of good men in general, throughout our land, and throughout all Christendom.

We do not need to say much here of the great Metropolitan Missionary meeting of our own denomination, which was held, May 12th, in the Rev. C. H. Spurgeon's monster Tabernacle, and which despite the very unfavourable weather, was attended by some 5,000 persons from town and country, as the report issued by the General Missionary Committee will be accessible by the time this Magazine shall be published. That report, containing a full and correct account of the proceedings, may be obtained of the travelling preachers for the small sum of four-

pence, and the profits of its sale will be devoted to the missionary cause. We anticipate, therefore, that most, if not all of our readers, will secure and read it. But, in fulfilment of a previous promise, we now proceed to give a synopsis of the proceedings of the other great Societies whose anniversaries have already been held this year in London. Some additional facts of the same order may have to be over till our next issue.

1. We begin with the British and Foreign Bible Society:—

The 59th anniversary of this society was celebrated on Wednesday, May 6th, in Exeter Hall. The Earl of Shaftesbury occupied the chair, and was supported on the platform by many prelates, noblemen, and gentlemen.

The Rev. S. B. BURGESS read the report of the committee for the past year. It said the year had had its peculiar features of encouragement and responsibility. The committee had to announce a diminished income, but they did that in common with other large religious societies whose



resources had been affected by the distress in Lancashire. The operations in France had been varied in character. There was an increasing distrust of Popery in many districts, and pretended miracles had in no slight degree embittered the thoughts of many against the system. The leaven of Protestantism was also working in the minds of many who perceived that it redeemed religion from the odium of a mere ecclesiastical traffic, and placed it on the true basis of a service rendered by the heart to God. On the other hand, there were circumstances which had tended to check the circulation of the Bible during the past year; and amongst these was the pressure of commercial distress. The labours of colporteurs had yielded smaller results than in previous years. In some localities strenuous efforts had been made to arrest the work of circulation. The pulpit and the press had been employed against Protestantism; the fears of the superstitious, especially in the rural districts, had been worked upon; and the Bible had been branded as the symbol of anarchy and misfortune. The issues from the Paris depot in the past year amounted, nevertheless, to 83,893 Bibles, and the number of colporteurs was from 63 to 96. The total circulation in France was now raised to 5,000,000 copies. The circulation of the year in Belgium was 4,749 volumes, making the issues since 1835, 272,000. In Holland the two antagonists of the society were Popery and Rationalism, and the work of distribution had been opposed by both in the last year. The issues from the depot at Amsterdam within the year amounted to 21,151 copies. In Germany the three great centres of Bible circulation were Cologne, Frankfort, and Berlin, and the issues for them amounted to 293,770. The Cologne agency included North Germany, where multitudes had shown that they appreciated the work. The population for which the Berlin agency had to provide the Scriptures extended from the shores of the Baltic to the Adriatic, and from the Alps to the Danubian Principalities; and much good had been done in those vast territories. Fifty-six colporteurs had been employed in Germany during the past year. No pleasurable reference, it was observed, could be made to Austria. Two years ago it was announced at the anniversary of this society that the restrictions were rescinded by imperial rescript, and that free and open scope would be given to the agents of the society. Results had proved that the language of congratulation was premature. The rescript had by no means given the liberty which the committee were led to expect. Every

effort had been made to induce the Austrian Government formally to allow the introduction of the Bible, but without effect. The agent of the society had had frequent interviews with official persons, and respectful memorials had been addressed to the Minister of State in whose department the matter was; but the Government had maintained a long and vexatious silence. The circulation in Denmark during the last year was 16,130 copies; in Norway, 19,582; in Sweden, 93,000; in Russia, 19,500. The committee had endeavoured to prosecute their labours in Italy with all the vigour and appliances at their command; but the results in the past year were not equal to those announced in the last report. There were retarding causes still operating with prodigious force in many parts of Italy. In some districts the power of the priests was supreme, and the people were held in a state of profound and absolute subjection to ecclesiastical despotism. The amount of ignorance prevalent in Italy was appallingly great, and among large masses of the people there was a total inability to read. Another retarding cause was political excitement, which had not yet subsided. Political rather than religious solicitude agitated the minds of those whose highest welfare the society wished to promote. It must further be borne in mind that the development of the work necessarily depended on the amount of agency. There was extreme difficulty in obtaining men duly qualified by piety, zeal, and prudence, for the duties of colportage. It was the increased desire of the agent, Mr. Bruce, to strengthen his staff of colporteurs, who had to traverse such an immense territory, and to go amongst so many millions of people. During this year the issues in Italy amounted to 27,000 Bibles and Testaments. The number of colporteurs employed was 29, and their labours embraced Northern, Central, and Southern Italy, and the island of Sicily. There was a bright side to the picture of Italy. Some of the priesthood there were arguing in favour of the free circulation of the Scriptures, and the utterances of a free press and other causes gave assurance that a power was at work which would eventually ensure a wide diffusion of the Scriptures. The important depot in Malta provided for Bible distribution in Africa, Egypt, and Syria, as well as in Malta itself, and nearly 9000 copies had gone forth from it in the past year. A valuable report had been received from the Society's agent at Constantinople, containing evidence of success as regarded the circulation of the Scriptures. The agent declared that a careful

retrospect of the year was in all respects well fitted to encourage the hearts of those who longed to see Mahommedanism supplanted by the religion of the Cross. The circulation of the year amounted to 16,406 copies. The Minister of Instruction and Worship for the principality of Wallachia had just issued an order that public worship in the churches should be conducted in the spoken language of the country instead of an obsolete dialect, which was unintelligible to the mass of the people. This change could hardly fail to produce a good effect on the diffusion of the Word of God. In Greece the use of the Bible was permitted in all the national schools, and adopted in nearly one-half; and this, also, was a cause of congratulation. The issues of the year in that country amounted to 1,396. Proceeding to India, the report said the work of the society there was necessarily dependent on the co-operation of missionaries and native converts, and in proportion as these multiplied would there be additional facilities for diffusing the Scriptures. That subject had been pressed on the different auxiliaries, and the committee rejoiced to observe that although their hopes were far from being realized, there was now apparent from year to year an increased circulation of the Scriptures, combined with encouraging testimony to its good effects. The issues of the year at Calcutta were 29,500; at Allahabad, 13,000; at Madras, 76,000; at Bombay, 9,160. The returns from Ceylon were not yet complete; but the entire circulation of Ceylon in the past year could not be less than 137,000 copies. In China there were some features of progress and improvement. The issues of the year at Shanghai were 35,190 copies, chiefly Testaments; at Canton the number was 9,000, and at Hong-Kong, 9,341. As regards the South Sea Islands, during the past year the complete Bible in the Tahitian language had been finished and placed at the disposal of the London Missionary Society. The Bible in the language of Samoa had also been completed. The translation of the Scriptures into the language of Savage Island was proceeding satisfactorily, and its translation into the Tongee language had been completed. In the last report it was stated that ample supplies of the Scriptures had been recently despatched to Madagascar. Before the arrival of those supplies Mr. Ellis convened a meeting of the missionaries in Madagascar to consider in what manner the distribution should be effected. It was ultimately determined to adopt the policy of demanding a price for every volume, confining the gifts to those who were really unable to purchase, and the committee

rejoiced at that decision. When the supplies had arrived the work of distribution immediately commenced, and so numerous and eager were the applicants that within three days nearly 2,000 copies were issued. The Society would be prepared promptly to undertake the preparation of any editions of the Scripture, at whatever cost, which might be required to give effect to the missionary operations now so auspiciously renewed. It was also stated in the last report that a Bible had been forwarded for presentation to the King of Madagascar, accompanied with a letter. That gift was received most favourably, and the volume was in frequent use in the Royal palace. The following letter of acknowledgment had been received from the king:—

“My Lord and Gentlemen,—I have duly received from the Rev. William Ellis the very handsome Bible which you were so good as to send me, with the letter by which it was accompanied. I thank your Lordship and the officers of the committee of the great institution over which you preside for the good wishes expressed in your letter towards myself, and for the interest you manifest in the prosperity of my country, as well as for the holy book you have forwarded to me; and more particularly for the generous supply of the sacred Scriptures which you have sent to my people, by many of whom they will be highly prized and carefully read. I desire to ascribe to Almighty God the position which I occupy in Madagascar; and as I believe that nothing will conduce more to the prosperity of my people than a wide extension of Bibles, I shall encourage the most free circulation of the Scriptures throughout Madagascar, and I wish religious teaching and Christian worship to be without hindrance or interruption among all classes of my people. I am your sincere friend,

“RADAMA II.”

With respect to the Southern States of America, it was remarked that previous to the war they drew their supplies of Bibles from New York. When that source of supply was closed by the war, the Bible societies in the Southern States applied to the committee of the British and Foreign Bible Society to supply the place of New York, and send the requisite supplies. With this demand the committee felt bound to comply; and he was sure that every Christian patriot in the Northern States must approve of that decision. They sent such supplies as were needed, waiting for more prosperous times for payment; and they hoped that the circulation of the Scriptures would tend to mitigate the fierce passions stirred up by the war. In response to an appeal, the

committee had voted 10,000 Bibles and 50,000 Testaments for Virginia, on the understanding that they should be distributed with thorough impartiality as between white and black. These terms had been accepted by the agent of the Virginia Society. In the concluding part of the report mention was made of the death of the late Archbishop of Canterbury, who was spoken of as an earnest, cordial, and unswerving friend of the society; and the meeting was congratulated on the fact that the Archbishop of Dublin had cordially consented to be enrolled in the list of vice-presidents. As regards the deficiency in the funds, the committee expressed their confidence that when the commerce of the country should have recovered from the shock which so seriously affected it, the income of the society would again manifest the growing liberality of the Christian Church. The following is a general statement of the transactions of the society during the year:—The receipts of the year ending March 31, 1863, applicable to the general purposes of the society, have amounted to £84,263; and the amount received for Bibles and Testaments has been £73,727 4s.; making the total receipts from the ordinary sources of income £157,990 4s., being £9,693 17s. 4d. less than in the preceding year. To the above must be added the sum of £703 1s. 8d. for the Chinese New Testament Fund, and £57 13s. 1d. for the special fund for India; making a grand total of £158,750 18s. 9d. The issues of the society for the year are as follows:—From the depôts at home, 1,518,469; from depôts abroad, 615,391—total, 2,133,860 copies. The total issues of the society now amount to 43,044,334 copies. The ordinary payments have amounted to £144,946 7s. 1d., and the payments on account of the special funds to £5,592 13s. 8d.; making the total expenditure of the year to amount to £150,539 0s. 9d., being £5,539 1s. more than in the preceding year. The society is under engagements to the extent of £94,285 9s. 9d. The termination of the report included a congratulatory reference to the agency of the Bible-women, of whom it was said there are 190 now employed.

The meeting was addressed by the Archbishop of York, the Earl of Harrowby, Dr. Tidman, the Bishop of Carlisle, the Bishop of Mauritius, the Rev. Emilius Bayley, the Rev. Charles Vince, the Rev. Luke Wiseman, and the Bishop of Melbourne.

2. We shall next give the proceedings of the Religious Tract Society:—

The sixty-fourth anniversary of the

Religious Tract Society was celebrated at Exeter Hall on Friday evening, May 10th. The audience was much larger than usual, completely filling the edifice, including the spacious platform, and gallery. Thirty or more of the front seats of the platform were occupied by ministers of the several evangelical denominations, Episcopal clergy greatly preponderating.

John Gurney Hoare, Esq., the treasurer of the society, took the chair, in the absence of Sir F. Crossley, Bart., M.P., who had addressed a letter to the secretary, which was read, expressing deep regret that he could not be in town on the day of the meeting.

The proceedings were begun by singing and prayer, the Rev. T. J. Davidson leading the devotions of the assembly.

The Chairman said he felt personally disappointed because of the absence of the hon. baronet who had been announced to preside, of whom he had often heard, and had hoped on that occasion to make his personal acquaintance. Few men had done so much as Sir Frank Crossley for the spiritual as well as for the temporal interests of the people amongst whom he lived. Probably many present knew something of his benefactions; but perhaps even those would scarcely believe that within the last year he had purchased a large estate at a cost of some £200,000, and had placed it in the hands of trustees, in order that the comforts and privileges he had provided for the people about him might be perpetuated in future days. (Cheers.) All the friends of the Tract Society would regret the absence of such a man from the chair of this annual meeting. (Cheers.) This was the sixty-fourth anniversary; and what a solemn thought it was that probably not one of the great multitude now before him had taken part in the first meeting of the society, and that only a few of them would be present at the annual gathering thirty years hence! How many even might be taken away before the very next meeting! (Hear, hear.) Should not this thought stimulate to present labour for the spiritual welfare of men, and to earnest prayer for the blessing of God to rest upon it? Great things had been done by this society under the smile of Heaven, and it continued to pursue the course it had always done, and might anticipate, therefore, the same success in days to come. Every one of the books and tracts of the society contained the truth as it is in Jesus, the comfort and support of every Christian heart. The doctrines of the Gospel were always stated plainly and fully, while avoiding those subordinate questions respecting which the best of Christians held different opinions. (Hear,

hear.) The operations of the society during the past year had possessed several features of peculiar interest. The Great Exhibition last summer was the centre to which the thoughts and activities of multitudes were drawn, and this society took advantage of the opportunity to circulate its tracts and handbills far and wide, assured that they would not be diffused in vain, especially when their distribution had been accompanied by silent prayers. The dreadful war in America, which had devastated vast regions of country and hurried tens of thousands of immortal souls into eternity—taken when fired with passion to their final doom; even here the society had helped, for grants of tracts and books had been made to both the contending armies; and who could tell the instruction and comfort the truth they contained might have been, and doubtless had been, to numbers of the wounded and dying soldiers? (Hear, hear.) Turning to the distress in Lancashire, it was again found that the society had been enabled to do a very useful work. So many as 10,000 books and 300,000 tracts had been circulated in the cotton districts in the course of the year; these had been most gladly received, and read by many who in the time of prosperity were not accustomed to peruse such publications. He felt it to be a cause of much thankfulness that the Bible and religious book circulation of the present day was so extensive; but how much greater it might be if more individual effort was put forth! Those who could not give to the society, or even engage in tract distribution, could pray for a blessing to rest upon the institution.

Dr. G. H. Davis, the secretary, in an interesting speech, stated the main facts of the report, which, in a still more summary form, were the following:—

**PUBLICATIONS.**—During the year ending March 31st, 1863, the society published 55 new tracts, and a packet of 8 book-tracts; 28 books, including a new edition of Howe's works, by H. Rogers, Esq.; and a complete answer to Dr. Colenso's attack upon the Pentateuch, by the Rev. T. R. Birks; 5 periodicals—the "Leisure Hour," the "Sunday at Home," the "Tract Magazine," the "Child's Companion," and the "Cottager;" and various miscellaneous publications, — making a total of 410.

**CIRCULATION.**—The number of publications issued from the depository during the year is forty-one millions, five hundred and ninety-two thousand, one hundred and thirty; and if to this be added the probable issues by foreign societies, the

number will reach forty-seven millions: making a total circulation in sixty-four years of one thousand and six millions.

**FOREIGN OPERATIONS.**—In France the society has paid for the reprinting of various old tracts, and the publication of six new tracts, for the free circulation of 200,000 tracts, and 50,000 *Almanachs des bon Conseils*; and for a large number of libraries from the Paris Sunday-school Union and the Toulouse Book Society. It has circulated 76,645 tracts in Belgium; 120,000 in Sweden; 237,000 in Stuttgart; and more than a million in other parts of Germany. It has published 120,000 copies of 17 different works in Italian, besides 80,000 copies of the *Amico di Casa*. It has also published 13,000 tracts in Bulgarian, 8,000 in Arabo-Turkish, and 3,000 in Armenian. In the vernaculars of India it has printed over 600,000 books, tracts, and periodicals, and 200,000 in Chinese. In Africa it has enlarged its operations at the Cape, and in America has spread its publications through all the British possessions.

**GRANTS.**—Its grants have amounted to £13,573 2s. 8d., towards which the public has contributed in subscriptions, donations, &c., £9,063 10s. 10d., and £1,965 10s. 8d. in legacies. These grants include 6,840,330 publications, valued at £6,839 2s. 4d., made to various societies, congregations, and private persons in the British Isles.

**FUNDS.**—The receipts from sales amounted to £84,272 12s. 6d., and from benevolent sources to £11,029 10s. 6d., making a total of £95,302 3s.

3. We now turn to the Sunday School Union:—

The annual meeting took place in the evening of Thursday, May 7th in the large room at Exeter Hall. Long before six o'clock the large edifice was filled to overflowing with the teachers and friends of Sunday-schools, and hundreds were unable to gain admission. The platform was occupied with ministers and gentlemen of all evangelical denominations, gathered from many parts of the country as well as of the metropolis; and the entire proceedings were in the highest degree interesting and animated. Precisely at six o'clock the officers of the Union came upon the platform, and the meeting was begun by singing the hymn "Once more with joyful greeting,

We crown another year," to the tune "Bradford," and the Rev. Robert Robinson offered prayer.

Henry Lee, Esq., of Salford, in the absence of the President, the Hon. Arthur Kinnaird, M.P.—who felt obliged to be in his place in the House of Commons to vote upon the Prison Ministers Bill—

was requested to take the chair. On doing so, he said he should not detain the meeting by a speech, as without preparation he could not address it with either satisfaction to himself or profit to the audience. He had, however, deep sympathies with Sunday-school teachers, regarding them as "the flower of Christian chivalry," and rejoiced in their work.

W. H. Watson, Esq., the senior secretary of the Union, read the report which had been adopted by the annual meeting of members. The following are a few of its points:—

"It has afforded the committee pleasure to witness the growing interest in the religious education of the young manifested in various parts of the world, and they have readily responded to every appeal made to them for assistance in carrying out that object. That help has generally been rendered in the form of grants of books, and the Committee have been enabled thus to assist schools at Rouen, Paris, Neuchâtel, Canton de Vaud, Western Africa, Bombay, Madras, Calcutta, China, Queensland, South Australia, New Zealand, Jamaica, and Canada West. There are at present in France 660 Protestant Sunday-schools, with about 33,000 scholars. Various publications have been issued by the society for the use of both teachers and scholars, and the expenditure for the year had amounted to 22,565 francs. At the request of the Paris Sunday School Society, Mr. Charles Reed attended their recent anniversary, and addressed a meeting of four thousand children. It was a most delightful and encouraging occasion. The police who had charge of the building were so interested in the proceedings of the day, that they voluntarily offered the fees to which they were entitled, to the funds of the Union. Reference was next made to Mr. Woodruff's interesting efforts in Switzerland and Italy, and a comprehensive glance was taken of the schools in the colonies and in the Bahama Islands. Deep regret was expressed because of the continuance of the American war, with its many attendant evils, and it was said: May the God of peace speedily hush this fearful storm into a calm, and the prayer of the prophet Jeremiah be graciously answered—'O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard; rest, and be still.' A detailed account was next given of the recent convention in London, which was attended by 443 Sunday-school teachers and officers. With reference to the school collections for the relief of the Lancashire distress it was stated that £3,419 12s. 2d. had been received and distributed. The committee thought it

their duty to exhibit the publications of the Union at the International Exhibition, and it afforded them much pleasure to find that the commissioners had awarded to the Union a medal 'for superiority in the compilation and publication of educational works and apparatus.' The sales at the depository have amounted during the year to £17,064 3s. 3d., showing a decrease on the year of £136 4s. This decrease has been caused by the diminished circulation of the periodicals of the Union, and the surprise of the committee is that the decrease is no greater, considering the distress which has fallen on the Sunday-school population, especially, of our land. It has, however, led the committee to consider whether that circulation, large as it is, may not be greatly increased. The sales of the present year already exhibit generally an advance on those of the last year; the increase in one case, indeed, that of the "Child's Own Magazine," being to the large extent of 12,000 copies monthly. The committee have found it necessary to increase the trade capital, by adding to it out of the profits of the year the sum of £500. The increased circulation of the "Youth's Magazine," at its reduced price, has encouraged the committee to continue its publication. The committee have resolved to establish a Scriptural museum, and will be happy to receive donations of any objects tending to illustrate the Scriptures. The expenditure on the benevolent account of the Union, including the balance of £36 12s. 3d., due last year, has amounted to £2,139 4s. 11d. This amount has been increased by the cost of erecting the gallery in the lecture hall, the other expenses of the convention, and the printing connected with the appeal on behalf of the distress in the cotton districts. 329 lending libraries have been granted during the year, at a sum below the retail price of £539 7s. 2d. The schools thus assisted contained 72,763 scholars, of whom 45,782 were Scripture readers. 44 teachers' own libraries have also been granted, for which the teachers paid one-half the retail price, which would have been £150. The income of the benevolent fund has been £2,011 18s. 3d., which would thus have left a deficiency of £127 6s. 8d., had not the trustees of the Sunday-school Society requested the committee to accept a transfer of the remaining funds of that institution, amounting to £454. This transfer will enable the committee to carry on a measure which they have already commenced, the making grants of books to small, needy schools in various parts of the country, and which will speedily absorb the fund thus unexpectedly placed

at their disposal. The operations of the training class have been continued regularly during the year; and Mr. Hassell has delivered a course of educational lectures. An additional panorama has been painted, and with the previously existing ones has been in constant request. The model of the Tabernacle has also been occasionally exhibited. The last report contained a statement of the number of schools, teachers, and scholars within the metropolitan district. That return had been prepared with great labour and care, and is believed to be substantially correct. The result is that the Sunday scholars of the metropolis do not amount to 200,000, or 1 in 15 of the population, while in some parts of the country 1 in 5 of the population are Sunday scholars; or to put the case in another form, two-thirds of the youthful population of London are destitute of the advantages which Sunday-school instruction has been found to yield."

#### 4. The Wesleyan Foreign Missionary Society:—

On Monday, May 4th, the annual meeting of this society was held in Exeter Hall. Jas. Heald, Esq., one of the General Treasurers, presided. The hall was crowded. The proceedings were commenced by the singing of the hymn commencing—

"Eternal Lord of earth and sky,"

given out by the Rev. Dr. Hoole, who then read a portion of the third chapter of St. John. The Rev. W. L. Thornton engaged in prayer.

The Chairman said—I cannot look on the organization of this society, and of other kindred societies, but as means which God has been pleased to appoint by which the hosts of his Israel shall unfurl the standard of truth; and in every direction, in every form, and in every opening that presents itself, to endeavour to circulate throughout the earth the glorious tidings of the blessed Gospel of our salvation. It seems to me, the present diversified operations and organization of the Christian Churches are in the order of Providence, and I am not quite sure that we are not fulfilling our duties more efficiently, and securing the advancement and enlargement of Christ's kingdom on the earth, far more certainly, extensively, and manifestly, from year to year, by these organizations than could be accomplished by individual exertion. The great object which Christian Churches have in view is an object common to all—the enlargement and extension of the visible kingdom as well as the spiritual reign of our Lord and Saviour. I co-operate as a Wesleyan Methodist with the Wesleyan Missionary Society, as representing to-day

the great body of Wesleyan Methodists throughout the world, for I do not wish to lose sight, my friends, of the fact that we are, to a great extent, a representative assembly. You are all the avowed and attached friends, and, I believe, most, if not all, of you now present are supporters of the Wesleyan Missionary Society's funds. Well, what have we to depend upon in the form and character of funds, but such contributions as are presented by willing hands as the expression of devout, earnest, and attached hearts. I look upon it as the special glory of these societies that they furnish us, on the one hand, with an indication how far these Christian objects are held in proper estimation by our friends throughout this country, and throughout the world. But when I turn to our own connexion and our own society, I ever remember, as I wish to do, becomingly and humbly, that we are but a people of yesterday; that we have not been gathered together out of the world's mighty and noble. No princely revenues are poured into our treasury. We are the fruit of the Gospel ministration, and the blessing of the Divine Spirit attending it; we have been called and raised up to be a people who were not a people, and called beloved who were not beloved; and we are gathered together as a part of the spoils which have been won by the Cross of Christ to Him who died upon that Cross. And what are the returns that we are prepared to present as a gratitude offering; as proofs that we have not believed in vain? Well, I look for such evidences, and I find it in undoubted and growing attachment to, and fervent love of, the people to this cause. Touch it! Damage it by any means whatever, and we should see the feeling of the Wesleyan Connexion displaying itself in the most unmistakable manner. I maintain it is the most popular of our institutions which contains the elements of all; it gives work to every agency created by the operations and successes of Wesleyan Methodism. The streams continue to flow, we scarce know how, into the treasury of the Lord, and marvellous it is that while we have just passed through a year of unprecedented privation and distress throughout the manufacturing districts, your secretary will have the pleasure of reporting to-day that God has taken care to provide by one means or another that the funds of the society shall not be diminished, and that there shall still continue (and I take it as a token of good for the future) to be supplies for his servants while they are prosecuting this work of faith and labour of love. While they are not forgetting the divine injunction, "Be ye, there-

fore, steadfast and unmoveable, always abounding in the work of the Lord;" it shall be proved to them, that such work "shall not be in vain in the Lord." I am struck every time I come to London to see the change which takes place in the ranks of the Society's friends; but my comfort is this, that our work is as verdant as ever, and as full of promise. Spring in every direction seems to bloom upon it; and God is vouchsafing us, at the same time, the joy of harvest; we are gathering fruit as we go on sowing; and we shall go on, I trust, in harmony with the prayer to which we have listened, and under which the hearts of this assembly seemed melted and united together. We are anticipating scenes of brighter glory and of nobler triumphs until the world shall ring with halleluhs: "Hallelujah, the Lord God Omnipotent reigneth!"

The Rev. Dr. Hoole read the Financial Statement and General Summary, from which we extract the following:—

## HOME RECEIPTS.

	£	s.	
Mission House and Home Districts, including England, Wales, Scotland, and Zetland . . .	77,455	16	4
Hibernian Missionary Society (exclusive of Christmas Offerings £1,578 16s. 7d.) . . .	3,561	19	2
Juvenile Christmas and New Year's Offerings . . .	7,846	4	5
Legacies . . .	11,904	5	2
Contributions for the Paris Chapel . . .	2,784	11	0
Dividends on Property funded to secure Annuities . . .	960	15	10
Interest on Centenary Grant . . .	450	0	0
Annuity lapsed during the Year . . .	250	0	0
<b>Total Home Receipts</b>	<b>£105,213</b>	<b>12</b>	<b>9</b>

## FOREIGN RECEIPTS.

Affiliated Conferences and Districts . . .	£33,108	12	3
Colonial Grants for Schools . . .	3,316	12	1
	<b>36,425</b>	<b>4</b>	<b>4</b>

**Total Receipts, Home and Foreign . . . £141,638 17 1**

## PAYMENTS.

General Expenditure, including the cost of the Canton Mission, and of the new Mission in Italy . . .	145,537	10	3
Grant towards the erection of the Chapel in the			

Boulevards Malesherbes, in Paris . . . 1,000 0 0

**Making a Total of £146,537 10 3**

Being Four Thousand Eight Hundred and Ninety-eight Pounds more than the Receipts, which, added to One Thousand Five Hundred and Thirty-one Pounds Three Shillings and Sixpence, the Balance of last year, leaves an amount of Six Thousand Four Hundred and Twenty-nine Pounds, Sixteen Shillings, and Eightpence, due to the General Treasurers.

## GENERAL SUMMARY.

Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies.

Central or Principal Stations, called Circuits . . .	183
Chapels and other Preaching Places, in connection with the above-mentioned Central or Principal Stations, as far as ascertained . . .	1210
Ministers and Assistant Missionaries, including three Supernumeraries . . .	284
Other Paid Agents, as Catechists, Interpreters, Day-School Teachers, &c. . .	784
Unpaid Agents, as Sabbath School Teachers, &c. . .	3987
Full and Accredited Church Members . . .	67,663
On Trial for Church Membership . . .	4546
Scholars, deducting for those who attend both the Day and Sabbath Schools . . .	49,319
Printing Establishments . . .	5
Other Missions of the Society, having also relation to Conferences in Ireland, France, Australasia, Canada, and Eastern British America.	
Central or Principal Stations, called Circuits . . .	422
Chapels, and other Preaching Places . . .	3408
Ministers and Assistant Missionaries, including Forty Supernumeraries . . .	605
Other Paid Agents, as Catechists, Interpreters, Day School Teachers, &c. . .	520
Unpaid Agents, as Sabbath School Teachers, &c. . .	11,744
Full and Accredited Church Members . . .	75,126
On Trial for Church Membership . . .	9258
Scholars, deducting for those who attend both the Day and Sabbath Schools . . .	97,138
Printing Establishments . . .	3

RECAPITULATION.			
Central or Principal Stations, called Circuits, occupied by the Society in various parts of the world.	605	On Trial for Church Member- ship	13,804
Chapels and other Preaching Places.	4618	Scholars, deducting for those who attend both the Day and Sabbath-schools	146,457
Ministers and Assistant Mis- sionaries, including Forty- three Supernumeraries.	889	Printing Establishments	8
Other Paid Agents, as Cate- chists, Interpreters, Day- school Teachers, &c.	1304	The Rev. Dr. OSBOAN then proceeded to read the Report, which showed the state and progress of the work on the various stations. The Committee referred to the fact that the coming year was one of jubilee, not of the Society itself, but of that organization from which it was de- veloped, and they expressed hope that the attention which the subject was receiving would be followed by some valuable prac- tical results.	
Unpaid Agents, as Sabbath School Teachers, &c.	15,731		
Full and Accredited Church Members	142,789		

## POETRY.—OVER THE RIVER.

OVER the River, they beckon to me,  
Loved ones who've crossed to the further side,  
The gleam of their snowy robes I see,  
But their voices are lost in the dashing tide.  
There's one with her hair of shining gold,  
And eyes the reflection of heaven's own blue,  
She crossed in the twilight grey and cold,  
And the pale mist hid her from mortal view.  
We saw not the angels who met her there,  
The gates of the city we could not see;  
Over the River, Over the River,  
My mother stands waiting to welcome me.

Over the River, the boatman pale,  
Carried another the household stay,  
His silver locks, waved in the gentle gale,  
And dearest father was borne away;  
He laid down the staff, and waved his hands,  
And fearlessly entered the phantom bark,  
We felt it glide from the silver sands,  
And all our sunshine grew strangely dark.  
We know he is safe on the further side,  
Where all the ransomed and angels be,  
Over the River, the mystic river,  
My honoured parents are waiting for me.

For none return from those quiet shores,  
Who cross with the boatman cold and pale,  
We hear the dip of the golden oars,  
And catch a gleam of the swelling sail.  
And lo! they have pass'd from our yearning hearts,  
They've cross'd the stream, and are gone for aye,  
We may not sunder the veil apart  
That hides from our vision the break of day.  
We only know that their barks no more  
May sail with us o'er life's stormy sea,  
Yet somewhere I know on the unseen shore,  
They watch, and beckon, and wait for me.

And I sit and think when the sunset and gold,  
Is flushing river and hill and shore,  
I shall one day stand by the water cold,  
And list for the sound of the boatman's oar.  
I shall watch for a gleam of the flapping sail,  
I shall hear the boat as it gains the strand,  
I shall pass from sight with the boatman pale,  
To the happy shores of the better land.  
I shall know the loved who have gone before,  
And joyfully sweet shall the meeting be,  
When over the River, the peaceful river,  
The angel of death shall carry me.—Sent by S. SMITH.







WILLIAM ALSTON.

# THE Primitive Methodist Magazine.

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AUGUST, 1863.

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## BIOGRAPHY.

### MEMOIR OF MR. ISAAC BAKEWELL.

ISAAC BAKEWELL was born at Lane End, now Longton, in Staffordshire, August 15th, 1807. From early life he was the subject of Divine and gracious impressions, which, it would seem, preserved him from those acts of flagrant immorality which blight the hopes and ruin the character of too many young persons.

At the age of fifteen, he removed with his parents to Oldham, Lancashire, where for some time he attended a Sabbath-school in connection with the Established Church. About this time a very sad event took place, which made a deep impression on his youthful mind. One evening his brother Joseph, while in the act of ascending a coal pit, after his day's work was done, was wound over the beam, and killed on the spot. This painful bereavement led Isaac to reflect more deeply on the shortness and uncertainty of human life, the length and solemnity of eternity, and the necessity for that change of heart, without which no man shall see the Lord. But in the buoyancy of youth, these impressions gradually wore off, until one Sabbath, whilst standing in the street, his attention was arrested by the lively singing of the Primitive Methodists, who were at the time missioning this town. Our departed brother was induced to follow them to the chapel, where, under a sermon preached by the late Rev. John Garner, he was led more clearly to discover the heinous nature and dreadful consequences of sin, to see and to feel that in heart and in life, by thought, by word, and by deed, he had broken God's holy law, incurred his displeasure, and become liable to the sentence of eternal death. Nor was this conviction a mere evanescent feeling: it did not pass away "like the morning cloud or the early dew;" it was a thorough conviction, a godly sorrow for sin, leading him to bow in humble contrition at the footstool of mercy, and to seek forgiveness through the merits of a crucified Redeemer; and this priceless blessing he did not seek in vain.

Immediately after experiencing this change, he united with the people, who, under God, had been the means of his salvation, and he was soon called upon to use the talent he possessed for the good of others. In the choice which God makes of the agents to be employed in his work, the truth of the sentiment is fully illustrated, that—

“He draws from human littleness  
His grandeur and renown.”

When, therefore, “the Lord sets apart him that is godly for himself,” it becomes the duty of his church to call forth the talent of such, however humble it may be. In harmony with these views, brother Bakewell was appointed to the important office of class-leader, in the Primitive Methodist Society, which office he sustained with great credit for a period of thirty-one years. The manner in which his unpretending efforts in this department of Christian labour were prized, especially by those over whom he was placed, fully attests that he did not run in vain, nor spend his strength for naught.

As a leader in the society at Lees Road, he stood high in the estimation of his brethren, the members of his own classes, and the society at large. He was very punctual in his attendance, and cherished a lively and warm affection for those placed under his care. Anxiously did he watch over their spiritual interests, and frequently and fervently did he pray that they might be kept till the day of final redemption. On his deathbed, when one of his members asked him what he should say to his class-mates on the following Sunday, he said, “Tell them that it always made me ill when they neglected their class.”

As a Christian, we do not hesitate to say that his piety was most exemplary. He seemed to have imbibed much of the meekness and gentleness of his Divine Master, and to carry the fragrance of religion with him wherever he went: even ungodly persons, who had known him for years, were heard to say, after he was gone, “Well, Isaac Bakewell was a *good man*.” Surely no higher eulogium can be pronounced upon a frail, erring mortal than this. Some men are renowned for their brilliant genius and their lofty attainments in knowledge; others for their heroic deeds on the battle-field; but our departed friend was admired for his piety—he was a Christian, which is “the highest style of man.”

His death, which was somewhat sudden and unexpected, was peaceful and triumphant. About a fortnight before his departure, he attended the funeral of the late Mrs. Ashworth, one of our Lees Road members, who I am happy to say died in the Lord. The same evening, after his return from the funeral, he complained of being ill; the day after he was confined to his bed. On the following day, feeling rather better, he got up, and went to see after some work at the mill where he was employed. But his work on earth was done; his heavenly Master had

sent a messenger to call his servant home, to the higher and more delightful employments of the paradise above. The day after his return from the mill found him again in bed, suffering from inflammation, and in spite of all that medical skill could do, he gradually sank.

During his brief illness, he was visited several times by the Revs. J. Garner, J. Travis, and the writer; and we can bear testimony to the fact, that the religion which he professed in life did not fail him in death. Resting upon Christ he could say, "Though I walk through the valley of the shadow of death I will fear no evil." On one occasion, his wife coming into the room, he said, "Oh, Mary, don't put me off;" she said, "Hast thou had a glimpse, Isaac?" The dying man replied, "I have got what I wanted;" and hearing that some of his class-members were in another room, he said, "Tell them to sing,

'Praise God from whom all blessings flow,' &c.

I can set the tune; the Lord has given me a new voice." To his weeping sister he said, "Your loss will be my infinite gain. I shall soon get my reward; my mansion is prepared, and I am going to receive it. O the value of religion now." A short while before he breathed his last, he exclaimed, "I see now what I never saw before; I see religion from beginning to end: 'all things work together for good to them that love God.'" Thus did this good man die, on November 15th, 1862, in the fifty-sixth year of his age, having been a member thirty-three years, and a class-leader thirty-one. May his widow, the reader, and the writer meet him in heaven.

JOHN DUMBELL.

[Little did we think when last we saw the cheerful face of our dear brother, that that was the last time we should see him on earth. But we shall see him before the throne. Isaac Bakewell was, we believe, one of the best men we ever knew. We were much shocked by the news of his decease; but the Lord does all things well. May his bereaved widow have grace given her according to her day. And may the many who loved our dear brother on earth all meet him in heaven.—Ed.]

#### MEMOIR OF MR. JOHN JONES.

JOHN JONES was born at Oakley, Bedford circuit. His parents being members of the Baptist church at Stevington, he was early taught the way to the house of God. He there received impressions which were never erased from his mind. In the year 1850 he became a scholar in the Primitive Methodist Sabbath-school at Oakley, in which his behaviour was always good. He remained a scholar four years. His father, being anxious that he should be taught the same doctrines which he believed took him from our school to the Baptist school at Stevington; but his preference for his old school was strong and manifest, and as soon as he had reached the age when he was at liberty to choose for himself, he returned to the Primitive Methodist chapel to listen to the truths therein

taught. There the Spirit of God wrought with the word preached, and he was led to cry for mercy: he believed in Christ, was made happy in a pardoning God, and remained so until his decease. He soon became a teacher in the Sabbath-school, and there laboured with zeal to instil into the hearts of the children the word of God, and to show them the necessity of salvation through Christ Jesus.

The quarter-day board thought it saw in him capabilities for preaching the Gospel, and he was put on the plan to take appointments; but he did not labour long, for disease began to prey upon him. He therefore requested the quarter-day to remove his name from the plan, which with great reluctance was done. For more than twelve months he had to struggle with pain, nine months of which time he was confined to his home. But he murmured not, nor charged the Lord foolishly. The power of religion manifested itself in the calmness of his manner and in the words that he spoke: he even thanked God for affliction. I visited him in his affliction, and we talked of soul matters and of his prospects for another world; and he could say, "My title's clear; I have no doubt about going to heaven, nor do I wish to get well, only that I might labour in the school, or preach the Gospel again."

As his end drew nigh, his hopes brightened. The children of his class visited him in his room to take their farewell of him. Before he left the rough sea of life he had a sweet calm, during which he saw the glories of heaven. He remained two hours in this state; his pains being over, he said, "If this is dying, it is nothing to die!" He also said, "I can see a light; O that beautiful light!" and shouted, "Come, Lord Jesus, and shine forth more brightly." With his father's hand in his, he said, "Don't think that you have a son in the pit, for I am going to be with Jesus for ever and ever." He ceased to talk, and soon ceased to breathe, on the 18th of September, 1862, aged twenty-two years. He was carried to his last resting-place amid great sorrow, the teachers and children of the school walking to the grave. On the road we sang that solemn hymn,

"Farewell, dear friend, a long farewell," &c.

THOMAS HULATT.

#### MEMOIR OF MR. NATHAN TAYLOR.

NATHAN TAYLOR was born at Spon Lane, in the West Bromwich circuit, on December 27th, 1831, and died at the same place on November 4th, 1862. It is pleasing to remark that our departed brother was brought to God while young. I find recorded in his diary the following statement:—"Joseph and Elizabeth Taylor were my parents. My father and mother had eleven children, and of the seven that were reared I was the fourth son. My mother was a woman of sterling piety, and trained up her children in the nurture and admonition of the Lord. Among the earliest things I can remember was her constant, earnest

prayer for the conversion of all her family. I recollect her hands being often placed on my head, while her prayer ascended up to God with all the fervency her soul could feel, imploring the Angel that redeemed me to bless the lad; and the impressions I then had I have never lost." Nathan was never known to launch out into open sin, but from his earliest childhood the fear of God was before his eyes. He was brought to God by the agency of the Wesleyans, when eleven years of age. He attended some revival services at Wesley Chapel, West Bromwich; and at the evening service the power of God was wonderfully displayed in the conversion of about twenty youths, among whom was our dear brother. Rejoicing now in the liberty of the children of God, and feeling assured his sins were all forgiven, he could sing,—

"Before the throne my Surety stands,  
My name is written on his hands."

He never lost the evidence of his acceptance with God; but amid all life's sorrows and joys he could say, "For me to live is Christ, and to die is gain."

He continued with the Wesleyans up to the year 1856, when owing to some convictions in his mind as to certain things connected with church government, &c., he thought he should be more happy and useful elsewhere. He joined our people at the Lyng, where he continued an honour to the cause of God till death removed him from earth to heaven. During the six years he met at Lyng he sustained the following offices—class-leader, Sabbath-school teacher, society steward, and a member of the circuit committee; and the duties of one and all he honourably and faithfully discharged.

As a Christian, he was a good man. Brother John Barton says, "I was converted to God the same night as our departed brother, and have been very intimately acquainted with him ever since. I never knew him swerve from the truth, and never heard him engage in light, unprofitable conversation. He always manifested the felt conviction, 'Thou God seest me.' I believe he lived in the high enjoyment of entire sanctification." There was no noise or bustle with brother Taylor; but his experience was deep: Christ lived in him the hope of glory.

As a leader, he was beloved by all his members, whose constant happiness and good he ever perseveringly sought to promote. Faithfully discharging his duties, he would warn, rebuke, and comfort them in God. A short time before his death, he said, "Tell all my members to live near to God, and to meet me in heaven."

As a teacher, he was regular and constant, always at his post; and in this department of labour was made very useful. He was a lover of all the means of grace; you would not see Nathan's place empty. The language of his heart was, "I had rather be a doorkeeper," &c. He not only attended the house of God, but to the utmost of his ability supported the same. The affliction which terminated his useful life was as peculiar

as it was painful. The family ascribe its origin (humanly speaking) to a severe cold which he took when returning from the circuit committee on the damp evening of October 6th. The cold brought on a rheumatic complaint, to which he was rather subject; but from this he rallied, and got out as far as West Bromwich on November 1st. But on his return home cold fastened upon him a second time, which brought on congestion of the lungs, which, accompanied by nervous debility, reduced him to extreme weakness and helplessness, from which, notwithstanding the medical skill brought to bear upon his case, he never rallied. From Lord's-day, October 26th, to November 4th, his sufferings were most extreme. But although given up by his medical attendant, he did not think his affliction would terminate in death, until November 3rd, when he fully resigned himself to God. At this season of extreme weakness, the devil made a severe attack upon him, and his faith in God was powerfully tested.

It appears that years ago, our brother had some powerful convictions about preaching; but being doubtful whether it was right or not for him to preach, he having a stammering in his speech, he did not do so. And now the enemy wanted to try a last effort, by telling him he had not done what he ought to have done; and to use his own words, he said, "Well, if I have not preached Christ in the pulpit, God knows why I have not done so; but I have preached him in my life." He then requested the enemy to bring up all he could, and put it in one scale, and, said he, "I will bring the blood of Christ, and put it in the other, for I know I have done but little:—

" 'I nothing have, I nothing am,  
My hope is in the bleeding Lamb.' "

He also called upon God, and said, "Lord, thou knowest that from the time I gave my heart to thee till now, I have never wickedly departed from thee." But the cloud now broke, and during the remainder of his stay on earth not a cloud arose on his mind. In an overwhelming ecstasy he exclaimed, "I see heaven open; I have not to go there to know what it is—God has showed me—O what sights, what sounds, and old friends!"

A short time before his death he shouted out and said, "I am safe! I am safe!" calling upon all that were about him to sing his favourite hymn, in which he himself engaged with all his soul—

" There is a land of pure delight,  
Where saints immortal reign."

He continued to rejoice with joy unspeakable and full of glory, until Tuesday, November 4th, when about five o'clock his happy spirit escaped to the mansions of light, to be lodged in the Eden above. Devout men carried him to the grave, and a very large concourse of the members, both of our own and other churches, met to pay their last tribute to departed worth.



On Sunday night, December 21st, the writer improved his death at Lyng Chapel to an overflowing and deeply affected congregation, when we trust some lasting good was done. In his removal the Church has lost one of her best young men, both as a Christian and a supporter. He has left a widowed mother, four brothers, and two sisters to mourn his loss. May they and we meet him in heaven.

MAURICE NICHOLAS.

### MEMOIR OF MR. THOMAS MATHER.

THOMAS MATHER was born at Alnwick, Northumberland, June 1st, 1813. His parents being members of the Presbyterian Church of that town, he was early taught the rudiments of Christianity, and trained to a regular attendance at the house of the Lord. At twelve years of age he had to leave home to serve with a gentleman at Bamborough. Subsequently he served an apprenticeship to a joiner, at the close of which he came to reside at Newcastle-on-Tyne, where he formed an acquaintance with certain persons who were ultra-liberal in politics and sceptical in religion; and, to some extent, he unhappily proved the truth of the apostle's words, "Evil communications corrupt good manners." He did not, however, wholly cast off the fear of God, or become the victim of "presumptuous sins."

Some years after his marriage and removal to Bedlington, a domestic bereavement was rendered the means of awakening him to serious thoughts about his soul, and to a distressing conviction of his guilty estrangement from God. In this miserable state of mind he remained for a considerable period. About ten years ago he was induced to attend some revival services, which were being held at Bedlington by the Rev. J. H. Rutherford, at which he found peace; soon after which he began to attend the preaching of the Primitive Methodists, and, entering more fully into the liberty of the children of God, he united with the society. In the year 1855 the writer became acquainted with brother Mather; and, finding him anxious for "instruction in righteousness," had the happiness of being serviceable to him, and of witnessing his advancement in the knowledge and love of God.

On his removal a second time to Newcastle, having no acquaintance with either the ministers or the members of the Primitives, and being of a retiring disposition, he associated himself with a Church to which he was, in some degree, favourably known. But after a while he found his way to William Street Chapel, Arthur's Hill; and became, at length, one of the first and most efficient teachers of a new Sunday-school, a branch from William Street in a neglected neighbourhood, which has been, and still is, very prosperous. His good sense, general information, scriptural knowledge, "meekness of wisdom," humble kindness, and quiet, regular earnestness, qualified him above many for Sabbath-school

work. He could always be depended upon both in regard to attendance and everything that he took in hand, for his heart was in the work. It scarcely need be said that he was much beloved by the children, and warmly respected by their parents and by his fellow teachers. A select class of senior female scholars was formed some time ago, of which he was appointed the leader, in addition to his ordinary Sunday-school duties. The class clave to him as to an affectionate father. He was, also, the assistant leader of one of the classes of the society at Derby Street, was very useful in the prayer-meetings, and occasionally addressed the congregation, with good effect, in the absence of the appointed preacher. His liberality in supporting the cause is deserving of remembrance. It was not necessary to ask him for money when anything was to be done requiring it. He sought to do good. Moreover, he had a "good report of them that are without," and was respected by his observers while attending to the business of his worldly calling.

But he was suddenly called away from all his friends and useful occupations. On the 5th of November, 1862, while at his work at Hebbron, he came in contact with the crane, and fell twenty feet, causing a concussion of the brain, which, fifteen days after, issued in his death at the Newcastle Infirmary. During nearly the whole of that period of suffering he was delirious; but he talked almost incessantly about the spiritual affairs of the Church and of the Sabbath-school, imagining himself to be among his Christian companions and the dear children of his charge, thus unmistakably showing the state of his heart. "Blessed is that servant whom his lord, when he cometh, shall find so doing." May those he has left emulate his example, and in due time overtake him in glory.

W. DENT.

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### MEMOIR OF MR. JOHN TANNER.

"How blest the righteous when he dies!  
 When sinks the weary soul to rest:  
 How mildly beam his closing eyes!  
 How gently heaves th' expiring breast!"

SUCH was the dying experience of the subject of this sketch, the late JOHN TANNER, of Southampton, who exchanged mortality for eternal life, November 11th, 1862. He was born at East End, near Lymington, October 15th, 1814, but was soon deprived by death of his mother. He was then placed under the guardianship of his grandmother; but at the age of twelve years he had lost both his father and grandmother, who had gone the way of all flesh. He was then thrown upon the wide, wide world, without a knowledge of God as his Father or Friend; and in this darkness and ignorance he remained till about the year 1841, when he was arrested in his downward course of sin and death by the mighty power of God. And such were the discoveries of his depravity

and sin which were made to him, and so boisterous were the waves of guilt that swept across his soul, that he was nearly dashed upon the dark rocks of despair; and in this state of mind he continued for some time, till under the ministry of the late Rev. J. Crabb he was led to Christ, and by faith in his blood he realized salvation from the guilt, the power, the love, and the practice of sin. And so thorough was the change wrought within him, that he felt "old things had passed away, and all things had become new."

He remained unconnected with any section of Christ's Church till 1844, when he, with his wife, joined the Wesleyan Methodists at Southampton, and continued a faithful member till 1855, when for reasons best known to himself he withdrew, and cast in his lot with our society—a step he never regretted. He was often heard to express his thankfulness to God for leading him to join us. Being anxious to do good, and possessing superior natural abilities for teaching, and a large fund of acquired knowledge of men and things, especially of the Holy Scriptures, with genuine piety, he was soon requested to occupy a place on the plan; and after due consideration he consented, and became an acceptable and useful local preacher. Ever receiving the work given him as from the Lord, he shunned not to declare "the whole counsel of God." Hence in the pulpit he was lively, earnest, faithful, and original; and though his congregation could not always follow him in all his train, of thoughts and arguments, yet he was generally well received, and when planned the people could depend on him. At the death of the late W. Walker, he was prevailed on to become the leader of his class, which office he filled to the entire satisfaction of those placed under his care.

But while he felt and laboured for the salvation of those advanced in life, he was deeply interested in the well-being of the young: he was therefore, one of our most efficient and useful Sabbath-school teachers, having the charge of the select class of youths; and such were his stores of knowledge, his aptness to teach, and his love for those he taught, that he secured to the school the most of his scholars till they were grown up young men; and some of his class helped to carry his mortal remains to their last resting-place.

His removal from us was rather sudden and unexpected, although his health had failed of late. His sufferings were great during his last illness, the nature of his disease being such as to render lying down impossible, and talking difficult and dangerous; but he bore all without murmuring, exclaiming, "The will of God be done." I visited him several times, and ever found him resting by faith, without a doubt, on Christ as the Rock of his salvation; and with all the emphasis he could command, he said to me, "I am safe! I am safe!" At another time he said to those who were with him, "It is my Father's good plea-

sure to give me the kingdom ;” and in this frame of mind he continued till his fettered soul was loosed from its clay tenement to dwell in the “house not made with hands, eternal in the heavens.” His earthly remains were followed to the grave by a large number of friends, including preachers, leaders, members, Sabbath-school teachers, and scholars. May they all, with his wife and each member of the family, meet him in heaven. Amen.

J. HERRIDGE.

### MEMOIR OF MR. FRANCIS HUMPAGE.

FRANCIS HUMPAGE was born at Darlaston in 1783. Before his conversion to God he was exceedingly ignorant, and he gave himself up to all kinds of sports and worldly amusements, greedily pursued a sinful course of life, and remained careless about eternity and its realities. It was while the Wesleyans were singing over one of their deceased members, that conviction laid hold on him. While he listened to them, death and the magnitude of its consequences made an effectual impression upon his mind. He felt that he had sinned against God, and exposed himself to Divine vengeance. His heart was filled with sincere sorrow ; he groaned beneath the burden of his guilt, and earnestly sought salvation. His grief on account of sin was excessive ; he could find no rest either night or day : it was even thought by many that his reason was dethroned, and he had become insane. However he heard of a prayer-meeting to be held at Wednesbury, and at the time appointed he went there. Severe was his mental struggle ; but he believed with his heart unto righteousness ; and God turned his-mourning into rejoicing. This was a matter that created no small stir among his former companions in vice, among whom he was the ringleader. So great was the change wrought in him, many of them believed that there was something in religion worth seeking ; but others said he would soon give it up. But for nearly fifty years he held on his Christian course, and loved and feared God above many. And as far as we know he kept his Christian character unspotted from the world.

On the sixty-fourth page of the history of our beloved Connexion, we find him mentioned as meeting with our society in Darlaston, on the introduction of Primitive Methodism into the mining district of South Staffordshire. He also became a local preacher, and laboured extensively to raise and establish societies in the surrounding country. Being strong in constitution, he would frequently travel forty miles a day to carry the word of life to the destitute, enduring hunger and opposition ; for the love of God cheered and supported him in all his exertions. He was a man of very plain manners, but all who knew him considered him sincere in his intentions and pure in his motives. This made up for the bluntness of his address. His preaching was plain and earnest ; he had a good knowledge of the plan of salvation, and could properly direct

heavy laden sinners to Christ. He also was mighty in prayer; he had power with God, and prevailed. God made him the honoured means of doing much good.

For a few of the last years of his life he was partially blind, which was a great affliction to him, but he bore it without murmuring. He frequently reverted to bygone days, and to those good men who laboured with him in the early days of the Connexion, who were dead and gone to their reward, but with whom he hoped to be reunited in heaven. He was powerfully supported by Divine help in the affliction that terminated his life. When his physician intimated that his end was near he was not dismayed, but he told him he should go to heaven, and spoke with the utmost confidence of the faithfulness of God. On the 14th of November, 1862, he departed this life, aged seventy-nine years. So joyful was his prospect, that he exclaimed, "A bright angel is come from heaven to clothe me with white robes for ever." His end was peace.

SAMUEL SANDERS.

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#### MEMOIR OF MR. BENJAMIN WILKES.

BENJAMIN WILKES was born at Darlaston in the year 1811, and like the generality of men he lived according to the course of this world, deceived by sin and pursuing iniquity; but not without remorse of conscience and frequent alarm. In his twenty-fifth year, through the labours of the Wesleyans, he was brought to feel himself as a lost sinner, and burdened with guilt he earnestly sought and found redemption in the blood of Jesus, and could sweetly sing—

"His blood can make the foulest clean;  
His blood avails for me."

He at once joined the Wesleyan society, and continued a member for about thirteen years. About the end of this time he felt a very strong desire that a new chapel should be erected nearer to his residence; but very strong objections were raised to this, and our people at the same time being engaged in building a chapel at Gun Village (which was much nearer his home), he comfortably withdrew, and joined us. And he continued a member until death removed him from the Church on earth to mingle his song with that of the ransomed millions before the throne.

For several years past our brother suffered much from asthma and rheumatism, which frequently laid him aside for weeks and months at a time. In such attacks many expected he would never survive; but contrary to his own and his friends' expectation, he rallied again and again. However, at last dropsy set in as a result of his other complaints, and soon rendered him extremely weak and helpless. During his affliction he was frequently visited by the writer and several ministers and friends, who always found him trusting in his God, without uttering one word of murmuring. His affliction was painful, but he said, "I'll bear it all,

because he bore the cross for me. I shall soon see him as he is ; if this earthly house fails, I've a better yonder. Oh, to be there, to sing the song, to wear my crown, and see the King in his beauty. Bless God, I'm sure I shall. I have my title-deeds, and all is right." To visit our departed brother was indeed heaven on earth. Being all right, and every day expecting his change, on October 15th, 1862, he passed through death triumphant home, and is now "far from diseases and decline."

I may just add, brother Wilkes was a good man. He enjoyed and exhibited in his daily walk and conversation real religion. As a class-leader he was loved by all his members. He loved the means of grace, and when well would never miss any of the services ; we have seen him there at great risk. He liberally supported the house of God, and when Zion prospered, his soul rejoiced. As a husband and parent, he was kind : he felt a great desire to see all his family converted ; but though that was not seen on earth, God will doubtless answer the many prayers he offered up, and we trust all the family will meet him in heaven.

In his removal the Church has lost a good supporter, but our loss is his gain. He has left a wife, three sons, three daughters, and a mother, also many friends, to mourn his loss. May they all be saved on earth, and meet him finally in heaven. The writer improved his death at Gun Village, on November 16th, to a very large and respectable congregation, when many lasting impressions, we trust, were made.

MAURICE NICHOLAS.

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#### MEMOIR OF MR. CORNELIUS SPITTLE.

CORNELIUS SPITTLE, the son of John and Mabel Spittle, was born at Lye Waste, August 2nd, 1824. His parents were ungodly people, and lived after the course of this world ; consequently Cornelius was brought up without the fear of God before his eyes, and with an unrestricted license to follow the corrupt propensities of his carnal nature. After some years, his mother was brought under Divine impressions, and obtained salvation amongst our people, and joined the society, of which she has been a member up to the present. The conversion of his mother occasioned a great change in their family affairs. The baking and washing, which were usually done on a Sabbath, were now done on other days, while the house on Sunday presented a clean and comfortable appearance. His mother now on a Sabbath repaired to the sanctuary, to mingle in the holy and happy services of the day. These things produced an influence upon the mind of Cornelius, and led him to think there was something good in religion : yet he still pursued the downward path. At times when he returned home, after indulging in drink and at cards, his mother would speak to him, and her words were as briars and

thorns in his flesh that he could not pluck out. But still he went on sinning, and consequently smarting, until the year 1849, when his feelings and convictions resulted in a resolution to alter his life and amend his doings.

He now joined the Sabbath-school, and became a teacher. Being naturally of a shy and timid disposition, he does not seem to have disclosed the feelings of his soul to any person who might have led him to salvation; nevertheless, privately he endeavoured to feel after God. Hence he would either retire to bed before his brother who slept with him, or he would stay up until all the family had gone to rest, that he might pray and wrestle with God in secret. Brother John Richards perceiving an alteration in his conduct, invited him to class; and he came and joined. But being so reserved, it was difficult to understand his real feelings, until one Sabbath when the late Squire Harvey was appointed to hold a lovefeast at Lye Waste; in opening the speaking Brother Harvey related his own experience and conversion, and as he told his thoughts and feelings while under repentance, Cornelius perceived a strong resemblance in them to his own; and surprised and astonished, he listened and wondered. As brother Harvey went on to tell how his light and faith increased until he came to Jesus and was made happy, Cornelius's mind followed him so closely in struggling for mercy, that he there and then got into liberty while brother Harvey was speaking, and I believe got up in that meeting and told his experience. When he left the meeting he was neither afraid nor ashamed to tell his friends what God had done for his soul. Now he openly took up the cross, and declared himself a determined follower of the Lamb. After some time, his general conduct, his prudence, and his piety pointed him out to his brethren as a fit and proper person to become the superintendent of the Sabbath-school. To this office he was appointed, and he sustained it for years with credit to himself and with great benefit to the school. It is right to state that on several occasions when the time came for electing officers for the school, and he was proposed to continue in his as superintendent, he refused to serve until some of his other brethren had shared the honour. But whether superintendent or teacher, the prosperity of the school for years, under the blessing of God, mainly depended upon his piety, wisdom, and labours. For several years he was secretary or steward to the trustees of the Lye Waste Chapel. For eight years he was assistant leader to brother B. Brown, to whom and to the class and society generally, he was a great blessing. In speaking to young members, he always urged the importance of the inward assurance of sins forgiven, and he was well qualified to lead them to Calvary, and to the Fountain for sin and uncleanness.

Among other things he was well adapted for visiting the sick and dying, and opening to them the plan of salvation. His attention to

members who had neglected class or had otherwise become remiss, was great. In these works of faith and labours of love he was rendered a great blessing. He likewise possessed a peculiar talent for reconciling little differences that sprang up amongst the members or teachers. A child in temper and kind in language, the effect of his labours in this department was very great; while those labours won for him the general esteem of all. His path was sometimes made very painful to him by the wicked and drunken conduct of his father. About nine years ago his father broke up their home, sold the furniture, and spent the money. Cornelius then took a house, bought goods, and made a home for himself and his infirm mother, whom he supported. But even then the conduct of his father was sometimes very persecuting and painful; but Cornelius had decided for God, and during the storm he sheltered beneath the cross. Although of a very humble and teachable spirit, and a very shy and timid natural disposition, yet in the cause of his God he was as firm as a rock and as bold as a lion; here his natural timidity vanished, and his brow was as brass and his forehead as flint.

Some four years ago his health sensibly gave way, and for the last two years of his life he was completely incapacitated from following his labour, and his constitution and strength gradually sank. But his religion lived and blossomed, and brought forth in its season. His circumstances at times were very trying, but he never murmured. The close of his life was not marked with particular ecstasy of feeling, but with a calm and unshaken faith in God. The last day he lived he spoke little, but seemed inclined to sleep, and about nine o'clock on Sunday night, November 16th, 1862, he fell asleep in Jesus. "Mark the perfect man, and behold the upright, for the end of that man is peace."

B. BROWN.

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#### MEMOIR OF MR. THOMAS COPE.

THOMAS COPE, of Woore, Burland circuit, was the son of William and Elizabeth Cope, and was born at Onnely, near Newcastle, Staffordshire, in the year of our Lord 1819. Thomas's early life was not marred by many of the extreme follies of youth; but in the spring of his days he attended the house of God. Nevertheless though moral in his conduct, he subsequently saw and felt the necessity of a change of heart. One Sabbath in the year 1840, while sitting under a sermon preached by Miss Woodhouse, at the opening services of Onnely Chapel, conviction for sin deeply impressed his mind, and from that time he gave his heart unreservedly to God, and shortly afterwards joined the society. The brethren soon ascertained that he was possessed of respectable mental powers, and was adapted for usefulness, and urged him to try to preach. He was then put on the preachers' plan, and laboured in that post until



the year 1842. Subsequently he removed to Woore, in the Burland circuit, where he sustained the important offices of class-leader and local preacher for twenty years. Long and numerous were his journeys, especially in the early years of his labours, but due attention to his appointments distinguished him all through life. If he was well people were never in doubt about his attendance; and several souls under his preaching were converted to God. He was acceptable in every place in the circuit. He was an industrious man; he knew that drowsiness would clothe a man with rags, and that he who provides not for those of his own house denies the faith, and is worse than an infidel; he knew that God requires that all his servants should be diligent and active in that which is good, "not slothful in business, fervent in spirit, serving the Lord." And he employed his time and gifts for his Master's glory.

Thomas Cope lived at home. Some men can show off at a distance, but their influence wanes considerably as they near home. Not so in his case: he was the pattern of the village where he lived, and was regarded as a father in the place. No matter how dark the night, inclement the weather, or untimely the hour, he was at the call of his neighbours, and would say, the King's business demands haste. And in the sick chamber not a few broken-hearted sinners has he pointed to the cross, and not a few saints has he cheered while fighting life's last battle. His Christian character was unquestionable, being compatible with the principles of the New Testament. He was kind and courteous in his manner, humble in his disposition, and evangelical in his views. He was a faithful husband and an affectionate father. His instructions and prayers will be long remembered by those he has left behind.

The testimony of the Rev. H. Wheeler is:—"I have no hesitation in saying that brother Cope was a good man; he was an unassuming Christian. Destitute of all parade, he laboured in an unobtrusive way to fulfil the work which God had given him to do; he had none of those superficial adornments so much admired and sought after by many, but he had what was preferable, the love of God shed abroad in his heart, of which he was enabled to give evidence in a consistent and a useful life. The light of his profession was not a painful glare, neither was it a feeble glimmer: it was a steady flame, waxing brighter as it shone; and now that the spark of life is quenched in death, I doubt not that our brother has a place amongst the luminaries of the glory land."

His affliction was short, but very severe; but he bore his sufferings with Christian patience and resignation; no murmur ever escaped his lips. On being asked the state of his mind, he said, "All is right; my acceptance is clear;" and he sweetly fell asleep in Jesus, on the 20th day of November, 1862. He has left a widow and three children, and a large circle of friends to mourn his loss. But he has experienced a blissful translation from ignorance to knowledge, from faith to sight, from

hope to realization, from warfare to triumph, from weariness to rest, from sorrow to joy, from earth to heaven.

JAMES LAWTON.

### MEMOIR OF MR. OWEN RAWLINGS.

OWEN RAWLINGS was born April 7th, 1842, and died at Bedford, November 23rd, 1862. He was endowed with good mental powers, made proficiency at school, and his youthful days gave promise of power in his maturer years. Unhappily, at a very early period of his life, he became conversant with the exciting literature of corrupting novels; and but for the arrest of conviction, aided by affliction, he would most probably have been added to the numerous list of interesting youth, of both sexes, who are consumed by the aboundings of this vile and trashy reading.

After his conversion, he burnt all the novels he possessed; and ever afterwards felt a perfect abhorrence of these enfeebling and deluding tales. The Bible and theological works now engrossed his whole attention, and his thoughtful mind grasped with great avidity some of the more profound of these, such as Butler's "Analogy," and kindred writings. Had his life and health permitted, other things being as they were, there is every reason to believe that he would have become a sound theologian and an able preacher of the word. Mentally and religiously he was a youth of great promise. He received his first religious impressions in the Baptist Sabbath-school, Bedford. His convictions were deepened and confirmed under the ministry of our missionaries, in the open air, and he found peace in believing while attending our services.

Having joined society, he soon became an acceptable and useful Sabbath-school teacher, and sustained the work well as long as the state of his health enabled him to attend, which, for some time before his death was only very occasionally. He was a valuable member of our youths' Bible class; and, when he could not leave his room, he desired that the class should meet there, that he might share the advantage of its devotion and instruction. The whole class and its conductor, Mr. John Panter, were more than willing to meet his views; they felt it to be a joy and a privilege to do so. His whole soul thirsted "for the excellency of the knowledge of Christ Jesus our Lord;" and while he drank deeply of "the water of life," the class found that "the river of living water" flowed freely out of his heart to theirs. He was a beautiful spiritual illustration of that Scripture, "there is that scattereth and yet increaseth," and one amongst many other witnesses, that the most useful member of a Bible class is that one who most devoutly and earnestly seeks his own personal profit, and not he who seeks to impress the class with a sense of his self-conceited superior intelligence. The latter has been the bane of many a Bible class; the former sort, I trust, in much

arger numbers, have been as Owen Rawlings was,—a great blessing to their fellow-pupils.

He knew that his affliction must terminate in death ; and he was not without those painful exercises of mind which it may easily be conceived would be peculiar to an intelligent youth of his description, yet he bore that affliction, and those exercises, for four years or more, with Christian fortitude and submission ; and shortly before his death, when he was very low in the waters, he said, “ I count it all joy, that I may win Christ, and be found in him.”

After bearing ample testimony to the grace of God that was in him, he promised his friends, that, should he not be able to speak, he would wave his hand in token of his final triumph. He had lain for some twenty-four hours without making any communication to his attendants, when he lifted up his hand with all his remaining strength, and immediately upon this, and about half an hour before his departure, those present with him in the room were conscious of an unusual manifestation of the Divine presence, and observed that his countenance was quite lit up with a heavenly smile, which so affected a pious sister who was present, that she could not help smiling also, even in these solemn circumstances. Were not the beautiful thoughts of the poet then a realised fact ?

“Bright angels are from glory come,  
They are round my bed, and in my room ;  
They wait to waft my spirit home ;  
All is well.”

Were the remarkable words of Pope in any degree expressive of the unutterable ecstasies of the departing spirit ?

“Lend, lend your wings, I mount ! I fly !  
O ! Grave, where is thy victory ?  
O ! Death, where is thy sting ?”

His father, who had been sorrowfully bowed down under the sufferings of his son, and who, after many nights of wearisome watching, had retired to rest, woke up at the same time, the subject of the same Divine manifestation ; and when the announcement of his son's death was made to him, he was thus prepared for it, and enabled to rejoice in it. Thus were the well-known lines of Young, amply verified, as they had been many times before, and will yet be again—

“The chamber where the good man meets his fate,  
Is privileged beyond the common walks of virtuous life,  
Quite on the verge of heaven.”

In conversation on the subject of improving his death, he remarked to us, that he should like it to be especially impressed upon the congregation, that, in the case of the believer, the dissolution of the body is *not death* ; that it is a change of clothing—2 Corinthians, v. 2, 3 ;

a removal from one habitation to another—2 Corinthians, v. 1; a going to sleep—1 Thessalonians, iv. 13, 15; but *not death*. The words of the Redeemer to the mourning sisters at Bethany, John xi. 25, 26, seemed to be expressive of his enlightened views upon this solemn subject, and they were accordingly made the groundwork of a funeral sermon, December 7th, 1862; and the remarks made thereon were listened to by a large congregation in Hassett Street Chapel, with deep emotion and devout attention. His life was useful; his death was blessed; may this record of both be made a blessing. Amen.

EDWARD BISHOP.

### MEMOIR OF MR. JOHN HARRIS.

JOHN HARRIS departed this life at Poole Keynes, in the Cirencester Circuit, December 7th, 1862. He was brought to God through the agency of the Primitive Methodists, nearly thirty years ago; and for about twenty-six years he sustained the office of a local preacher. In this capacity he laboured assiduously, and to some extent, successfully, until within a comparatively short period of his decease. The truths which he delighted to make known to others, supported him during his affliction, and in the hour of death. The writer visited him a short time before he entered Jordan's swelling stream, and found him resting on the Rock of Ages, rejoicing in hope of future glory; and when death came he welcomed it with a smile of holy triumph, and thus passed away from earth to heaven. "Thanks be to God which giveth us the victory, through our Lord Jesus Christ."

J. FORD.

### MEMOIR OF MR. ALFRED CLARKE GASKIN.

THE subject of this sketch was a native of Nottingham, and in early life united with our people in that town. He pursued the even tenor of his way when wars and tumult's waves ran high; and when large numbers of more advanced members were led away by a violent faction, he retained his youthful attachment to the people by whom he had been brought to God. After several years' consistent membership with the Society at Canaan Street, he joined the infant cause at Hockley, when that chapel was purchased from the Wesleyans.

In consequence of the badness of trade in Nottingham, Brother Gaskin removed to Lincoln, in the year 1840, and at once identified himself with our Portland Place interest. Primitive Methodism was far from popular in this aristocratic city at that period, but our deceased brother espoused it with all his heart, and nobly consecrated his talent and influence to its support and extension. During his twenty-two years' connexion with us in Lincoln, he successively and creditably sustained the offices of leader, Society steward, Circuit steward, Sunday school teacher and superintendent, trustee and chapel steward; and for

some time he laboured as a local preacher, but an infirmity in his throat compelled him to decline public speaking.

His last affliction was severe and protracted ; slow in its advances, but certain in its aim. For ten successive months he was unable to perform labour's allotted task, but he was not confined to the bed of languishing until a few days previous to his death. In the last interview I had with him, he spoke fully and emphatically of the imperfections and shortcomings of the past, and with equal confidence and emotion of the perfection and glory of the future, summing up the whole in the declaration of the Apostle, that, as he had borne the image of the earthy, he should also bear the image of the heavenly. Early on Monday morning, December 15th, 1862, without a struggle or a sigh, he escaped to the mansions of light, in the forty-fifth year of his earthly sojourn.

The character of our departed brother may be summed up in the following brief remarks :—

1. *He was an industrious man.* From his early youth he had been inured to toil. When only four or five years of age, his father went to America, leaving him to fight the battles of life for himself ; and he fought them bravely, thereby procuring for himself an honourable status amongst the working classes of his country.

2. *He was an honest man.* Honest in deed, and word, and thoughts ! You always knew what he meant ! There was no disguise, or double-dealing about him. His straight-forwardness made him some enemies, for he possessed a little hastiness of spirit, and had not the happiest way of expressing himself when he could not see eye to eye with his brethren, but we all believed that he meant right, and charity prompts us to cast the mantle over his imperfections.

3. *He was a religious man.* We do not set him up as a model of religious perfection, for he had his failings, and he *knew* them—he lamented o'er them, and obtained forgiveness for them. As a member of the Christian church, he loved, supported, and attended her ordinances ; he rejoiced with her in prosperity, clung to her in adversity, and shared in her extensive labours. He was also religious at home. His children knew there were laws to be observed, and an authority to be revered, and they were daily summoned to the domestic altar, from whence ascended a father's earnest supplication to the throne of God. And God amply rewarded him, by converting his two sons in the days of their youth, one of whom is now engaged in our itinerancy, and the other is labouring acceptably with us as a local preacher in this the Lincoln circuit.

That each of these two sons, with their widowed mother, may meet their departed father in the land of pure delight, is the sincere prayer of

ROBERT PARKS.

## D I V I N I T Y .

## THE PRODIGAL SON.

(Luke xvi., from 11 to the end).

A DISCOURSE BY THE REV. GEORGE WARNER, of Oxford.

THERE are persons who affect to reject the Bible's claim to Divine inspiration, because, as they say, it is a dull, dry, and unentertaining production. They profess their appreciation of the virtuous sentiments of our poets, without taking the trouble to ascertain that the poet's purest principles, his boldest figures, and most gorgeous images, are all borrowed from God's own book. There are many inimitable passages in this most blessed volume, and one is almost ready to think that the man must have let out his reason, blighted his affections, and sent his humanity away, whose heart remains unmoved by the clustering beauties brought together in the touching tale of the prodigal son. I need not read it through, all who have a Bible and can read, and have read anything in it, have read the parable of the prodigal son. Doubtless one design Christ had in view, in this parable, was to convince the grumbling Scribes and Pharisees, that they had no reason to murmur at his concern for "publicans and sinners." For, that "the common people heard him gladly," terribly affected their spiritual pride. Another design was to show the Jews that they need lose nothing, by his throwing wide the gates of the kingdom of heaven to the whole Gentile race. But the parable was given for us: it has a message and a meaning for us; it is verily "profitable for doctrine, for reproof, for correction, for instruction in righteousness." While it touches the finest springs of our nature, it most aptly applies to our spiritual condition; the sinner's character is here delineated, his madness and folly are at once made manifest. And oh! what a moving representation have we here of the abounding charity, which dwells in the infinite heart of our ever compassionate God. May it induce you to return to his beloved embrace, for Christ's sake. We purpose to notice the prodigal's *wandering, return, and reception*.

I. THE PRODIGAL'S WANDERING. He is a representative character, a representative of every unconverted sinner. His course was downward, and such is the course of all wanderers from God: they go down; down from bad to worse, and if God's Almighty arm prevent not, they will never stop till they reach the nethermost hell. His ruin commenced with—

*His dissatisfaction with parental government.* "Give me," said he, "the portion of goods that falleth to me." He was tired of home, although doubtless in the bosom of that family there was everything to engage his heart. But his father's counsel and prayers, and his mother's affection and tears seem to have lost their hold upon him. He desired

the patrimony which custom allowed him, that he might be his own master, hold the reins himself, and follow the bent of his own vicious inclinations. There is many a prodigal who doesn't like parental government—who rejects the judicious counsel of a pious father, who is a grief to the soul of his praying mother. There are many more who feel dissatisfaction with the government of "our Father who is in heaven." God governs the world in infinite wisdom and love, but they don't like it. They don't like the restraint the Bible lays upon them; when it denounces their course, and says "the end of these things is death," they wish it were not so. Yet there is everything in submission to God's government which should delight the heart. There is a full pardon for all past offences; the Spirit's witness that the work is effected; a guarantee of all needful good while here, and a seat in heaven when the toils of life are past. And the backslider here knew that, and yet he was dissatisfied with it. Solomon says, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes." "Ah!" you say, "that's the advice for me; I shall take that." Stop a minute: he's speaking in irony; hear the other part of it, "but know thou"—don't forget that—"for all these things God will bring thee into judgment." You don't like that; then "thou art the man"—the prodigal. May God convince you of it. His ruin was accelerated by—

*His emigration.* "He gathered all together, took his journey into a far country, and there wasted his substance with riotous living." The famine came, want pinched him, and it is significantly said, "No man gave to him." How true to life! How many have seen themselves in this glass. If a man were to come to this city, with ten thousand pounds to spend, and put up at an inn, he would have plenty of blood-suckers round him, who would drink his health, toast him in a bumper, and sing, "He's a jolly good fellow," while the money lasted; but when it was gone, how then? Many a one in some such circumstances has found that "no man gave to him." In a prodigal course, I have seen beauty fade, and the body literally rot through sin, and there has been no old companion to give a crust, or offer a prayer. Methodist preachers might pray, and a broken-hearted mother was left to share her hard-earned crust. Not long since, in London, a polished scoundrel, called a gentleman, seduced one of our beautiful but frail sisters; they ran a brief, glittering, erratic course of sin; and then he threw her on the stream, and she died of starvation, and a broken heart, at the gates of a union workhouse. There is no true love among the wicked. But thou art the prodigal; you have taken your portion of goods—that wondrous body, and still more wondrous mind—and you have wasted them in sin and Satan's service. I don't know whether famine days are come yet, but they *will* come. Just now, on the bed of death, with a mis-spent

life behind, and the judgment-day before, there will be a famine in the land—a famine in thy soul—a want of forgiveness, peace, God's favour; and to which of your companions will you turn? Oh! that you would now return to your Father's house. His next step was—

*His engagement with the foreigner.* “He joined himself to a citizen of that country, and he sent him into his fields to feed swine.” Here he had servitude the most galling; employment the most complete drudgery, and most degrading; poverty the most pinching; and at the same time he is represented as being lost, and in madness and death. He never thought he should come to this. My friend, it is to be feared you have joined yourself to a worse citizen than this. The Saviour says, “He that is not with me is against me, he that gathereth not with me scattereth abroad.” If you have not come home to your God, you are still the bondsman and servant of hell. Some of you have done some dirty work for the devil; tongue, hands, feet, head, all have been employed for him, and an opening hell and everlasting woe are the wages of your toil. “He would fain have filled his belly with the husks which the swine did eat,” and you have endeavoured to fill your mind with a less satisfying portion. When the minister has come, and offered the water, wine, and milk of the Gospel, you have turned from them as swine would from pearls; but when the public house company, the licentious novel, the card table, the dance, and things worse still have been presented, you have endeavoured to satisfy your minds with these miserable “husks.” May God forgive you, and give you an appetite for higher things. Awake, then, to your true condition. You are lost like the sheep in the wilderness, but thank heaven the Shepherd is after you. You are poor, though you may have your interest at the bank, and parchment deeds may tell you own your broad acres. If you are a wanderer from God you are poor, for

“Poor is the Christless master of a world.”

You are mad, and no madness is equal to living on the crumbling verge of hell, with no guarantee but that the next hour you may feel its quenchless flame. You are “dead in trespasses and sins,” and are hastening on to the death that never dies. May God give you to see and feel these things.

II. THE PRODIGAL'S RETURN. Afflictive circumstances brought him to himself. “He came to himself,” amid the pigs and poverty; but was mad, while associated with women and wine. The company of swine was more favourable to thought than midnight orgies and bacchanalian revels. If you ask me to choose my company from the associates of the tavern, or the tenants of the pig's cote, I say my preference is for the latter; they are equal to their nature, but the former are frequently a disgrace to it. But has not God afflicted you? Are not you restored from a serious state of affliction? What were your thoughts, feelings,



and vows in it? Has not God crossed your purposes, and thwarted your schemes? God is reasoning with you; he seeks to bring you to himself. In the prodigal's return we have *thought, decision, and action.*

*Thought.* "He came to himself." I judge he rushed madly on, scarcely allowing himself time to think, till he found himself a swineherd in the field; there he began to think, and he began to grow wise again. It is likely that thought would be busy on the present, past, and future. His present circumstances were anything but satisfactory, and as he looked himself down he would no doubt think aloud, "I didn't think of coming to this, when I left home." Like many a prodigal son or daughter who has left a good home, and gone to London, or Manchester, or Liverpool, or somewhere, perhaps some night he has been turned out of the public house where he had spent his last shilling, or she, seduced and ruined, has found herself upon the streets, where with burning brain and desolate heart, the cry was wrung from the soul, "Good God! what a plight I'm in." Ah! and then the past. He says, "I was happy once, when at home." You never should have left it, young man. There are many young men and women who go from home when they leave their parents; they should have stayed a few more years, in loving obedience, till they had mind and muscle to grapple with the shams and sophistries of this wretchedly selfish world. They were happy once. So was my poor backsliding brother here; but as one said to me the other day, "It's all gone now." There was hope gleaming in the future. "My father!" O that magic word! It's likely he thought there may yet be hope. "My prodigality may not have withered the affection of my father's heart." One of our ministers was once walking by Whitehaven workhouse, and felt impressed to apply for admission to visit the sick there. He was shown to the sick wards, and among others a fine, intelligent looking young man drew his attention. By loving conversation he drew forth his history. He was a prodigal from a Christian family in America; he had left his widowed mother and loving sisters, and had worked his way to England in a vessel; consumption seized him, and he was left in Whitehaven workhouse to die. Brother Simpson pointed him to Christ, and he found peace through the blood of the cross. Simpson then wrote to his mother, telling her of the circumstances of her son—that he was on the borders of the grave, but that he had hope in Christ. The next mail brought back a letter from the mother, with one enclosed for her son Charles. Such a letter as could be written only by a mother—a Christian mother—a widowed mother. When in it his mother told him how her food had often been wet with tears; what sleepless nights she had passed—her hours of agony, her pleadings in prayer, at the thought of the course of her son, the tears gushed from his eyes, as he clasped his hands in agony, saying, "God be merciful to me a sinner; she is a mother yet!" His sins had not destroyed his mother's love. And thank

God, your prodigal course has not destroyed God's love and pity for you. There is a rainbow of hope o'er you, for God has a Father's heart yet.

*Decision.* With thoughts of this character in his mind, he says, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." What! go back in this plight, and humble yourself! You, who left home in such a different position! "Yes, my position is bad now—it cannot be worse; I'm perishing for want, while 'my father's servants have bread enough and to spare.' I WILL arise,"—that's right, there is strength in that I WILL, especially when one knows the source of his strength. Ah! go back, and say you have done wrong, and in doing that, you only say that you are wiser than you were before. You'll find your father better than you think, and he'll be sure not to put his penitent prodigal in a servant's place. Ought not the thought that God is waiting to receive and pardon you, to lead you to decide to go to him? You have had some thought about it, but you have never come to decision. The reason why many who profess to be seeking God, don't find peace with him, is that they are not fully decided; "for in that day that they seek him with the whole heart, he will be found of them." Say then, "*I will, I WILL arise*;" but say it in the strength of God's grace, and you will soon find yourself in his beloved embrace.

*Action.* "He arose, and came to his father." He not only thought about it, felt about it, decided on it, but this led to action. He not only said, "If there be strength in my weakened and weakening body, I'll return," but his limbs were put in motion, with his face towards his father's house. Surely you wanderers from God will come to him; you will arise now, he calleth you. You, who are weary of your course, and heavy laden with sin, come to him, and he will give you rest. Do you say you cannot? Oh, but you can, for he invites you, and complainingly says, "Ye will not come to me, that ye might have life." The man with the withered hand was told to "stretch it out:" he did not say there was no strength in it; but, in his simplicity, believed there was strength in Christ's word, he made the effort, and found strength in action. So will you. Come, "Just as you are without one plea." Say in faith—

"Yes, from this instant now I will  
To my offended Father cry;  
My base ingratitude I'll own,  
Vilest of all thy children I:  
Not worthy to be called thy son,  
Yet will I thee my Father own."

III. THE PRODIGAL'S RECEPTION. And here we have a word to say on the *waiting father* and the *received child*.

*The waiting Father.* "When he was yet a great way off, his father saw him." He was waiting for him, looking out in expectation, and

desiring his return. He knew his inexperience and recklessness would lead to ruin, but fatherly affection said, "When my son comes back a penitent, he'll find a home here." He has cost him many an anxious thought, and many an ardent prayer, and had he known his address, he would have had the assurance of a welcome home. Did you ever consider that phase of the Divine character which represents Jehovah as "waiting to be gracious?" He waits, desires to save, and has given you a thousand invitations, with as many assurances of welcome, if you will but come. A young woman left her pious mother, and ran a course of licentious folly; but her mother was ardent in prayer for her reclamation and return. And when these mothers get into an agony of prayer for their children, they take hold on heaven. This prodigal daughter was led to attend some revival services, and there found the sinner's friend. Of course her first thoughts were then of home. She loathed the sins by which the devil had led her towards hell, and with her face towards home fled thither. She reached it in the night, went softly to the door, and tried it—it was on the latch—she went in, and found a home. The intelligence spread that the prodigal had returned—had returned reclaimed—and that when she came home she found the door on the latch awaiting her. Some expressed surprise that the door should be left, and whether you approve the mother's course or not, she explained it as she said, "I know all about that door, I saw to the door every night; I believed from the first that God would send back my child, and I said in my heart when she does come back she shall not find the door barred against her." Thank God your sins have not barred the door of mercy against you. God has left it on the latch for you, and if you knock it shall be opened; if you ask, you shall receive; if you seek, you shall find; for the mouth of the Lord hath spoken it.

*The received child.* In the far off land he had determined frankly to confess his sins, acknowledge his guilt, and ask for a servant's place. So as his father ran to meet him, and fell on his neck, tenderly embracing him, he began, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." It seems as though the Father said, "There, my son, that will do, say no more; all I wanted to hear you say was that you had sinned against heaven—there now, that will do. Now bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither that fatted calf, and kill it; and let us eat and be merry: for this my son was dead, and is alive again, and was lost and is found." Perhaps another fact may best illustrate this part of the subject. Some years since, an individual was called upon to visit a dying man, whose prodigal habits brought him to an early grave. In a street occupied by the baser sort, he found him on a straw bed in a garret. There he lay suffering from the effects of his riotous life. The friend drew near, and said softly, "I am sorry to see

you in such a condition. You seem very near the eternal world. How is it with your soul? are you prepared?" The young man looked sullen, and made no reply. The friend said, "I am come as a friend to see you, and talk to you about getting prepared for heaven. My visit is that of a friend." At this the emaciated man rose up and wept. He said, "My dear sir, is it possible that a gentleman like you should come to visit such a wretch as I? O, sir, I am a ruined man! I am the son of a nobleman from the country, who keeps his mansion in town. I was educated according to my rank, have spent a large fortune, broken up my constitution, and am disowned by my father's house. O what a wretch! I have nearly broken the heart of my father, and ruined my own soul." The friend told him of God's love to sinners, and quoted promises which offer pardon to the vilest. He asked in agony, "Can there be mercy for such a wretch?" In prayer he found peace, and afterwards said, "I am now happy in God, and shall get to heaven." He then sobbingly said, "There is one thing that I should like to be assured of before I die, and that is that my deeply injured father has forgiven me." The friend inquired, "What is your father's name and address? I will go to him immediately." The dying man told him. The good man set off to the mansion, ascended to the front door, and rang the visitor's bell. A servant answered the bell, and inquired, "What is your business please?" "My business is with his lordship, and is of the utmost importance." "Your name, please?" "Dawson." "What, Dawson?" "Dawson, the Methodist preacher." He was shown into the visitor's room, and his lordship came in. Mr. Dawson said, "I hope I see your lordship well. Everything about this beautiful mansion appears calculated to promote human happiness, *but*,"—here the aged nobleman interrupted him by asking roughly, "What do you mean by *BUT*?" Dawson answered, "I am sorry to find that you have a son, who is far from being comfortably circumstanced with regard to this life." "Sir," replied the displeased father, "if you mention him here, I will order you through that door in a moment." Mr. Dawson said, "I must inform your lordship, at all events, that he is now dying a humble penitent. I have visited him, pointed him to the Saviour, and he has obtained forgiveness of God, and requires only one thing more, and that is to know that you, his much injured father, will pardon him before he leaves the world." The aged father was suddenly overcome, and covering his face with his hands, he wept. Starting to the bell, he rang it violently, and said to the servant, "Order the carriage to the door immediately—be quick." Dawson and his lordship rode together, and they were quickly by the bedside of the sufferer. At the father's approach the son sat up, and clasping his bony hands, said, "O my father, God has forgiven me my sins, and I am dying, and hope to go to heaven; and I want to be assured of your forgiveness before I die. O forgive the injury I have done." The father embraced the

ragged emaciated son, kissed him, and said, "Yes, my son, I freely forgive you." The son said, "Now I am satisfied," and died in his father's arms. Oh, prodigal, God is infinitely willing to pardon you. Infinitely more so than was this father to receive his rebel child. Do you say, "Can it be possible?" It is more than possible; it is gloriously certain! One of our ministers one day met with a poor guilty sinner—a wretched, blighted sot, and he got him to sign the total abstinence pledge; and when he had done that, he said, "Now let us kneel down, and ask God to give you strength to keep it." And they knelt together, and he prayed that God might give him grace to abstain from that which had been leading him, and was leading thousands of others to hell. After prayer, he took him by the hand, and said, "God bless you, you must keep the pledge; and remember, you have a friend in heaven who loves you." They parted, and the poor fellow began to muse on the preacher's words, "A friend in heaven who loves you!" "And can it be possible," thought he, "that God loves me? such a wretch as I am!" And then said he to himself, "The preacher said so, and he ought to know better than I do." He retired in secret, and prayed to the God against whom he had sinned; he looked by faith "to him who on Calvary died," and felt his pardoning power. The next time the preacher saw him, he found him an adopted child, with the love of his pardoning Father shed abroad in his heart. Oh, that Friend in heaven loves you. Bring your cold heart to his warm one, and your iciness shall melt away. Yea, he will receive you with demonstrations of gladness, "For there is joy in the presence of the angels of God over one sinner that repenteth."

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## WORKS OF CREATION.

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### THE MOON'S INVISIBLE SIDE.

THE advocates of a plurality of worlds have either abandoned the case of the moon as not one in point, being only a satellite, or resorted to strained hypotheses; such as, that there may be an atmosphere at the bottom of the valleys; or that she must necessarily have appropriated, by her attraction, the matter of the tails of comets, and of the zodiacal light. A recent discovery has, however, changed the aspect of the question. In all previous speculations, astronomers proceeded on the supposition, that what held in reference to *one side of the moon* would equally hold in reference to the other. The profound research of a Continental astronomer has now shown, that this is by no means a legitimate supposition; and that the nonexistence of an atmosphere on the visible side does not at all imply that the other is equally destitute.

The moon constantly turns the same side to us. She does, indeed, as if to tantalize us, show a small portion of the other side. She turns round at one time the western edge, so as to show us a few more mountains

and craters; and then, at another, the eastern. There is a similar oscillation at the poles; but it is only a very limited region that she thus reveals. It is by this libration, that we are able to take stereoscopic pictures of her disc. She turns constantly the same side to us, for the simple reason, that she rotates once upon her axis in the same time that she performs a revolution round the earth. If we were without, instead of within, the circle she describes in the heavens, the case would be otherwise. The inhabitants [if any] of the other planets see, in succession, all parts of her circumference. In the course of twenty-eight days they can scrutinize every part of her surface. For the same reason, a person in the centre of a circus sees only one side of the horse galloping round the circumference, while spectators beyond see both sides in succession.

Until lately, no conjecture could be formed of the state of things on the other side of the moon. It was regarded as one of those inscrutable mysteries which it would be folly to attempt to unveil. Human genius has triumphed over the difficulty, and has thrown a curious light on that which has hitherto been involved in deepest darkness. It is to M. Hansen that the credit of the discovery is due. Mr. Airy, the Astronomer-Royal, supplied him, no doubt, with the data; but the merit of the solution is all his own. The Astronomer-Royal has, as it were, dug up from some Assyrian mound a tablet with mystic cuneiform characters; and M. Hansen has supplied the key to the interpretation. The moon is so eagerly scrutinized at Greenwich, that any deviation from the prescribed path is soon detected. M. Hansen had already, on more than one occasion, vindicated the law of gravitation, by reducing unexplained lunar irregularities to its dominion. When again applied to, he set to work to discover the cause of the irregularity. The deviation was slight; but, if the moon does not keep time to a very second, some explanation is required. On this occasion, also, M. Hansen was triumphant. He has given a marvellous solution, but one in which all astronomers have acquiesced.

The scientific statement of the solution is, that the moon's centre of gravity and her centre of figure are not coincident, the one being distant about thirty-seven miles from the other. Most momentous results flow from this. The one hemisphere must be lighter than the other. This, indeed, is but another way of stating the discovery. The sphere of the moon may be regarded as made up of a light half and a heavy one,—the lighter being always turned toward the earth.

In discharging a ball from a gun, calculation can predict the trajectory it will describe. But if the ball is not equally dense on opposite sides it will not pursue the same path it would do if homogeneous. Let us suppose, that, while the ball is perfectly spherical, one half is iron and the other cork; the curve described will be different, both in range and form, from that which would be described by a ball equally dense throughout. Balls have been, indeed, purposely so cast, to increase the range; the sphere being hollow, but having one side thicker than the other. Given the difference of density, the curve can be laid down; given the curve, the difference of density can be determined. This last case is that of the moon. She differs in no respect from a ball discharged from a gun; and, in examining the curve she describes, the conclusion is, that, while she is quite or nearly spherical, the hemisphere turned toward us is lighter than the opposite one.

But how does this tell on the question of inhabitants? The application

is very direct and startling. Supposing the sphere of the moon originally covered with water, and enveloped in an atmosphere, both water and air would flow to the heavier side, and leave the lighter side destitute of both ; just as water and air leave the summits of our mountains, and gravitate toward the valleys. They seek the lowest level, or, in other words, the point least distant from the centre of gravity.

In the case of the moon, the side turned to us is virtually one enormous mountain, and the opposite side the corresponding valley. We could not expect to find traces of air on the summit of a terrestrial mountain one hundred and thirty-four miles high. The conclusion, therefore, is, that though the near hemisphere is a desert, having neither water nor air to sustain life, the hidden hemisphere *may have* a teeming population, rejoicing in all the comforts and amenities of life. The imagination is set free to picture broad oceans, bearing on their bosom the commerce of this new world, rivers fertilizing the valleys through which they flow, a luxuriant vegetation, and buildings of colossal size.

Granting that the other side of the moon is peopled, can our world be ever known to the inhabitants, seeing that only the lighter side is turned toward us ? It is plain, that the inhabitants, if they keep to their own side, can never get a glimpse of the earth. If there is an atmosphere, it is probable that it may extend a small way within the visible side, though in a rarefied form. We can then conceive the intrepid lunarians venturing, as far as they can breathe, within the barren hemisphere ; just like adventurous travellers on our globe, scaling lofty mountains, to obtain an extended view of the landscape. What an astonishing spectacle, then, must burst on the lunar tourist ! The traveller who has spent the night on the summit of the Righi, to watch the rising of the sun over the snow-clad ranges of the Oberland Alps, feels rewarded for all his toil by the glorious spectacle. The explorer of the southern hemisphere, when he first beholds the Southern Cross and the Magellanic Clouds, experiences no ordinary delight at having ushered into view a new portion of God's universe. But these illustrations can but imperfectly enable us to realize the case of the lunar traveller, when he first beholds the earth. He will see an immense blue orb hung up, immovably fixed, in the heavens. It will appear to him fourteen times larger than the moon appears to us. The sun will be seen, as in the other lunar hemisphere, to rise in one horizon, and after fourteen days set in the opposite ; but the earth never moves. The stars at midday, as well as at midnight, will appear to pass behind its disc. It will exhibit, however, in twenty-eight days, all the phases of the moon,—now a thin crescent, then a full orb. Its rapid rotation will be most notable ; for, in so large a globe, the twenty-four hours' period will be most marked. And the blue atmosphere will be undergoing incessant changes. Belts, corresponding to the trade-winds, will be seen ; and varying climates will be observable. Though dimly, yet our seas, continents, and mountain-ranges may be distinguished. What a tale of wonder will the traveller have to tell !

It is obvious, that the results of M. Hansen furnished no positive evidence of lunar inhabitants. The discovery is valuable to the advocates of a plurality of worlds, only in as far as it enables them to rebut the argument of an antagonist, when he points to the moon as a proof that their speculations are only a dream. They can now maintain, that, if we knew all, we might find that the moon is not destitute of life.

## FOR PREACHERS AND CLASS-LEADERS.

## ENTHUSIASM OF MINISTERS.

If we would make our ministry a power it must be marked by *enthusiasm*. This ought to arise from our faith in the truth we preach. No minister has a right to expect that his work will be effective, except it is with him a controlling and all-mastering passion. Unless we have entered the ministry of our heavenly Master as ambassadors, feeling that the spell it exerts upon us is such as no other manner of life can exert, the sooner we abandon our sacred or desecrated office the better, both for ourselves and for the people among whom we minister.

If there is any office in the world which claims enthusiasm as its natural ally it is the ministry of the gospel. It demands not only the soul, but the soul in its most fervid heat and in its highest action. The spirit which is most proper to us is the spirit of him who said, "The zeal of thine house has eaten me up," "My meat is to do the will of him that sent me and to finish his work." And we find that spirit re-appearing in the Apostle of the Gentiles when Festus, confounding human *lore* with divine *lore*, could say to him, "Thou art beside myself: much learning has made thee mad." When I speak of enthusiasm, I do not mean a rampant fanaticism which, mistaking frenzy for faith, and noisy declamation for spiritual earnestness, excites the derision and the hostility of those whom preaching is designed to conciliate and to save. I mean the entire consecration of the man to his work, as the work which, because of its nature and ends, he esteems to be the noblest on earth. If there is one now holding a commission from his Lord who would exchange it for any secular position, however elevated, let the unworthy feeling crimson his face with shame. If we feel that to be wealthy as a millionaire; to be prime minister of the Queen at home or her ambassador abroad: to be generalissimo of her forces by land or her chief admiral at sea; to utter with authority the last and highest word of science; to compose the poetry which shall crown us with a laureate's wreath, or the music which, with its "linked sweetness" and its deep and subtle harmonies, may thrill the soul with a new and wondrous ecstasy, is to achieve a higher honour, to render a nobler service, and to enjoy a purer happiness than we feel to be associated with the post we now occupy in the spiritual kingdom, are we not in the garb of ambassadors without credentials and seal, and are we not running without being sent? A minister of Christ, without enthusiasm, one who has to preach the most glad tidings that ever came forth from heaven's gate, without enthusiasm! a rower in the lifeboat of which Christ is the heavenly pilot, and which has to rescue struggling, drowning souls from the foaming breakers of sin, without enthusiasm! We are told that there are elements to damp it. Enough, assuredly, both within us and without us. Natural indolence in some, an unchastened will in most, benumbing habit, personal sickness, ungrateful and even cruel treatment from others, friends transmuted into enemies, harvests scanty or long deferred and mingled with tares, thwartings from men and temptations from the devil, numberless distractions and harassments arising from our social life—all these are the wintry clouds which often empty themselves upon the fire of a minister's zeal. But, then, the more we have of this dismal, discouraging rain, the greater the necessity for keeping the fire blazing with a fervent heat. The more we have to resist us, the more internal force we must have to press on. If the vessel has both wind and tide against it, the more needful it is that its motive power should be great. If we can neither drift into heaven as Christians, nor drift onward in our work as ministers—if progress involve struggle and resolution and nerve at every step, what prospect of success has he who begins the ministry without heart or with lukewarmness? It is well when a gale rises immediately on his leaving the harbour, and sends him back with fear, and compels him to abandon a mode of life for which he was so poorly qualified.



Brethren, let us learn enthusiasm from others who in temporal matters are not ashamed of it. The manufacturer who has set his heart on riches teaches us a lesson. He is resolved to be wealthy, and he cares not who knows it. He rises up early, lies down late, eats the bread of carefulness, and wastes not a farthing wilfully. He keeps his eye upon every passing event, for it may affect for better or for worse his hopes of a fortune. Politics are not without interest for him, especially if they have a monetary bearing. He strives to master international affairs for they may affect trade, and it is by trade that he is to become rich. Discoveries in chemistry attract his regard, not because he understands the science, but because new colours may be made or old ones fixed, and in either case may turn his fabrics into gold. If he is dumb or stammering on any other point, on this, the one imperial, all-absorbing ambition of his life, he is as eloquent as the Greek that shook Philip's throne. This enthusiasm may be called vulgar. Be it so; but it is vulgar because it is misplaced. Is it vulgar if its object is worthy? and was it vulgar in an apostle who could say "This one thing I do?" Men can pardon enthusiasm which can spend years in deciphering inscriptions on a fragment of some ancient stone, or which can chase through flood or fell, and wood and brake, with dripping garments and lacerated flesh, some new moth which entomology has never recognised and classified before; or which can give half a lifetime to the rescension of some obscure and unimportant manuscript; or which can dwell with rapture on some master-stroke of the pencil of Raphael or of the chisel of Thorwaldsen or Canova; or which can encounter death itself in seeking amid mist, and storm, and snow, and thick-ribbed ice a passage through Northern seas to the Eastern world. And is the pulpit the only place in which enthusiasm is an unpardonable sin? Is tameness to be its highest level—a studied coolness its intensest warmth—a persevering monotony its most attractive tone—a wearying iteration of the same common-places its greatest variety—a nervous fear of even seeming to be in earnest its most fervent zeal?

Brethren, other enthusiasms are concerned with perishable things. The merchant's gold shall drop from his hands, the noblest painting shall rot, the finest group of marble statuary shall turn to dust, all the works of man which a carnal enthusiasm has created shall be burned up, but the enthusiasm of the true minister of Christ has relation to things which cannot perish. If he is a good master-builder his work shall abide. The souls which, under God, he saves, shall be "his joy and crown of rejoicing." If he turn many to righteousness he shall shine as the brightness of the firmament and as the stars for ever and ever. And surely there is in the gospel no lack of fuel to feed perennially the fires of a true godly enthusiasm. Its truths which first enkindled our love abide the same. Our chief danger is lest we become so familiar with them that we cease to know them—handle them until we cease to feel them—live passively in their presence until they seem to fade from our view. It is needful to remind ourselves of what we know—to freshen up by living and constant meditation our sense of the great realities with which we have to deal. Unless this be done, our words will be far ahead of our thoughts, our thoughts still further ahead of our convictions and sympathies, and thus, instead of being inspired with an earnestness in which the heart is warmer than the tongue, we shall be guilty of using language tropical in its fervour while the heart is chill as an autumn evening or frozen as a polar sea. And we cannot continue this inconsistent life for any length of time without inflicting serious disaster on our moral sensibilities and weakening our power both with God and men. But with an enthusiasm such as it is the intention of God that the truths of the gospel should beget and sustain, a sublime unity will be given to our life. The ministry being our work, for which God has given us the effectual consecration of his Spirit, we shall give ourselves wholly to it. This will be our supreme end, which will control all other aims and pursuits into subordination to it. As far as our time will allow, we shall not neglect the study of the sciences. We shall feel that all things are ours—the stars of heaven, the rocks of the everlasting hills, the flowers of the field, the events of the past, the movements of the present—all things

are ours to study, and, as far as we can, to master. But as Christ is head over all things to his Church, and as they are but the scaffolding within which He is rearing through the ages the eternal temple of His grace, so is the minister of the gospel to make all his secular acquisitions subservient to the same end—*subservient*, we say, for there is danger lest the prosecution of some branch of knowledge for the sake of increasing our fitness for the high work we have undertaken enslave us to love the means more than we love the end. Have not some proved thus recreant to their heavenly calling? They have been fascinated by literary and scientific investigations. Sent to preach him who is the Rock of Ages, they have become geologists; forgetting the true vine, to be severed from which is death, they have betaken themselves to botany; the astronomy of the stars, that shall fall like untimely figs has eclipsed in their regard the brightness of the Sun of Righteousness; the mysteries of nature have overpowered by their attractions the mystery of godliness; the work of the pulpit has gradually sunk out of their sympathies; week by week they have come to it with scantier preparation and with a more withered and alien heart; the unction and power which made their earlier ministry a feast of fat things have departed, and the people, starved and famished, seek other shepherds that will feed the flock of God. What would be thought of an ambassador who, sent by the Queen to some foreign court on matters of pressing urgency, should be found, instead of executing his mission with energy and dispatch, seeking botanic specimens, or digging in some curious alluvium for remains of extinct animal species? But this would be pardonable compared with the conduct of the minister who, unable, as every man must be, to retain two supreme and co-ordinate ambitions, is content to be unknown as a preacher, provided he can achieve some small and transient reputation as a man of science or literature. Such fame, coy and uncertain at the best, even when sought by those who consecrate to it their undivided energies, will, if attained, be but a poor offering to make in appeasement of the anger of him who sent us to preach the gospel. We were to be fishers of men—seekers of the lost—shepherds of the sheep—keepers of the vineyard; and can we think that a scientific or literary renown, sought for its own sake, will be accepted as a full compensation for a neglected and defaulting stewardship? The richer our stores of knowledge when consecrated by the love of Christ, the better. Our best equipment is but poor for the service of such a master. Be it ours to aim at the possession of the spirit of entire absorption in our work. Let us not rest until our souls glow with heavenly fire. The flame will spread to those who hear us; and if some mock, they mocked Paul, and they mocked our Saviour when, unable to preach with his lips, he poured out his soul unto death. Those who love to be at ease in Zion may deem us righteous overmuch, and think that we are too earnest even in preaching a Saviour's love and in rescuing immortal souls; but it is not for us to reduce the temperature of our faith and feelings to the chillness which reigns in them. When we have published the tidings of salvation for the last time, and are lying on that bed from which we shall rise no more, other sins may reproach us, but not enthusiasm. Our most fervid moments will then seem to be but the just average earnestness of a man who undertook "to stand between the living and the dead, and to stay the plague."

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#### "PRAY FOR THE PREACHER-MAN."

"MAMMA!" said a bright, chubby boy of five or six summers, just as he was ready for chapel, one Sabbath morning, "mamma! mustn't we pray for preacher-man before we go to chapel?"

"Yes, to be sure, Charley," was the widow's reply.

Down on his knees went the little fellow, buried his face in his hands, and this was his prayer: "God bless Mitty — to-day and make him good preacher-man, for Jesus Christ's sake. Amen."

I do not know on what day that prayer was offered, but I know that it has often done me good since. I hope Charley still prays.

Do you "pray for the preacher-man?" A prayerless heart will soon be a complaining one; but a prayerful heart cannot easily be disappointed. Half-an-hour, or even five minutes, spent by you in the closet, will wondrously improve the character of a sermon. And why? The preacher is the same, the sermon is not changed. The difference is in yourself. What is the explanation of this?

Every sermon is like yourself,—a compound thing, made up of body and soul. There are the man and his message. These two elements, the natural and the spiritual, are distinct, both in the sermon and the hearer. In the hearer there is just so much of the spiritual as there is of religious life; and all the rest is nature. In the sermon there is just so much of the spiritual as there is of the truth of the Gospel; and all the rest is the man.

Now, in both preachers and hearers the natural varies much. Men have different capacities, different tastes, different habits of thought and feeling. Some are poetical, some are argumentative, some are fervid, some are rigid. And so you may go the old round of the varieties in mind and heart, finding some representatives of everyone, both in pulpit and in pew. Thus there will be in every preacher a special adaptation of the natural element in his preaching to the natural in some of his hearers. And if so, then, other things being equal, they will as certainly prefer that preacher—their preacher—as they will prefer pleasure before pain; and this, even though their standard of preference be in utter contrast with their own peculiarities in daily life. Harmony is to some, and contrast is to others, the rule of choice.

But there is another element in every Christian sermon, and in every faithful hearer, and that is the spiritual. Here all agree. The truth in Jesus is one; and, as unfolded by the teaching of the Holy Spirit, it suits all spiritual natures. Christ is all in all; and if he be preached, however varied the circumstances and the necessities of those who hear, He will prove to be the one ever-satisfying Portion. In order to this, there must be spiritual discernment. There must be a power to secrete from the sermon just those portions of the truth which are specially needed for the present distress. This implies more or less of spiritual vigour, whether habitual or special—in either case the gift of God. And here lies the value of Charley's example.

Many hearers, even amongst professing Christians, present themselves in the house of God under the influence of only their natural tastes. Spiritual appetite and spiritual discernment they have not, for they have not sought them. No marvel that they hear so many "poor sermons." The spiritual within them is feeble, or slumbering, or dead. They are afflicted with atrophy. They listen, can taste, discuss, and pass an opinion upon what is set before them; but they find no nourishment. They see no beauty, feel no charm, unless the natural is supplied with the natural,—the merely human with the merely human. The taste degenerates until all is unpalatable but that which is highly flavoured after the one approved recipe. Let them try the virtue of prayer, it braces the whole system. Under its influence, sermons which were dry as dust, and as unpalatable, become not, indeed, tasty to the natural man, but nourishing to the inner. The intellect may be far from being suited, but this is comparatively forgotten whilst the heart is made glad by the presence of Jesus. Try it. Persevere in trying it; and a new charm will be thrown over the pulpit if you, earnestly and faithfully, will only "pray for the preacher-man."

AGRICOLA.

## FOR THE FAMILY.

### THE FULNESS THAT IS IN CHRIST.

It pleased the Father that in him should all fulness dwell; dwell, not come and go, like a wayfaring man who tarrieth but a night, who is with us to-day, and away to-morrow; not like the shallow, noisy, treacherous brook that fails, when most needed, in heat of summer; but like this deep-seated spring, that rising silently though affluently at the mountain's foot, and having unseen

communication with its exhaustless supplies, is ever flowing over its grassy margin, equally unaffected by the long droughts that dry the wells, and the frosts that pave the neighbouring lake with ice. So fail the joys of the earth ; so flow, supplied by the fulness that is in Christ, the pleasures and the peace of piety. It cannot be otherwise. If a man love me, says Jesus, he will keep my words ; and my Father will love him, and we will come unto him, and make our abode with him.

I have read how, in the burning desert, the skeletons of unhappy travellers, all withered and white, are found, not only on the way to the fountain, but lying grim and ghastly on its banks, with their skulls stretched over its very margin. Panting, faint, their tongue cleaving to the roof of their mouth, ready to fill a cup with gold for its fill of water, they press on to the well, steering their course by the tall palms that stand full of hope above the glaring sands. Already, in fond anticipation they drink where others had been saved. They reach it. Alas ! sad sight for the dim eyes of fainting men, the well is dry. With stony horror in their looks, how they gaze into the empty basin, or fight with man and beast for some muddy drops that but exasperate their thirst. The desert reels around them. Hope expires. Some cursing, some praying, they sink, and themselves expire. And by and by the sky darkens, lightnings flash, loud thunders roll, the rain pours down, and, fed by the showers, the treacherous waters rise to play in mockery with long fair tresses, and kiss the pale lips of death.

But yonder, where the cross stands up high to mark the fountain of the Saviour's blood, and heaven's sanctifying grace, no dead souls lie. Once a Golgotha, Calvary has ceased to be a place of skulls. Where men went once to die, they go now to live ; and to none that ever went there to seek pardon, and peace, and holiness, did God ever say, Seek ye me in vain. There are times when the peace of God's people, always like a river, is like one in flood, overflowing its margin, and rolling its mighty current between bank and brae. There are times when the righteousness of God's people, always like the waves of the sea, seems like the tide at the stream, as, swelling beyond its ordinary bounds, it floats the boats and ships that lie highest, driest on the beach. But at all times and seasons, faith and prayer find fulness of mercy to pardon, and of grace to sanctify, in Jesus Christ. The supply is inexhaustible.

Mountains have been exhausted of their gold, mines of their diamonds, and the depths of the ocean of their pearly gems. Over once busy scenes, silence and solitude now reign ; the caverns ring no longer to the miner's hammer, nor is the song of the pearl-fisher heard upon the deep. But the riches of grace are inexhaustible. All that have gone before us have not made them less, and we shall make them no less to those who follow us. When they have supplied the wants of unborn millions, the last of Adam's race, that lonely man, over whose head the sun is dying, beneath whose feet the earth is reeling, shall stand by as full a fountain as this day invites you to drink and live, to wash and be clean.

I have found it an interesting thing to stand on the edge of a noble rolling river, and to think, that although it has been flowing on for six thousand years, watering the fields, and slaking the thirst of a hundred generations, it shows no signs of waste or want ; and when I have watched the rise of the sun, as he shot above the crest of the mountain, or in a sky draped with golden curtains sprang up from his ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers, and ripened the golden harvests of so many autumns, and yet shines as brilliant as ever, his eye not dim, nor his natural strength abated, nor his floods of light less full for centuries of boundless profusion. Yet what are these but images of the fulness that is in Christ ? Let that feed your hopes, and cheer your hearts, and brighten your faith, and send you away this day happy and rejoicing. For, when judgment flames shall have licked up that flowing stream, and the light of that glorious sun shall have been quenched in darkness or veiled in the smoke of

a burning world, the fulness that is in Christ shall flow on throughout eternity in the bliss of the redeemed. Blessed Saviour, Image of God, divine Redeemer ! in thy presence is fulness of joy ; at thy right hand there are pleasures for evermore. What thou hast gone to heaven to prepare, may we be called up at death to enjoy !—*Rev. Dr. Guthrie.*

### COALS OF FIRE.

THE other day a respectable coloured man called on a merchant of New York, and asked him to aid a coloured church with a subscription. His credentials were good, and among those who knew him he stood high. The merchant cried, "Yes, I will give you something." He took the negro by the collar, showed him to the door, kicked him into the street, and said, "There, take that." The negro had not made up his mind what to do. The ejectionment was summary and complete. His subscription book lay in the gutter, his hat on the side walk, and himself in the street. The first impulse was to break the assailant's windows ; but he concluded he would not do that. He gathered up his property, and sought a more hospitable shelter. He told his tale, and before night his gains cleared fifty dollars ; and a bright thought struck him, that he must put down the assault and battery as so much towards the church, and see what it would come to. He went on his way. Money came in. He told his story, and like the two mites, it promised more than any one had put into the treasury.

The assailant heard of the story. He was ashamed of his conduct. He wanted to stop the mouth of the black rascal, as he called him. He sent for him, made an apology, and put his name down on the book, and gave the money into the hand of the black man. But it did not stop his mouth. He told it so much the more. And now he goes on his way—he tells how the man assaulted him. "He caught me by the hair, and swung me round just so. He put his name on my book. Jest look a here—dare hem be, if you don't believe 'um." And the agent for the little, small, weak, black man's church among the poor of our city, thinks that the day he was so beaten was "the best day's work he ebber did." Not a bad illustration of that old command to heap coals of fire on the head of your enemy.

### CHRISTIANS WHO WOULD NOT FIGHT.

"I HAVE read," said Mrs. Chapman, "of a certain regiment ordered to march into a small town (in the Tyrol, I think), and take it. It chanced that the place was settled by a colony who believed the Gospel of Christ, and proved their faith by works. A courier from a neighbouring village informed them that troops were advancing to take the town. They quietly answered, 'If they will take it, they must.' Soldiers soon came, riding in with colours flying, and fifes piping their shrill defiance. They looked round for an enemy, and saw the farmer at his plough, the blacksmith at his anvil, and the women at their churns and spinning-wheels. Babies crowded to hear the music, and boys ran out to see the pretty trainers, with feathers and bright buttons, 'the harlequins of the nineteenth century.' Of course none of these were in a position to be shot at. 'Where are your soldiers?' they asked. 'We have none,' was the brief reply. 'But we have come to take the town.' 'Well, my friends, it lies before you.' 'But is there nobody here to fight?' 'No, we are all Christians.' Here was an emergency altogether unprovided for by the military schools. This was a sort of resistance which no bullet could hit ; a fortress perfectly bomb-proof. The commander was perplexed. 'If there is nobody to fight with, of course we can't fight,' said he. 'It is impossible to take such a town as this.' So he ordered the horses heads to be turned about, and these carried the human animals out of the village, as guiltless as they entered, and perchance somewhat wiser. This experiment, on a small scale, indicates how easy it would be to dispense with armies and navies, if men only had faith in the religion they profess to believe."

# P O E T R Y.

## ON PRAYER.

"For where two or three are gathered together in my name, there am I in the midst of them."

JESUS, where'er thy people meet  
To pray, they find the mercy-seat,  
And thou with blessings wilt be there,  
To answer every fervent prayer.

If on the snow-capp'd mountain high,  
Where warring winds pass roaring by;  
Or in the dale where flowerets grow,  
And soft and sweet the zephyrs blow:

Or if beside the flowing stream,  
Where basks the fish in sunny beam;  
Or on the dry and barren soil,  
Which yields no recompense to toil:

Or if upon the traceless deep,  
Where vessels sail and brothers sleep;  
Where surges swell and tempests roar,  
And dash against the rocky shore:

Or if within the cottage wall,  
They fervently for mercy call;  
Thou hear'st the prayer of every breast,  
And grant'st each rightly ask'd request.

Or if on consecrated ground,  
Where sages trod with awe profound,  
Or in the gorgeous temple where  
The martyrs oft have knelt in prayer.

If in the busy, bustling street, <sup>[met:]</sup>  
Where merchants with the merchant  
Or by the way-side, where the car  
Sends forth its rumbling sound afar:—

At home, abroad, by night or day,  
Thou'lt hear thy children when they pray:  
Wilt calm the tumult in each breast,  
And lead them to thy perfect rest.

*Sent by H. HINES.*

## WEEP NOT.

WEEP NOT: there is no cause for woe—  
No cause for sorrow's gloom  
To reign, in sable garb, and know  
Of rest but in the tomb;  
There is no darkness of the night  
But shall be changed to day—  
No clouds, but vanish at the light,  
Of dawn's first beaming ray.

Weep not for those who are no more,  
But joy that they are gone,  
Where every strife and struggle's o'er,  
And peace and they are one.

For absent friends shed not a tear,  
But let their imaged smile  
In all its pristine beauty, here  
The weary time beguile.

Weep not, when by the tempest toss'd,  
No beacon glads your eye;  
Nor yet despair when all seems lost,  
For then is comfort nigh.—  
Though pleasure's ne'er without alloy,  
Let me this truth disclose,—  
There is no grief unback'd by joy,  
No thorn without a rose.

*Sent by C. BECKETT.*

## THE SABBATH SCHOOL.

### DILIGENCE.

THE qualifications necessary for a "Model" Sunday-school teacher are four-fold, Social, Physical, Mental, and Spiritual. The enumeration of them should not make us, who are conscious of our many deficiencies, lukewarm in the work, nor affright those who are about entering upon the honourable task: rather let each strive to emulate him who comes nearest to the standard of excellence, that so we may not be ashamed of our work. The Artist seeks every where for beauty, though his design falls far short of his conception.

but were his imaginings less elevated, how mediocre would his work be. The most finished productions of Genius are replete with blemishes and flaws. The "Perfect" in Art, Science, Religion, or Literature, we shall never know on earth.

Is, then, striving after perfection a vain thing? By no means; for it is impossible earnestly to pursue what is good, without getting good. Labour to excel, is never labour in vain. The Sculptor who, with vehement gazing, impresses on his memory the graceful forms of statues, the product of Greece or Rome, may not bring from his own studio rounder limbs, finer features, and more graceful attitudes; but his work will be more worthy of his skill, because of his ardent gazing upon his predecessors' work. So with the Painter, or the Poet. The study of the ancient masters of colour and form, or catching the cadences of those who, like the sweet singer of Israel, have filled the world with wondrous melody, may not enable the one to impart faultless finish to his canvas, or the other to out-soar Milton in his song; but, who does not feel that both are the better for their schooling? And if we as teachers would achieve much, and perform it well, we must set him before us who said "learn of me."

What are the *spiritual* qualifications of a teacher? Holiness, without which none shall see God. Zeal, intense devotion to the Master's work. Faith, a full assurance that the work must succeed. Meditation, the diligent study of God's word. Gentleness, winning all hearts by an unfeigned love. Hope, so as not to despair of the most wicked or refractory. Single-heartedness, aiming alone at the glory of God, the good of the Church, the well-being of the scholars, and the salvation of the world by means of the school. Prayer, both public and private, with, as well as for the scholars. Gladness should cheer and animate when success is given; but when prosperity is withheld, duty should prompt to unflagging labour, with the remembrance of the promise "the soul of the diligent shall be made fat."

The teacher's *mental* qualifications comprise not only the acquisition of knowledge, but the power of dispensing it. He must exercise his imagination, be observant, and discerning, able to discriminate wisely between things that differ: knowing how to apply the right lesson to the right child, at the right time, and in the right way. He should read distinctly, like Ezra giving the sense and causing his hearers to understand. He should be able to sing, or love singing. He should strive to speak correctly. He should aim to excel in any post to which he may be appointed. He must ever be punctual, affable, and decided; and success and happiness in the work will not be long withheld.

Our next qualification is of the *physical* character of the teacher. He must not be too young to understand his responsibilities, or so old as to lack the vigour needed for the right discharge of school duties. There is a time to rest, as well as a time to work. He needs good temper, courage, subordination, and prudence; as a rule, he should be without deformity of speech, or body, or mind, apt to teach, patient.

The next qualification is the *social*. A convert, recently reclaimed from vicious courses, should not too hurriedly be admitted into the Sunday-school as a teacher. No teacher should be admitted to teach in the school, merely because of his position in the church, on account of family connection, worldly influence, or riches; fitness must be first, and other considerations second. No publican, or frequenter of pot-houses, should be considered eligible for the holy work, nor any to whom well-grounded suspicion attaches of unchristian-like character or dealings. Consistency of life is needed in every department of the church, but emphatically so in the Sunday-school; children are lively at discerning inconsistencies, and should such be at all tolerated, farewell success. "Be ye clean who bear the vessels of the Lord."

Thus, then, without distinguishing departments, we have given a brief sketch of the salient points of a socially, physically, mentally, and spiritually equipped trainer of the young for heaven. Does any one ask, who is sufficient for these things? We reply, our sufficiency is of God. Let us covet

earnestly the best gifts, diligently seeking his qualifying and sanctifying grace, and those who seek shall find.

There is no royal road to proficiency. Industry and attention are essential to success. Earth, air, sea, and sky must be laid under tribute for the effective accomplishment of the teacher's task. History and prophecy, parables and proverbs, scientific research, and the treasures of genius must yield their quota to his store. Difficulties must not daunt, but inspire him with new energy. It may be hard work to scale a mountain, but there's health and vigour in the exercise. The men who, some time ago, dug the artesian well at Brighton, were many months digging through the hard rock; but in one hour from the time they reached the spring, they had more water than all the town could exhaust. Success is a fruit which hangs from the boughs of the tree of diligence.

Assiduity in worldly matters, is not only excusable, but preferred. "Push," "Tact," "Keeness," "Energy," and "Promptness," are household words in City houses, and mean that he who has them is on the high road to prosperity and honour. Can these qualities be less important in spiritual matters? No! All that is legitimate, and praiseworthy, in matters connected with the acquisition of worldly wealth and civic fame, should, if possible, be wrought into our texture as teachers, and become part of our spiritual character; for, if he who is diligent in his worldly calling shall stand before kings, he who is diligent in works of faith and labours of love, shall, in due season, stand before the King of kings, well approved and gloriously honoured. "Hinder me not," said Eleazar of Damascus, when Rebekah's relatives would have delayed his return to his master. "Hinder me not, seeing that the Lord hath prospered my way." And as we, as teachers, are endeavouring to hasten the introduction of the Bride to the Bridegroom, shall we permit ourselves to be hindered by incompetence, unworthiness, or indolence? God forbid! We may not thus be delayed, if diligence will prevent it: for our tardiness may retard others, and the time is short, too short to permit our regaining lost opportunities. Lost hours may mean lost souls. We must work while it is called to-day. It is said that one of the things which led to Cardinal Wolsey's rise, was a rapid journey (for those times) he made from Richmond to Flanders, to convey a message from King Henry VII. to the Emperor Maximilian. This he accomplished in a little over three days, greatly to the admiration of the king, and the consequent advance of the young and ready courtier. Shall a man be thus diligent to gratify an earthly monarch, straining all his powers and lending all his resources to win a smile or obtain a fleeting favour, and shall not we from higher and holier motives, devote all our energies to please him, and advance his cause, who calls us to be co-workers with Jesus in the spread of his truth? Wolsey found that the smiles and favours of earthly kings are deceitful and vain; but, we know that the smile of God's approval is an enduring honour, surviving even the wreck and ruin of this lower world, and then borne by us into that new and eternal world wherein dwelleth everlasting righteousness.

Remembering, then, the rest that remains, and the promised reward, let us, day by day, renew our determination to be more diligent in acquiring ability for our work, striving after perfection, and with the measure of it to which we have already attained, let us be even more diligent than in the past in prosecuting our work. The fields are white unto the harvest, and let us not only pray for an increase of labourers, but earnestly seek the sympathy and co-operation of such as are eligible to be our coadjutors in the holy work: bring in such, and receive them in the Lord with all gladness, that they may be our fellow-helpers in the truth, and then very soon, O glorious thought! we who sow, and they who reap, shall rejoice with the Lord of the harvest, and the garnered souls, for ever, and for ever.

G. M. M.



## CONNEXIONAL INTELLIGENCE.

### REPORT OF THE CONFERENCE OF 1863.

THE Forty-fourth Annual Conference commenced its sittings in the Civil Court of the Town Hall, Leeds, on Wednesday morning, June 3rd., and continued them by successive adjournments till Saturday, June 13th.

About eighty Delegates attended to represent the districts at home, the Canadian Conference, and the Australasian stations.

The Reports of the stations and of the various Connexional committees were received, and the general prosperity of the denomination called forth devout expressions of gratitude to Almighty God.

In some instances, as usual, a decrease of members was reported; but searching inquiries were instituted into the causes of such decrease; and the Conference adopted such resolutions as the merits of the several cases seemed to demand. It is hoped that the stations will, the coming year, more earnestly seek a revival of the work of God, and that fewer decreases may have to be reported to the Conference of next year. The net increase of members, however, was found to be 5,396.

The Conference appointed a committee on an early day, to examine and report on the Jubilee movement; and after several sittings, the committee reported that it recommended the keeping open the Jubilee fund for receiving subscriptions until the end of February, 1864; that all the stations should be requested to endeavour to collect, without delay, all moneys promised to the fund, but not yet paid; and that all the affairs of the fund should be wound up by the first of next March. Also that a division of the moneys subscribed for the general objects of the fund should take place on the principle of granting one-third to the General Missionary Fund, one to the General Chapel Fund, and the other to the Educational Fund—this last one-third to be equally divided between the school for children, and the scheme for aiding candidates for our ministry. The recommendations of the committee were adopted by the Conference.

The Report of the committee appointed last year, to prepare resolutions for the present Conference, in regard to a Connexional School, was received, and the Conference decided that such a school for the sons of travelling preachers and other

friends, shall be commenced at the beginning of 1864, and that the Rev. J. Petty shall be the first governor thereof. Fuller information will be given in the Minutes of Conference. The Conference likewise decided that the course to be taken for assisting candidates for the ministry shall be considered by the district committees, who shall report their views through their district meetings, to the next Conference. Other important matters of a legislative character, were submitted to the Conference, and some of them, after careful deliberation, were adopted.

The affairs of the chapels were carefully examined where anything required special attention, and such measures were decided on as seemed desirable for promoting the interests of the trust estates. The Connexional funds and property generally, notwithstanding the distress which has prevailed during the year in some parts of the country, were found to be in a gratifying condition.

Several young men were received by the Conference as candidates for the ministry, and others who had completed the term of their probation satisfactorily, were received into the list of approved ministers.

Several sketches of deceased brethren were read and adopted by the Conference, and ordered to be published in the Minutes.

The Rev. M. Lupton was elected a member of the Deed Poll, in place of the late Rev. James Moss.

The Conference sent a congratulatory address to Her Majesty, and another to the Prince of Wales, on the occasion of the marriage of his Royal Highness with the Princess Alexandra of Denmark.

The Conference also expressed its regret at the rejection by so large a majority of the House of Commons, of the bill of Mr. Somes, for the closing of public-houses on the Lord's Day.

The Book Committee was instructed to republish, in a condensed form, the Ecclesiastical History issued by the late venerable Hugh Bourne, and ascertain whether arrangements can be made with his executors for the copyright of his life, so that a cheap edition thereof may be prepared by the committee. A new Sabbath-school Hymn Book is also to be issued as early as convenient, of which there is to be an abridged edition, to sell

at 2d. The Chapel Trust Model Deed, which had been prepared by committees previously appointed, was adopted by the Conference, and ordered to be published by the Book Committee; and also an abridgment of it, for general use, is to be prepared by a legal gentlemen, under the direction of the General Committee.

The religious services, both in the open air and in the various chapels of the Primitive Methodists, and those belonging to other churches, whose pulpits were occupied by the delegates, were generally well attended, and a considerable number of souls was converted to God. The weather was very unfavourable for the Camp Meeting; but notwithstanding this, from 12,000 to 14,000 persons are believed to have been present. From 1000 to 1,100 attended the Conference Tea Meeting in the Victoria Hall, on Monday the 8th; and an enthusiastic public meeting was subsequently held, under the presidency of Alderman Meek, of York. A large and interesting Temperance Meeting was held in the same place on Tuesday evening, presided over by Mr. Councillor Flitch.

The Leeds friends entertained the delegates with great hospitality and cordiality, and grateful record of their kindness was made by the Conference.

The delegates will long cherish a recollection of the harmony and good feeling which characterized their business deliberations, of the kindness they experienced at the hands of those who entertained them, and above all, of the gracious influence from heaven, which rested both on the Conferential sittings and the religious services. To God be all the glory.

The numerical State of the Connexion will be seen by the following figures :—

	Total	Numbers	Increase
Members . . . . .	146,681		5,396
Travelling Preachers. . . . .	690		54
Local Preachers . . . . .	12,783		369
Class Leaders . . . . .	8,733		356
Connexional Chapels . . . . .	2,600		81
Other Places of Worship . . . . .	3,457		Dec. 85
Sabbath Schools . . . . .	2,450		128
Teachers . . . . .	36,610		1,833
Scholars . . . . .	202,631		13,574
Deaths Reported . . . . .	2,000		126

Signed, in behalf, and by order of the Conference,

WILLIAM ANTLIFF, *President*,  
JAMES GARNER, *Secretary*.

## STATIONS OF THE PREACHERS, FOR 1863.

### IN LONDON THERE ARE

1. RICHARD DAVIES, General Book Steward, and Secretary for the Book Committee.
2. WILLIAM ANTLIFF, Editor, Secretary for the Committee of Privileges, and Treasurer of the Benevolent Fund.
3. MOSES LUPTON, Secretary for the General Committee, General Missionary Committee, Conference, Relief, Auxiliary, and Jubilee Funds.

TUNSTALL		14 Birmingham TPD	22 Dudley LD
DISTRICT.			Noah W. Stafford
1 Tunstall LD	6 Stafford Branch	Philip Pugh	John Graham
James Pritchard	Robert Bowea	Henry Higginson	23 Oswestry LD
John Butcher, 2	One, to be obtained		Robert Pattinson
Frederick R. Andrews	7 Shrewsbury LD	15 Redditch Br.	Elijah Cooper
Nathl. J. Devenport	Charles Temperton	William Forth	Adam Glegg
	Thomas Pritchard	16 Presteign LD	24 Macclesfield LD
2 Darlaston LD	8 Ludlow LD	William Gwillim	Henry Wheeler
Samuel Sanders	Charles Smallman	Jos. Middleton, Sup.	25 Congleton TPD
James B. Knapp	John Shepherd	17 Knighton Br.	James Huff
3 Ramsor TPD	9 Leintwardine Br.	George Middleton	Joseph Ferguson
William Rooke	Samuel Peake	18 Kidderminster LD	26 Leek LD
Joseph Hutchings	10 Primrose Hill Branch	Henry Leech	Joseph Timmins
Robert Jones	Joseph R. Taylor	Edward Jones	Joseph Shenton
4 Nantwich and Crewe LD	11 Pres Green TPD	19 Worcester Br.	27 Lichfield LD
John Guest	Matthew Bennett	Thomas Boulton	John Porter
John Clarkson	John Goodwin	20 Bishop's Castle LD	Richard Ward, Sup.
John Quarmby	12 Market Drayton Branch	John Webster	28 Hadnall TPD
P. Aston	Thomas Bramall	Richard Smith	John Heath
Henry Newman, Sup.	13 Cwm TPD	Edwd. Williams, Sup.	Lewis Weaver
5 Wrockwardine Wood TPD	William Jones, 1	21 Church Stretton Branch	29 Newcastle LD
James Prosser	John Clare	William Chubb	William E. Saunders
Robert Taylor	Reuben Brown, Sup.		James Barnes, 2
Richard Wycherly			30 Coventry TPD
			William Peacefull

**31 Sandbach L D**  
William Wood

**32 Westbromwich L D**

George Whitehead, 1  
John Pickwell  
Richard Turner  
John Britain, Sup.  
Richard Jukes, Sup.

**33 Brierley Hill L D**

James Arnold  
William Evans  
John Tristram  
Samuel Wilsaw, Sup.

**34 Bromsgrove T P D**

Joseph Sutcliffe

**35 Dawley L D**

Maurice Nicholas  
James Tristram

**36 Leominster and Weobley L D**

Thomas Guttery  
Thomas Powell, 2  
Joseph Preston, Sup.

**37 Minsterley L D**

John Thomas  
William Perkin

**38 Whitchurch T P D**

George Peake  
Benjamin Salt

**39 Bilston L D**

Samuel Morris  
William Wright

## NOTTINGHAM DISTRICT.

**40 Nottingham 1st L D**

William Cutts  
Alfred Clayton  
Thomas King, Sup.

**41 Nottingham 2nd L D**

John Dickenson  
Henry Haynes

**42 Oxtou Branch**  
One to be obtained

**43 Loughborough L D**

James Boulton  
Charles Bosworth

**44 Sheffield 1st T P D**

Charles H. Boden  
John G. Smith, 1  
Thomas Randall  
John Hirst, 1, Sup.

**45 Sheffield 2nd L D**

John Wenn  
Thomas Fletcher

**46 Lincoln L D**

Joseph Thomason  
Wilson Barrett

**47 Newport Branch**

Thomas Nickels

**48 Belper L D**

John Barfoot  
Timothy Archer

**49 Chesterfield L D**

John Haigh  
One to be obtained

**50 Claycross Branch**

John Brining

**51 Bolsover Branch**

Thomas Hartshorn

**52 Burton-upon-Trent T P D**

John T. Neale  
Thomas Kent

**53 Ashby-de-la-Zouch L D**

Robert Parks  
James Norton  
William Spivey

**54 Sleaford T P D**

William Rose  
William Sharman

**55 Leicester 1st T P D**

William Jefferson  
Charles Lace  
William M. Barratt  
Jonathan Tims, Sup.

**56 Leicester 2nd L D**

Joseph W. Howell  
Benjamin Clayton

**57 Winstan L D**

Paul Daykin  
Joseph Hucknall

**58 Mansfield T P D**

Thomas Roberts  
Thomas Granger

**59 Boston L D**

John Eckersley  
John Wileman  
Thomas Thomas, Sup.

**60 Ilkeston T P D**

John Stephenson 1  
John Bacon  
William Wombell, Sup.

**61 Bottesford L D**

Samuel Parkin  
Thomas Webb, Sup.

**62 Grantham Br.**

Robert Robinson, 1

**63 Derby L D**

Samuel Antliff  
John Woodcock  
James C. Antliff  
William Lea, Sup.

**64 Melton Mowbray L D**

Arthur Beanland  
William J. Brownson  
William Sapcoat, Sup.

**65 Donington L D**

Samuel T. Meadows

**66 Horncastle L D**

William Clayton 1  
Isaac J. Hardy

**67 Coningsby Br.**

Thomas Worrell

**68 Hinckley L D**

William Watts  
One to be obtained

**69 Wirksworth T P D**

John Wilkinson  
John Cheney

**70 Ripley T P D**

James Hurd  
William Marwood

**71 Rotherham L D**

Thomas Baron  
Josiah O. Parks

**72 Newark T P D**

William Price  
William Swift

## HULL

### DISTRICT.

**73 Hull 1st L D**

John Petty, first six months  
George Lamb, last six months  
Robert W. Monkman  
Benjamin Stansfield  
John Scruton

**74 Hull 2nd T P D**

Charles Kendall  
Joseph Tongue  
William Whitby  
Thomas Waumsley

**75 Scotter L D**

Thomas Whittaker  
Edward Morris  
John Stephenson 2  
William Sanderson, Sup.

John Bywater, Sup.

**76 Gainsborough Branch**

William Harland  
George Parker

**77 Grimsby L D**

James Mules  
Edward Morton  
Henry Woodcock  
James Austerbury  
Isaac Broadbent, Sup.  
Thos. Shepherd, Sup.

**78 Pocklington L D**

James Dawson  
William White  
Stephen Oates

**79 Louth L D**

Robinson Cheeseman  
George Shaw  
Philip Newton

**80 Swinefleet T P D**

George Watson, 1  
Ephraim Talbot  
William Coulson

**81 Selby Branch**

Thomas Greenbury

**82 Driffield L D**

James R. Parkinson  
William Gledhill  
Smith Birch  
Charles G. Honor  
George Tindall, Sup.

**83 Doncaster L D**

Thomas Kendall  
Francis Rudd  
Jacob Wilson

**84 Scarborough L D**

Thomas Whitehead  
Henry Clark  
Charles T. Coulbeck

**85 Tadcaster Br.**

Thomas Giles

**86 Filey Branch**

Joseph Wood  
Wallis Andrew

**87 Barton T P D**

David Ingham  
John Wilson  
Samuel Dean

**88 Epworth T P D**  
Parkinson Milson  
William Jones, 2  
Mark Graves

**89 Retford L D**  
Edward Dixon  
Thomas Campey

**90 Market Rasen T P D**  
Thomas Bennett, 1  
John G. Smith, 2

**91 Brigg T P D**  
William Garner  
James Calvin

**92 Winterton L D**  
James T. Shepherd  
John Burroughs  
Samuel Chapman, Sup.

**93 Bridlington L D**  
Henry Knowles  
Joel Hodgson

**94 Patrington L D**  
Elihu Tyas  
George F. Stephens

**95 Alford L D**  
Thomas Ratcliffe  
Samuel P. Barker

**96 North Cave T P D**  
John North  
Jonathan Wilson

**97 Hornsea L D**  
Thomas Newsome  
Richard S. Blair

## SUNDERLAND

### DISTRICT.

**98 Sunderland T P D**  
Ralph Fenwick  
William Alderson  
James Foggon  
Maur. A. Drummond  
John Laverick  
William Taylor  
Sampson Turner, Sup.  
John Lightfoot, Sup.

**99 Brompton T P D**  
William Lister  
Thomas Wigham

**100 Whitby L D**  
Henry Yool  
William Graham  
One to be obtained

**101 North Shields L D**  
Colin C. McKechnie  
Robert Clemitson  
John Johnson

**102 Blyth Branch**  
Charles Priestley

**103 South Shields L D**  
John Atkinson  
Henry J. Allen

**104 Carlisle T P D**  
James A. Bastow  
William Sudlow

**105 Newcastle L D**  
Thomas Smith, 1  
Lewis F. Armitage  
William Dent, Sup.

**106 Hexham L D**  
Joseph Wilson  
John Snaith  
George Wood

**107 Darlington L D**  
James Jackson, 2  
John Magee  
Alfred Gaskin  
Samuel Wade, Sup.

**108 Berwick L D**  
Barnabas Wild  
Thomas Douglass  
William Bowe  
Robert Cannon

**109 Westgate T P D**  
Peter Clarke  
Edward Rust  
John Watson

**110 Alston T P D**  
Thomas Greenfield  
George Dixon

**111 Stockton T P D**  
Thomas Southron  
Ebenezer Hall  
Andrew Lattimer  
Francis B. Bointon

**112 Durham L D**  
Joseph Spoor  
John Matfin  
James Barnes, 1  
John Waite  
Thomas Knox, Sup.

**113 Whitehaven L D**  
Thomas Yates  
John Gill

**114 Barnard Castle L D**  
Henry Pratt  
John Worsnop

**115 Shotley Bridge L D**  
Ralph Shields  
William Nation  
Francis Purvis

**116 Wolsingham T P D**  
William Clemitson  
Thomas Parsons

**117 Allendale L D**  
William-Fulton  
Robert Wearmouth

**118 Brough L D**  
James Warnes

**119 Stokesley L D**  
William Saul  
Joshua Dyson

**120 Kendal T P D**  
George Clarke  
Charles Goodall

**121 Haltwhistle L D**  
Willm. R. Widdowson

**122 St. Helen's L D**  
Auckland L D

John M. Dawson  
William Baitey  
William Brining Sup.

**123 Maryport L D**  
Adam Dodds  
John Taylor, 2

**124 Gateshead L D**  
Henry Phillips  
John Hallam

**125 Guisbro', T P D**  
George Whitehead, 2  
John Carmichael

## NORWICH

### DISTRICT.

**126 Norwich L D**  
Robert Key  
Thomas W. Rous  
Edmund S. Shields  
George Tetley, Sup.  
Henry Sharman, Sup.  
E. Bultitude, Sup.

**127 Fakenham L D**  
William Hammond  
Thomas Mackill  
Hy. Alderslade, Sup.

**128 Lynn L D**  
Jonathan Scott  
George Dawson  
William Rudderham  
George Lee, Sup.

**129 Yarmouth L D**  
Ephraim Blake  
Thomas Hill  
William Ward  
John Smith  
One to be obtained

**130 Downham T P D**  
Henry Gunns  
William Dolman  
William Thoseby

**131 North Walsham L D**  
John Winkfield  
Oliver Jackson

**132 Brandon L D**  
William H. Meadows  
William Kirby

**133 East Dereham L D**  
Thomas Lowe  
Samuel Smith, 2

**134 Wisbech L D**  
Robert Church  
John Sculpher

**135 Wangford T P D**  
William Chapman  
William Wainwright

**136 Rockland T P D**  
Richard Howchin  
Thomas Stow

**137 Aylsham T P D**  
Francis Webster  
William Filby  
Horatio Hall, Sup.

**138 Swaffham L D**  
William Crown  
Crispin Hirst

**139 Ipswich L D**  
William Rudd  
James Kemish

**140 Cambridge T P D**  
Thomas Swindill  
William Andrews

**141 St. Ives Br.**  
George Bell

**142 Hadleigh T P D**  
Edward Howchin  
Benjamin Bell

**143 Stowmarket T P D**  
James Jackson, 1

**144 Ely L D**  
Robert Eaglen  
George Seaman

145 Bury St. Edmund's L D

Mark Warnes  
Jonathan Dalglish

146 Docking L D

William Yeadon  
Francis B. Paston  
Thos. Charlton, Sup.

147 Briston L D

Robert Betts  
Henry Turrall

148 Colchester L D

Obadiah O. Britain  
John B. Lamb

149 Thetford L D

John Allison  
George Rudram

## MANCHESTER

### DISTRICT.

150 Manchester 1st L D

George Stansfield  
Edward A. Davies

151 Ogden Street Branch

William Ball  
William Hudson

152 Manchester 2nd L D

James Macpherson  
Thomas Meredith

153 Manchester 3rd L D

David Tuton  
James Travis  
John Turner

154 Bolton L D

Miles Dickenson

155 Oldham 1st T P D

James Garner  
Thomas H. Hunt

156 Oldham 2nd L D

John Eastwood  
John Slater

157 Preston T P D

Joe Graham  
James Crompton

158 Southport Br.

Frederick Smith

159 Bradwell L D

Thomas Parr  
David T. Maylott

160 Douglas T P D

George Kidd  
Robert B. Howcroft  
Samuel Smith 1, Sup.

161 Castle Town Branch

Samuel Stafford  
James Openshaw

162 Preston Brook L D

John Dumbell  
Philip Rawnsley

163 Liverpool L D

Joseph Gibson  
Robert Arnfield  
Thomas Swallow  
Thomas Wilshaw

164 Blackburn L D

John Oscroft

165 Chester T P D

William Rowe, 1  
Edward Kershaw  
Joseph Prestwich

166 New Mills L D

Joseph Morton

167 Stockport L D

Thomas Jobling  
William Harris  
Robert Kaye, Sup.

168 Bury T P D

John Judson  
Enoch Stubbs

169 Knowlwood L D

James Ball

170 Rochdale L D

William Inman  
Matthew Shorrocks

171 Bacup Branch

John Aspinall

172 Lymm T P D

James Peet  
One to be obtained

173 Haslingden L D

Thomas Hindley  
Henry J. Huffman.

174 Foxhill Bank Branch

Matthew Lewis

175 Staleybridge L D

Ambrose Kirkland  
Luke Stafford

176 Chorley T P D

Matthew Lee  
Robert Middleton

177 Ramsey L D

William Wilkinson  
Charles Jackson, Sup.

178 Peel Branch

Stephenson Stobbs

179 Northwich T P D

George Smith, 1

180 Glossop L D

Robert Hill

181 Birkenhead L D

Thomas Doody  
William Goodman

182 St. Helen's L D

John Mould  
Walter Graham

## BRINKWORTH

### DISTRICT.

183 Brinkworth L D

Thomas Powell, 1  
George Fowler  
Edward Alford  
Charles Portnall  
Samuel West, Sup.

184 Motcombe L D

William Hazell  
George Morgan  
Mark Simmonds

185 Sturminster Br.

George Blackwell  
George Cripps

186 Salisbury L D

Edmund Rawlings  
William Sheasby  
Joseph Harper

187 Newbury L D

George Obern  
John S. Brown  
Edwin Young  
George Hunter  
Henry Portnall  
George Waite, Sup.

188 Marlborough Branch

Thomas Hadfield  
One to be obtained

189 Basingstoke T P D

George Wallis  
Thomas Kench

190 Faringdon L D

Thomas Cummin  
Robert Wilson  
One to be obtained

191 Andover L D

Henry Yeates  
Aaron Smith

192 Wallingford L D

Daniel Harding  
193 Poole L D

William Williams  
Nathaniel Watts

194 Banbury T P D

Henry Platt  
John Tuck

195 Aylesbury L D

Thomas Jackson  
John Nevill  
William Leaker, Sup.

196 Witney L D

John Hill  
George E. Butt

197 Highworth T P D

George Beale

198 Cirencester L D

Samuel Turner 1

199 Oxford T P D

George Warner

200 Leamington T P D

James Herridge  
Levi Norris

201 Southampton T P D

John Wright  
William Morgan

202 Malmesbury L D

George Price  
Albert Alford

203 Winchester L D

Stewart Hoosen  
Stephen Clarke

204 Rugby L D

Henry Hays

205 Chinnor T P D

Edmund Hancock  
William James

206 Chipping Norton L D

James Ford  
Charles Anthony



**263 Maidenhead  
T P D**

Thomas Fitton  
Leonard Mainprize

**264 Saffron Walden L D**

John Rackham  
Kidman Risely  
Samuel J. Wallis

**265 Canterbury  
L D**

Dennis Kendall  
Robert R. Connell

**266 Northampton L D**

Peter Coates  
William Durance

**267 Bedford L D**

Edward Bishop  
Edwin Clarke

**268 Peterboro' L D**

Jesse Ashworth  
Caleb Tapp

**269 Leighton Buzzard T P D**

William Birks  
Robert Durrant

**270 Newport L D**

James Symonds  
Thomas J. Penrose

**271 Weymouth T P D**

William Juggins  
Thomas Bryant

**272 Newmarket T P D**

William Hayman  
Hewson Wray

Under the care of  
the General Mis-  
sionary Committee.

**273 Ryde**

William Wray  
Henry G. Button

**274 Portsmouth  
William Hall****275 Brighton**

John Parrott  
John Dinnick  
One to be obtained

**276 Sheerness**

William Moore  
William Clarke

**277 Ramsgate**

William Robinson  
William Dinnick

**278 Maidstone**

William Freear  
James Studds  
*Samuel Turner 2*

**279 Guernsey**

George Grigg

**280 Jersey**

Samuel Loxton

**281 Alderney**

William Brewer

**282 Belfast**

John Ford  
Mark Baxter

**283 Lisburn**

William Bickerdike  
William H. Tansom

**284 Donnaghmore**

John Lawley  
Archibald M'Kinley

**285 Portadown**

James Young  
Robert Hilton  
William Albert

**286 Newtown**

Joseph B. Rayner

**286 Newcastle**

Nicholas Pascoe

**287 Lancaster**

Thomas Bennett, 2  
David Robb  
Richard Cordingley,  
Sup.

**288 Hammersmith**

T P D

John Healey  
George Jones

**289 St. Alban's**

George Eudall  
Reuben Barron (Hert-  
ford)  
Henry Alcock

**290 Gravesend TPD**

Henry Green

**291 Baldock L D**

Edwin W. Matthews  
William H. Alcock  
*William Dunham*

**292 Eynesbury**

Thomas Oliver  
Robert Thompson

**293 Croydon L D**

John Hunt  
Charles H. Emerson

**294 Wrexham**

George Stacey  
John Houston

**295 Grassington**

Thomas Russell

**296 Chatham**

William Cooper

**297 Bridgewater**

Joseph Peck  
George Hull

**298 Glastonbury**

Thomas Lane

**299 Deal and Dover**

Daniel Day  
Robert Ayres  
James Blades, Sup.

**300 Pembroke**

Joseph Willamott  
George W. Moorose

**301 Tunbridge Wells**

Robert H. Horrocks  
John Nixon

**302 Richmond**

John Harrison

**303 Penrith**

John Farr  
Bailey J. Harker

**304 Exeter and Exmouth**

John Phillips 1st 6  
months

Jeremiah Pickles  
*Joseph Sellix*

**305 Ramsey**

William E. Nobbs

**306 Dorchester**

William Tubb

**307 Chelmsford L D**

Jacob Dawson  
Samuel J. Southwood

**308 Maldon T P D**

John Guy  
Joseph Sheale  
Stephen Kelly

James Nunn

Joseph Dash

George Hughes

**309 Plymouth**

John Holroyd  
George Dowson  
Frederick Blackwell

**310 Gloucester**

James Hall  
Thomas Wilkinson

**311 Liskeard**

James Starr  
William Beckett  
Edward Stevens

**312 Diss**

Powles Carrick  
Jabez C. Wood

**313 Kelsale**

George West  
George J. Cooke

**314 Bagshot L D**

Charles S. Willis  
John Cooper

**315 South Molton**

Samuel Harding  
John Markham

**316 Hastings**

John Stroud  
William Norris

**317 Teignmouth and Torquay**

William Baitson  
Rd. W. R. Trenwith  
Charles Jupe

**318 Dartmouth**

George Avis  
William Thomsett

**319 Ashford**

Benjamin B. Rogers

**320 Buriton**

Sydney F. Whitehead

**321 Lutterworth**

William A. Mills  
Robert Nurse

**322 Cardiff**

Phillip Maddocks

**323 Newport**

George Doe

**324 Buckingham**

Charles Robbins  
Matthew S. Cushing

**325 Stratford-on-Avon**

Joseph Hall  
Robert Robinson, 2

**326 Yeovil & Sherbourne**

John Holmes  
Richard Oliver

**327 Grays**

Joe A. Morley

**328 Bromyard**

George Betts

**329 Ulverstone**

Mark Moseley

**330 Spilsby**

Anthony Johnson  
Wadsworth Amery

**331 Falmouth**

Nehemiah Broadway  
Isaac Hadfield

**332 Spalding and Holbeach L D**

Robert Ducker  
Eli Illingworth

**333 Abergavenny**  
George Smith, 2  
Thomas Owen

**334 Redhill**  
John Taylor, 1  
William Clayton

**335 Glasgow**  
Samuel Hart  
Bernard Kenny

**336 Paisley**  
Thomas Atkinson  
William Thornley

**337 Edinburgh**  
John Vaughan

**338 Alloa**  
Thomas S. Cariss  
John Davidson

**339 Motherwell**  
Joseph Armstrong  
David Anderson

**340 Wishaw**  
Samuel Brock

## COLONIAL MISSIONS.

### SOUTH AUSTRALIA.

**341 Willunga**  
John T. Pithouse  
Wm. Whitfield, Sup.

**342 Wallaroo**  
Edward W. Stephens

### VICTORIA.

**343 Ballarat**  
Joseph Casaland  
John H. Brown  
Thomas Copeland

**344 Talbot**  
William Adams

**345 Benalla**  
John Addison

**346 Heidelberg**  
Henry Heathershaw

**347 Tarnagulla**  
Samuel Bracewall

### NEW SOUTH WALES.

**348 Goulburn**  
John Foggon  
William Kingdon

**349 Newcastle**  
William J. Dean

**350 Paramatta**  
Isaac Palfreyman

**351 Woolongong**  
One to be obtained

### QUEEN'S LAND.

**352 Brisbane**  
Joseph Buckle

**353 Ipswich**  
William Colley

### NEW ZEALAND.

**354 New Plymouth**  
Robert Ward

**355 Wellington**  
Jabez Langford

**356 Auckland**  
Joseph Long

### TASMANIA.

**357 Launceston**  
John Sharp

**358 Hobart Town**  
Joshua Smith

**359 Longford**  
William H. Walton

### BRITISH NORTH AMERICA.

#### CANADA WEST.

### TORONTO DISTRICT.

**360 Toronto**  
John Davison, Editor,  
Mis. Secretary, and  
Book Steward  
Robert Boyle  
George Haigh  
Henry S. Matthews

### 361 Marlham

Thomas Crompton  
Walter Reid

**362 Bowmanville**  
John Natrass  
George F. Lee

**363 Scarboro'**  
Joseph Markham

**364 Reach**  
John Garner

**365 Pickering Branch**  
William Codville

**366 Muskoka**  
One to be obtained

### BRAMPTON DISTRICT.

**367 Brampton**  
Robert Cade  
William Pyke

**368 Etobicoke**  
William Rowe 2

**369 Albion**  
William E. Cooper  
William Jolley, Sup.

**370 Laskay**  
James Smith  
John E. Tamblin  
Joseph Simpson, Sup.

**371 Orangeville**  
John Goodman  
Richard Hassard

**372 Osprey**  
Isaac Ryder

**373 Collingwood**  
Matthew H. Matthews

**374 Bradford Br.**  
William Monkman

### HAMILTON DISTRICT.

**375 Hamilton.**  
James Cheetham

**376 Walpole**  
John Lacey

**377 Blenheim and Galt**  
William Bee

**378 Brantford**  
Richard Auger

**378 Brantford**  
William S. Hughan

**379 Paris**  
Thomas Dudley

**380 Grand River**  
Abraham Heyworth

**381 Walsingham**  
One to be obtained

### GUELPH DISTRICT.

**382 Guelph**  
Timothy Natrass

**383 Peel and Wellesley**  
Jonathan Milner

**384 Minto**  
David Simpson  
John Towler, Sup.

**385 Brant**  
William Cook  
John Nichols

**386 Kincardine**  
Thomas Foster

**387 Jubilee**  
One to be obtained

**388 Durham**  
Richard Paul

**389 London**  
Robert Stephenson

### LONDON DISTRICT

**389 London**  
George Wood

**390 Bosanquet**  
One to be obtained

**391 MacGillivray**  
Thomas Adams  
James Clarke

**392 Stratford**  
John B. Swift  
James Walker

**393 Plympton**  
George Watson 2

**394 Chatham**  
Samuel P. Lacey

**395 Caradoc**  
James S. Boyes



396 <i>Stanley</i> Matthew H. Moody	<i>AUSTRALASIA.</i>	409 <i>Pancharpoo</i> John Tallack One to be obtained	415 <i>Bendigo</i> George T. Hall
397 <i>Kingston</i> William Herridge	—	410 <i>Strathalbyn</i> Alfred Pithouse	416 <i>Campbellfield</i> George Grey
398 <i>Portland</i> James Edgar One to be obtained	<i>ADELAIDE</i> DISTRICT.	411 <i>Woodside</i> One to be obtained	417 <i>Kilmore</i> Elijah Greenwood
399 <i>Napanee</i> William Newton	404 <i>South Adelaide</i> Joseph Warner		
400 <i>Collinsby</i> Job Roadhouse	405 <i>North Adelaide</i> James Read		
401 <i>Piccadilly</i> One to be obtained	406 <i>Mount Barker</i> John G. Wright Samuel Raymond William Jenkins Edward Tear, Sup.	<i>MELBOURNE</i> DISTRICT.	<i>SYDNEY</i> DISTRICT.
402 <i>Storrington</i> <i>South Crosby</i> One to be obtained	407 <i>Koringa</i> Henry Cole One to be obtained	412 <i>Melbourne</i> Joseph Langham One to be obtained	418 <i>Sydney.</i> Robert Hartley
403 <i>Bay of Quinte</i> One to be obtained	408 <i>Salisbury</i> Thomas Braithwaite One to be obtained	413 <i>Geelong</i> Michael Clarke	419 <i>Newtown</i> Edward C. Pritchard Thomas B. Mells
		414 <i>Castlemaine</i> George Watts One to be obtained	420 <i>Camden</i> Charles Waters
			421 <i>Morpeth</i> George James

## ADDRESSES.

THE ADDRESS OF THE CANADIAN CONFERENCE OF THE PRIMITIVE METHODIST CHURCH TO THE ENGLISH CONFERENCE OF 1863.

DEAR FATHERS AND BRETHREN,—

Grace, mercy, and peace be multiplied unto you through the Lord Jesus Christ.

We are happy to address you at the close of another Conferential year. While we raise our Ebenezer to the God of all goodness, acknowledging his gracious help, we at the same time would express our thankfulness that we are a part of the great Methodist section of which you are the highest representative; for we believe that Primitive Methodism is one of the agencies which, under God, are destined to bless mankind.

Our late Conference in Toronto has in many respects been one of the best ever held in this land. For attachment to business principles, for Connexional patriotism, for general harmony, and earnest enterprise, it has not been surpassed. The reported increase of members for the year is 579. This is encouraging, when we consider the many who remove from our various stations to settlements of country beyond our borders, and are therefore lost to our church.

It is a pleasure to state that our missionary revenue indicates a healthy, vigorous missionary spirit among our people. Notwithstanding the scarce crops of last year, and the discount to commerce from the effects of war so near us,

the support rendered to the mission fund is praiseworthy.

There is an increasing anxiety for our strongest mission stations to become self-supporting. One has been made a circuit this year; and we hope several others will shortly follow the example.

We are glad also to intimate that recently a number of young men of promise have risen up to enter our ministry; and we rejoice in reasons for hope that true piety, earnest zeal, suitable talent, and useful labour, will characterise their career as heralds of mercy to men.

We have not the masses of people to operate upon that you have. Missionary labour and its probable success in a sparsely populated country, among people from all lands, and who have educational attachments to all churches, is another thing than home missionary labours amid the dense population of our father-land. Often our missionary has to take long rides over new tracts of country, through rough roads (that properly speaking should scarcely be called roads), and when he arrives at his appointment probably the congregation is less in number than the weary miles he has travelled; while in many of the older settlements the residents, who have nominally at least belonged to various churches in the old countries, aim at getting a minister and church of their own persuasion.

New parts of the country are constantly opening up before the settler; and as he

goes forth fixing his home in the dense forest, clearing it of giant trees, and turning the wilderness into fruitful fields, and then into rising villages and towns, it is very necessary that the Church of Christ should extend in an equal manner. To such portions of the province we are directing special attention.

Touching matters of church arrangements and polity we may in the past, owing to the influence of circumstances as colonists, have been too impulsive; and probably when viewed from your standpoint, it has appeared that a little more caution would have been of service to us; yet, were you here to see and feel the influences by which we are surrounded, you would, we believe, readily make some allowance for us in this respect. Experience is a good teacher when its lessons are improved. All have to learn from it more or less. We are learning, and we hope not in vain.

We have during the last two years been taking up fresh mission ground, and considerably augmenting our staff of missionaries, as you will ascertain from our despatches. All our stations send the whole of their missionary revenue to the General Mission Fund, except in the case of a mission becoming a circuit, when such new circuit has for a season only a proportion of its own missionary money. But while we are doing much to sustain our own missionary operations we greatly need, and shall need in years to come, your sympathy and kind annual grant. Much of our mission field is truly mission ground; and we assure you that Primitive Methodism in Canada never deserved more succour and help than at present. It is now bidding fair to take deep root, and become a vigorous plant in this great land; and with patient culture it will, we hope, abundantly repay all that may be done for it. It would indeed be of great advantage if your grant could be increased. We wish to respond to new calls.

We still ask an interest in your prayers, in addition to your kind co-operation, that God may enable us to do our duty with faithfulness and zeal in this part of his vineyard, by promulging the plain simple gospel of Jesus,—the gospel of a present, free, and full salvation through the blood of the cross.

And now, dear brethren, may the God of all grace bless both you and us, and may he cause his grace to "abound toward us all, that having all sufficiency, always, in all things, we may abound in every good word and work," to the praise and glory of his name. Amen.

JOHN NATTRASS, President.

THOMAS CROMPTON, Secretary.

REPLY OF THE ENGLISH CONFERENCE to the Address of the Canadian Conference, 1863.

Dear Brethren in the Lord,—We have read your address to this Conference with feelings of gladness. We rejoice in the harmony and prosperity which exist among you, and pray they may continue and abound. This Conference is satisfied that experience has taught many of our friends in Canada the importance of maintaining, as fully as possible, the fundamental principles of our discipline and Church government; and while we have, in times past, deplored what seemed to us unadvisable departures therefrom, on the part of some persons, we cannot but congratulate you on the marked improvement which, in this respect, we discern among you. It is gratifying to us that you can report so well of both your general and your missionary work. An increase of 579 members for the year we regard as very cheering, and we hope and pray that your next report may be still more so. The anxiety of your missions to become self-supporting and independent stations we think augurs well for your future prosperity, and the devotion of your missionary revenue to the exclusive aid of distinct missionary operations this Conference regards with special approval. We have again made you a grant from the profits of our Book Room, and though it is rather less than that of last year, we have so many and such pressing claims upon us that we have no alternative.

May we remind you, dear brethren, that the more liberally you support our Book Room, by purchasing and distributing our Connexional Magazines, hymn books, and other literature, the more liberally shall we be enabled to aid you with grants from the profits? It is the wish of the Editor and the Book Committee to make the Magazines interesting and satisfactory to you, and to all our subscribers, and the Conference feels it has a right to ask that all who require Connexional monetary aid shall evince their willingness to support our Connexional book establishment. Let us hope that all our Canadian brethren will take this matter into serious and friendly consideration.

We deeply sympathise with you in all your trials and difficulties, and pray that you may ever be guided by the pillar of cloud by day, and the pillar of fire by night. You have, dear brethren, our earnest sympathy and brotherly affection, and we pray much that God, even our own God, may bless you and make you a thousand times so many as you are. May he increase you with the increase of a flock, and at all times make you healthy and flourishing in his house and service.

Our Conference has been one of unwonted

harmony and love; great blessings have descended upon us, and, as you will be able to discover in our statistics, we have much reason to rejoice and give thanks to God. On the whole, we have, during the past year, had much cause for gratitude and hope in the midst of a time of almost unprecedented trial for a large portion of our countrymen, through the fearful American conflict, and the consequent embarrassment to our trade. Public sympathy has been remarkably displayed, and we rejoice to find our Canadian and other colonists have so much concern for the mother country, as they have recently exhibited. Our own people generally have responded nobly to the appeals made to them by the General Committee in behalf of their suffering brethren in the cotton manufacturing districts. Herein we rejoice, yea, and will rejoice. And now, dear brethren, let us assure you, we have you much in our hearts and our prayers; and your temporal and spiritual prosperity we devoutly and incessantly desiderate. At all times we shall be most happy to hear of your well-doing, and of the piety, numerical prosperity, and harmony of your churches. All we can do to aid you it will be our pleasure to do, and we pray that ye may abound yet more and more in faith, labour, love, zeal, knowledge, and all new covenant blessings. In behalf, and by order of the Conference,

WILLIAM ANTILFF.

*Leeds, June 12, 1863.*

#### THE ADDRESS OF THE CONFERENCE TO THE COLONIAL AND HOME STATIONS.

Dear brethren in the Lord,—Grace, mercy, and peace be multiplied unto you, from God the Father, and our Lord Jesus Christ. It affords us no common gratification to be permitted again to address you from our annual Conference on things pertaining to salvation, and which are interesting alike to you and ourselves. You will be glad to hear that the sittings of our Conference have been characterised by great harmony, urbanity, and spiritual feeling. "The Lord of hosts is with us, and the God of Jacob is our refuge." As said the dying Wesley, so say we, "The best of all, God is with us!" The hours of business for the full Conference have been this year unusually short, but by the appointment of several efficient committees, and the quick but orderly despatch of business in the Conference, a larger amount of business than usual has been got through, in less than the usual time. The religious services have generally been well attended and well sustained, and a considerable number of precious souls has been brought into the liberty of the sons of God. To God be all the glory! You

will learn with pleasure that the number of members now in the Connexion is reported at 146,581, being an increase for the year of 5,396. We have now 202,631 dear children and youths as scholars in our Sabbath-schools, being an increase for the year of 13,574. Our Sabbath-school teachers number 36,610, being an increase of 1,853. Our local preachers now number 12,783, being 369 more than last year. That useful body of labourers, our class-leaders, now counts up to 8,733, being an increase of 356. We should be glad to find our members increase as rapidly as our scholars—and why not?—and our class-leaders as rapidly as our local preachers or even our Sabbath-school teachers; and again we say, why not? In by-gone years this was very much the case, and we cannot but think it may be again. May the Lord hasten the day! Our travelling preachers have now reached the number of 830, being 54 more than last year. And this increase is beyond filling up the *twelve vacancies* occasioned by the deaths in our ministerial ranks, and the additional ones caused by the cessation of several from the regular work, either on the ground of failing health, or for other causes. Ah! it is a solemn thought that twelve of our honoured brethren have the last twelve months—on an average one a month—been summoned to their rest. Well, "they rest from their labours, and their works do follow them." Many of them had won a high position among us, and were much honoured and beloved; but their work is done, and they now reap their reward. May we be also ready, for in an hour when we think not the Son of man may come. It is deeply touching to reflect that not fewer than 2,000 of our brethren and sisters have been summoned hence from the ranks of our membership during the past year. How many families have been thrown into mourning—how many husbands and wives have been bereaved of the partners of their joys and sorrows—how many children have been bereft of one or both parents—how many aged parents have had to mourn the departure of loved sons or daughters! The amount of mental agony which survivors find indicated in the figures above given who shall compute? But, then, who shall say what is the amount of happiness the 2,000 departed ones now possess? And which of us would call back to earth those loved ones of our own who have been taken from the evil to come? The Lord does all things well. Let us "hear the rod, and him that appointed it;" and say, "It is the Lord, let him do what seemeth to him good." "Father! thy will be done."

Our Connexional chapels now number 2,600, there being an increase of 81 for

the year. The other places of worship have decreased 85; there being now only 3,457 to compare with 3,542 for last year. And although when we subtract the increase of Connexional chapels from the above decrease, we find the net decrease to be only 4, yet we cannot feel that this is satisfactory. We ought to maintain our ground at every place, if at all possible, and go on increasing our total number of places every year. Let us see to this matter very carefully in all our stations the ensuing Connexional year. In our Sabbath-schools we rejoice to report a tolerable increase, namely 128; the total number now being 2,450. On the whole, considering the depression which has been experienced in England, and some of our colonies, during the past year, we may well give God thanks and take courage that our prosperity has been what has now been noticed. But O, for richer baptisms of divine power to come down on all our stations, and especially on all our office-bearers, the coming year, that greater accessions to our ranks may be reported, and above all a vastly augmented revenue of glory be placed at the feet of our glorified Redeemer! Souls, precious, immortal, blood-bought souls, are still perishing! Let us "not sleep as do others," but awake, and gird ourselves for renewed combat with the great foe of God and man, and rushing into the thick of the fight may we henceforth plant our colours on every citadel of the enemy, and pluck many laurels to place around the head of our exalted Lord. "It may be done—it shall be done"—let every reader exclaim; and assuredly the gates of hell shall be vanquished, and the sword of the Lord and of our Gideon shall do valiantly.

Many important regulations have been passed by the Conference which you will find duly chronicled in the pages of the Conference Minutes. Your kindly co-operation is specially requested on behalf of our Jubilee movement. The time draws nigh for winding up the accounts, and we would fain hope that all our travelling and local preachers, and the stations generally, will take a lively interest in getting in all outstanding subscriptions, and reporting the same to the proper parties for official publication. The Conference is grateful to those friends who have honourably and liberally aided in this business, and trusts that all, who possibly can do so, will come forward with their contributions before the accounts be finally closed, which is to be the case next March. The decisions of the Conference on the allocation of the funds will be found in the Minutes.

The African mission has not hitherto been opened—partly because the needful funds have not been forthcoming, and partly because the Committee has been

unable to obtain the men for the work. But the Conference indulges a hope that the day of deliverance from these difficulties draweth nigh, and that ere long on four out of the five great divisions of our globe, Primitive Methodism will have secured a footing. We rejoice that our colonial stations, in general, have the last twelve months enjoyed a moderate degree of prosperity, and though we deplore that one or two of those stations have been disturbed by factious conduct, yet we hope and pray that each and all may soon realise a large outpouring of the Holy Spirit, and a blessed ingathering of precious souls.

Let all our brethren, both in the colonies and at home, "follow after peace, and things wherewith one may edify another." "Let brotherly love continue." "A new commandment," said the Saviour, "I give unto you, That ye love one another: as I have loved you, that ye also love one another." May this commandment be universally and cheerfully obeyed among us! Beloved brethren, let us urge you to increased care of the doctrines preached among you, and to be watchful lest the enemy sow tares among you while men sleep. Let the grand old truths to which you have been long accustomed still hold a chief place in your ministrations and services. Forget not that *all men* are sinners, and that the *whole man* is sinful; nor that *all men* are redeemed, and the *whole man* is redeemed. Hold to the doctrines of man's ruin and Christ's redemption, tell them they need a Saviour, but that the gospel shows one, and "a great one;" one who is "mighty to save." Tell them they must repeat or perish, believe or be damned. Tell them everywhere that while without Christ they can do nothing, they may do all through his strengthening them. Preach the work of the Spirit, and the full salvation of the Gospel. Rest on the inspiration of the blessed Bible, and the prevalent intercession of the one Mediator. And O! live in the enjoyment of entire holiness, and the abiding witness of the Spirit; keep up family and closet prayer and the reading of the Scriptures; train up the young in the way they should go, that when they are old they may not depart from it. Avoid the trash which is flowing incessantly from the press, and study the best books within your reach. Be thankful and humble in the midst of what God has done for you. Follow on to know the Lord more fully; and let your light so shine before men, that they seeing your good works may glorify your Father who is in heaven. "Let this mind be in you which was also in Christ Jesus." "Walk worthy of the Lord unto all pleasing." "And may the very God of peace sanctify you

wholly, and preserve you blameless unto the coming of our Lord Jesus Christ." Our sympathies and prayers are with you all, both those who are near us and those who are far away beyond the seas, and your prosperity, temporal and spiritual, will ever gladden our hearts. You are, dear brethren, in our hearts to live and to die with you. May those who have to suffer adversity be graciously helped from heaven, and may those who enjoy prosperity be kept humble and Christ-like. And when a few more years are come, and we all go the way of all flesh, may we together surround the throne of the Lamb, and ascribe to him united and ceaseless praise. Amen. On behalf, and by order of the Conference. **WILLIAM ANTILIFF.**

*Leeds, June 12th, 1863.*

#### TO HER MAJESTY THE QUEEN.

MAY IT PLEASE YOUR MAJESTY,—We, the Ministers and Lay Representatives of the religious denomination called the Primitive Methodist Connexion, which now numbers 146,581 members, being now assembled in the Town Hall, Leeds, for transacting the business of our churches in Annual Conference, beg leave to lay before your Majesty our loyal congratulations on the accession to your Royal House of the Illustrious Princess Alexandra, of Denmark, by the marriage of his Royal Highness the Prince of Wales.

It affords this Conference great pleasure to think that the oppressive grief of your Majesty under the afflictive bereavement which in the order of Divine Providence you were called to sustain in the early decease of his Royal Highness the late Prince Consort, is in some degree mitigated by the event which has not only brought an increase of happiness to your illustrious family, but of loyal gratification to all classes of your Majesty's subjects. And we earnestly and devoutly pray that your Majesty may long be spared to fill the Throne you have hitherto so worthily occupied, and to rejoice in the happiness of the Royal pair to whom you have presented so excellent an example. And when it shall please Divine Providence to call his Royal Highness the Prince of Wales to fill the exalted position your Majesty now occupies at the head of this great nation, may your Majesty be found prepared in laying down an earthly crown, to receive a heavenly one, through the alone merits of our Lord and Saviour Jesus Christ. Amen.

May it please your Majesty,

We are your Majesty's loyal and

devoted subjects, in behalf and by order of the Conference,

**WILLIAM ANTILIFF, President,**  
**JAMES GARNER, Secretary.**

*Leeds Town Hall, June 8th, 1863.*

*Whitehall, 17th June, 1863.*

SIR,—I have had the honour to lay before the Queen the loyal and dutiful Address of the Ministers and Lay Representatives of the Primitive Methodist Connexion on the occasion of the marriage of his Royal Highness the Prince of Wales, and I have to inform you that Her Majesty was pleased to receive the Address very graciously.

I am, Sir,

Your obedient Servant,  
**G. GREY.**

**Rev. W. Antliff.**

#### TO H. R. H. THE PRINCE OF WALES.

MAY IT PLEASE YOUR ROYAL HIGHNESS,—We the ministers, and lay representatives, of the Primitive Methodist Connexion, (which numbers 146,581 members,) now in annual Conference assembled, beg leave to lay before your Royal Highness our loyal and hearty congratulations on your recent happy union with the Princess Alexandra of Denmark. We rejoice in the fact that the nation at large, as well as ourselves, see so much ground of hope for the future of this great nation in the choice you have made. It is our earnest prayer that the virtues by which your royal and illustrious parents were distinguished during their united life, may shine with equal brightness in yourself and your Royal Consort, and that your bereaved mother, our beloved Queen, may for many long years have her domestic happiness promoted by witnessing that of your Royal Highnesses and all the members of the royal family.

May the All-wise governor of this world, guide the footsteps of your Royal Highness along the exalted pathway you are called to tread, and enable you to set before the people of this nation, and of others, an example like that left by your lamented royal father; and at the last, after you shall have served your generation according to the Divine will, raise you to a place at his own right hand, through our only Redeemer and Mediator, the Lord Jesus Christ.

May it please your Royal Highness, we are with sentiments of true loyalty and devotion, your Royal Highness's humble servants, in behalf of the Conference.

**WILLIAM ANTILIFF, President.**  
**JAMES GARNER, Secretary.**

*Town Hall, Leeds, June 8th, 1863.*

*Marlborough House,*  
June 26th, 1862.

LIEUT. GENERAL KNOLLYS has had the honour of laying before the Prince of Wales the Address of the Ministers and Lay Representatives of the Primitive Methodist Connexion on his marriage. His Royal Highness desires to return his best thanks for their congratulations; and at the same time to assure them how sensible he is of their sentiments of loyalty and attachment towards the Queen, and of their affectionate good wishes towards the Princess and himself.

Rev. W. Antliff, *President.*

MR. SOMES' REPLY TO THE MINUTE OF  
CONFERENCE, No. 21.

June 15th, 1863.

SIR,—I am this day in receipt of your letter of the 12th instant, which has been forwarded from Hull. The resolution passed at the Primitive Methodist Conference is very gratifying to me, and will encourage me to persevere with a similar measure on some future occasion, when I shall hope for better success.

I am, Sir,

Yours faithfully,

JOSEPH SOMES.

Mr. E. Bishop.

## LITERARY NOTICES

*A Bible Dictionary*; being a comprehensive Digest of the History and Antiquities of the Hebrews and neighbouring nations: The Natural History, Geography, and Literature of the Sacred Writings, with reference to the latest Researches. By the Rev. JAMES AUSTIN BASTOW. New edition. London: Longman, Brown, Green, Longman, and Roberts. 1859.

It is well known to many of our readers that in consequence of certain unsatisfactory articles in Mr. Bastow's dictionary, the Conference, some years ago, appointed a committee to review the work, and publish their opinion in the magazine as to the doctrines held by the author in those articles. In consequence thereof a review was issued upwards of twelve months since, in which some of the sentiments contained in the dictionary were strongly animadverted upon. The result was that the Book Committee felt called upon to decline advertising or selling the work unless its author should have revised the more objectionable articles. To this, however, Mr. Bastow consented, and the articles on the "Atonement," and the "Trinity," being deemed the most dissatisfactory, he subjected to a careful revision. And now in its amended state the work is again sold through our Book Room, and advertised in course of trade. As a member of the committee above named we have great satisfaction in expressing our pleasure at witnessing the frankness with which Mr. B. has executed the task of pruning off some of the most offensive verbiage with which the two doctrines referred to were disfigured. The articles as they now read are tolerably satisfactory. And though we trust that when the present edition of the dictionary shall have been sold out, the author will submit the entire

work to a very careful revision, yet we have no hesitation in giving the work as a whole our recommendation, even in its present state. Of course we cannot endorse all the views expressed by the author, but we deem the Dictionary the best that is available for our readers in general. It is unquestionably a monument to the industry, intelligence, and earnestness of its author; and Mr. B. deserves well of the readers of the Bible, and the students of Biblical literature, for placing such assistance as his dictionary contains, within the reach of all. We hope this edition will soon be out of print, and that a new and improved one will then be in great request.

*The Complete Works of Richard Sibbes, D.D.,* Master of Catherine Hall, Cambridge; Preacher of Gray's Inn, London. Vol. IV. Containing Treatises and Sermons from the Epistles to the Corinthians, viz: A Christian's Portion; The Spiritual Man's Aim; Precious Promises and Privileges; &c., &c. Edinburgh: James Nichol. London: James Nisbet and Co. Dublin: W. Robertson. 1863.

ANOTHER of Mr. Nichols' series, and of the Silvery Sibbes' valuable treatises. Rich in theological stores—a very *The-saurus* for the student. Let allowance be made for the occasional verbosity by which these old writers were characterised, and for the smattering of Calvinism in which many of them delighted, and any one with a taste for religious thought and literature will find their works a treat. As we have before said, we recommend Sibbes to our readers with great satisfaction.

*The Book of Life, and Expression of the Tongue.* The first being a complete formula of the Service and family De-

votion, adapted for the use of the sick, and for those who attend them in their dying moments; the latter being prayers and supplications to be said on visiting the burial-ground. Also a selection of Meral Reflections, with a compendium of the several laws and ceremonies to be observed on such mournful occasions. Edited and translated by Rev. B. H. ASHER, author of "Initiation of Youth," &c. Third edition. London: Published by the author, 9, Magdalen Row, Goodman's Fields, E. 1863.

THIS is a Hebrew work intended for the behoof of members of the Jewish persuasion. But there is a pretty good English translation, by means of which a person unacquainted with the venerable original may familiarise himself with the contents of the book. The editor has laboured for the instruction of his co-religionists in the articles of faith and services of worship, and deserves well of them for his labours. Many pious sentiments are here found clothed in a rich and antique dress, and any one wishful to know what are the thoughts of a pious son of Abraham on the greatest subjects within the compass of human minds, may be assured the present volume will meet his wishes.

*The Divine Mystery of Peace.* By JAMES BALDWIN BROWN, B.A., Minister of Clayland's Chapel, Clapham Road, London. London: Jackson, Walford, and Hodder, 27, Paternoster Row. 1863.

THIS is a volume of sermons, the subjects of which are:—The Disciples—The Father—The Lamb of God—The Holy Ghost, the Comforter—The Conqueror of the World. And as may be inferred by the titles of the several subjects, the generic title is well selected. Mr. Brown is thoughtful and chaste as a writer, but he has occasionally laid himself open to suspicion as to the orthodoxy of some of his views of truth. In the present little volume, however, he has spoken out in favour of the orthodox interpretation of some of the leading articles of evangelic teaching. We are glad to find him so outspoken, as all mincing of the matter where great cardinal doctrines are concerned is much to be deprecated. We should all have a care of removing the ancient landmarks; and the less of Germanising novelty in these days the better. In regard to the fundamentals of Gospel truth the old couplet may be adopted:—

"What is true is not new;  
And what is new is not true."

Mr. Brown's present book will be found worthy of his talents and piety, and its readers will find in it much to please and profit them.

*Early Blossoms:* or, Memorials of a Minister's Family, five of whom died within fourteen months. By their Father, WILLIAM FULTON. Third edition. London: Jackson, Walford, and Hodder, 27, Paternoster Row; R. Davies, Conference Office, Sutton Street. 1863.

FRAGRANT, beautiful, and exhilarating—teaching us how to live and how to die. Let parents and children read, mark, learn, and inwardly digest the contents of this excellent book.

*A Report of the Primitive Methodist Metropolitan Missionary Meeting*, held in the Rev. C. H. Spurgeon's Tabernacle, May 12th, 1863. Alderman Meek, of York, in the Chair. Published by the General Missionary Committee. The Profits will be appropriated to the Missionary Fund. London: R. Davies, Sutton Street, Commercial Road, E.; and may be had of any Primitive Methodist travelling preacher. Price Fourpence.

THIS Report has been prepared and published under the supervision of the General Missionary Committee, and the profits of its sale will be appropriated in aid of the General Missionary Fund. It is a full and faithful record of a most important and interesting meeting, and, no doubt, it will be read by thousands with very great delight. The speakers on the occasion were the Rev. P. Pugh, of Tunstall, Rev. C. C. McKechnie, of Alledale, Rev. Newman Hall, of Surrey Chapel, Rev. C. H. Spurgeon, of the Tabernacle, and Rev. W. Antliff, of London. The general report was prepared and read by the Rev. T. Penrose, and the financial statement by the Rev. M. Lupton, the General Secretary. Several other brethren took part in the proceedings; and though the weather was very unfavourable, a very large and enthusiastic meeting was held—about 5,000 persons being present. Those friends who read the reports of the meetings held the two preceding years will, we judge, avail themselves of the first opportunity to peruse this, and we trust that many other persons will obtain and read this one, and that its readers generally will be stimulated to renewed devotedness to the cause of Christian missions, which is emphatically the cause of Christ.

*The Good Man:* as exemplified by the Life and Character of the late Mr. William Devenport, of Birmingham. With brief reflections on life, death, judgment, and immortality. By the Rev. JAMES PRITCHARD. London: R. Davies; and may be had of the Primitive Methodist Ministers. Price 1s. 4d., pp. 178, cloth lettered. 1863.

THE biography of a devoted and excellent man, by one who knew him intimately, and who wrote his life on purpose to do good to others thereby. The book is full of interest and capable of doing much good. For,

"Lives of good men all remind us,  
We may make our lives sublime,  
And departing leave behind us,  
Footprints on the sands of time."

Let our readers resolve to follow W. Devenport as he followed Christ, and here and hereafter they will be blessed and a blessing. Mr. Pritchard has thrown into his narrative many valuable hints, reflections, and lessons, which greatly enhance the value of the biography. We hope the circulation of the work will be equal to its merits, and then great good will be the result.

*The Substance of an Address*, delivered by James Pritchard, in the Bilston Chapel, at the Tunstall District Meeting, 1863, in the presence of a large congregation, to John Clarkson, William Forth, and John Tristram, candidates for admission into the regular Ministry of the Primitive Methodist Connexion; and published by request of the District Meeting. London: R. Davies. And may be had of any of the travelling preachers. Price Fourpence, pp. 40. 1863.

A LENGTHY address, full of wise and weighty counsels. Let our young preachers ponder this pamphlet, and they will find their account in so doing. Such publications can scarcely be too numerous, or too often and generally read. We recommend this little work for general reading and study, both to travelling and local preachers.

"*Methodism as it is*," with some of its Antecedents, its Branches and Disruption, &c., &c. Parts III. and IV. Fourpence each. London: W. Reed, 15. Creed Lane, Ludgate Street, E.C. 1863.

We noticed the first and second parts of this work a short time ago, and have only now to add that the work is fraught with intelligent lessons, as well as historic lore. It is written from a Reformer's stand-point, and will not pass muster, in some quarters, unchallenged. The information will be generally acceptable, however, and we hope the spirit of Christian candour will be cultivated throughout. The author is an old and practised hand, we opine; and he has learnt many a thing in his day of which some persons are in blissful ignorance. We hope his

contributions to Methodist literature will continue to be useful when his days shall have been numbered.

*Words to the Wise*. London: Jackson, Walford, and Hodder, 27, Paternoster Row. Twopence.

A CHARMING little pamphlet on the highest theme—the work of winning souls. No novice has written it, and a man must be worse than a novice who, without profit, can read it. It is adapted to do good service to preachers, office-bearers, and members of Christian churches generally. May it have a wide circulation!

*The Gardener's Weekly Magazine, and Floricultural Cabinet*. Conducted by S. HISSARD, Esq. Part V. Vol. V. May, 1863. Price Fivepence. London: Allen, 20, Warwick Lane, Paternoster Row, E.C.

A USEFUL magazine for our country friends who wish to be posted up in matters pertaining to horticulture and floriculture. The engravings are good, and the letter-press is passable.

*The Liberator*. A Monthly Journal of the Society for the Liberation of Religion from State Patronage and Control. Twopence per number.

THIS serial holds on its way, but we cannot say that it grows stronger and stronger. Its articles are for the most part piquant and pungent, and its object must commend itself to numbers who belong to the Nonconforming churches of Christendom. When will the day arrive that the followers of the Nazarene shall learn to respect each others' honest convictions, and to speak the truth always in love—using soft words but hard arguments? There is much to learn, and perhaps more to unlearn, before we all walk by the same rule, and mind the same thing. Nevertheless we have faith in the maxim—*Magna est veritas et prevalebit*. We must "learn to labour and wait." For those, however, who wish to see what is doing towards effecting the liberation of the Church from State control in this nation, the *Liberator* is a *sine quâ non*.

"*Old Jonathan*:" or, the District and Parish Helper. One Penny. Published Monthly. London: Collingridge, "City Press," 117, Aldersgate Street, E.C. January, April, June.

We find "*Old Jonathan*" holds his position in the midst of the jostle of this busy city and country. He has strong claims to favour, and has our good word.



## O B I T U A R Y.

MARTHA HUDSON, was born at Copster Hill, near Oldham, in the county of Lancaster, July 29th, 1840. Her father, who died some years ago, was a member and local preacher with us. Her mother, who is still living, has been a member for many years; hence, Martha was blessed in early life with the example of pious parents.

When about twelve years of age, she was converted to God under a sermon which she heard preached by a Wesleyan local preacher. Immediately after this happy change, she united with the Primitive Methodist Society, and remained a steady and consistent member up to the time of her death. In the month of May, 1861, she entered the marriage state with brother W. Hudson, one of our local preachers; but that union was destined soon to be dissolved by death; for in the month of April, 1862, after having given birth to her first-born, her physical frame, which was never very robust, rapidly sank, and in a few days she was numbered with the dead. During her last illness, she was graciously sustained by that religion which she had before embraced. To her mother she said, "I am going to leave you, but there are more of our family on the other side of Jordan than on this." This she said in allusion to her father and three sisters who had gone before her, all of whom left a testimony behind, that they had departed to be with Christ, which is far better. To her husband, when speaking to her respecting the state of her mind, she exclaimed, "It is all glory, glory, through the precious blood of Jesus." She then exhorted him to be faithful and useful, and again they should meet,

"Where a day without night,  
We shall feast in his sight;  
And eternity seem as a day."

The last words she was heard to utter were "Open the gates!" when her happy spirit took its flight to the paradise of God, in the twenty-second year of her age. May the writer and reader meet her in heaven!

J. DUMBELL.

Died at Newfield, in the Wolsingham Circuit, April 15th, 1862, R. HARDY. I am not able to give any particular account of his youthful days, only that when he was very young, he lost his parents, and was brought up by his uncle, a very kind friend to him. He was brought to God some time ago at Newfield, where he died. Brother Hardy was very useful in the singing department, also in the Sabbath-school and the prayer-meetings. And

now he has gone to his reward, and has left a wife and one child behind.

H. J. A.

JANE RUTHERFORD, of Wallbottle, in the Newcastle-on-Tyne Circuit, left this world of suffering and conflict, May 14th, 1862. Respecting the early career of our deceased sister, we know but little; suffice it to say that she lived in ignorance of the great salvation until a few weeks before her death, when through the instructions and prayers of a few pious friends, the light of Divine truth broke in upon her dark soul. Her convictions of sin and danger were so keen, that though she suffered much bodily weakness, she arose out of bed and bent her knees to ask for that mercy she had so long despised; and there she wept and prayed, and believed and obtained pardon. From that moment she was enabled to rejoice in God, having in possession the peace that passeth all understanding, the joy which is unspeakable, and the hope that is full of glory. In this happy state of mind she continued until the end, constantly praising the Lord, telling all who visited her what great things the Lord had done for her soul, and longing for that glorious rest of which she enjoyed a blessed foretaste. As she drew near the confines of the eternal world, her mind was peaceful and serene, and occasionally she was heard to say, "Weep not for me, I am going to a better place." Those who attended her, say they never witnessed a more triumphant death.

J. RICHARDSON.

JOSEPH TAYLOR, was born at Honley in Yorkshire, on the 9th of February, 1789, and died at Staleybridge, on the 18th of May, 1862.

From an early age he was the subject of Divine impressions, but he did not fully consecrate himself to God, till he was about thirty. In Honley, the place of his nativity, about forty-three years ago, he was brought to a saving acquaintance with God through the agency of the Primitive Methodists. After having tasted of "the pleasures Jesus sends," he said to his wife, "Oh, taste and see that the Lord is good, and come with me and see what a loving people I have found." And he never swerved from his original purpose. He was often heard to say in his class, "I wish to be one among you on earth, and in heaven." He loved the brethren, and he was greatly beloved by all who knew his moral worth.

As a Christian he was unassuming and humble; he considered himself less than the least of all saints. The last time he was at his class, he said he was weaker than ever; but when he was weak, then was he strong! He was consistent in his profession; like Daniel, he served God continually. He often said, "O God, my heart is fixed." He saw the importance of being a practical Christian. He was a lover of his closet, and when able, entered it three times a day. He set a good example before his children, and had the pleasure of seeing many of them brought to God.

He was a great lover of the means of grace, and a great admirer of plain apostolic preaching; he cared but little for the flowers of rhetoric, but he hungered for the fruit of "The Tree of Life;" his soul fed on fruit not on flowers. The Bible to his heart was dear! He could say in the language of Pollok:—

"Most wondrous Book! bright candle of the Lord!

Star of eternity! the only Star  
By which the bark of man could navigate  
The sea of life, and gain the coast of bliss  
Securely; only Star which rose on time,  
And on its dark and troubled billows threw a ray  
Of heaven's own light, and to the hills of God  
Pointed the sinner's eye."

His affliction was short; he gradually sank into the arms of Jesus. He was confined to his house about six weeks; and was compelled to take his bed a fortnight before his death, and for several days was not able to speak; but he often waved his hand in token of victory through the blood of the Lamb. He died without a groan, leaving a pleasing testimony behind him, that he has gone to be with Christ which is far better. May all his friends, our readers, and the writer meet him in heaven. Amen. D. TUTOR.

SARAH HOLDEN, daughter of Thomas and Hannah Holden, Manchester First Circuit, was born at Todd Hall, Haslingden, Lancashire, October 24th, 1821. When she was about five years of age her parents removed to Manchester; and her father being a class-leader in the Primitive Methodist Connexion, sent her early to Jersey-street Sunday school, where she became the subject of religious impressions, felt herself a sinner, and sought and obtained forgiveness of sin through the blood of Jesus, in the year 1836. Having obtained a sense of the Divine favour, she continued steadfast in the use of the means of grace, until death terminated her earthly career on the 1st of June, 1862,—aged forty years.

She experienced the word of God to be a great comfort to her in her affliction, especially portions of it which she had

committed to memory when a girl in the Sabbath-school. The writer, being her leader, often witnessed her tears and prayers for the salvation of her mother and the rest of the family who were unsaved. And she personally exhorted them when she was about to depart, to give their hearts to God, and meet her in heaven. When asked by her sister if she should like to recover, she answered, "No, only for mother's sake." During several years of her mother's widowhood, Sarah had been her councillor and comforter in all her grief and trial. Shortly before her departure she had a remarkable dream, in which she thought she saw her sainted father, who promised shortly to come for her to share the happiness which those enjoy who are for ever blessed. Her conduct gave proof of her sincerity of heart; her attendance on the means of grace was constant; and her character was marked by stability and consistency. As a daughter she was affectionate and dutiful, and much beloved by the whole of the family, who now mourn their loss—while with resignation they say, "Thy will be done." S. RAINE.

Died in the Coventry Circuit, June 2nd, 1862, JOHN HOBBS, aged seventy-one years. Of his parentage we know nothing, and of his early life we can give no precise account. He was bound an apprentice to the "plush weaving" at Coventry, where he had to endure both ill-usage and severe privation. He was brought to a knowledge of himself as a sinner about the year 1822, and continued a laborious and consistent member of the Church until the period of his death. At the period of his conversion he attached himself to the Sabbath-school connected with the Primitive Methodist cause in Coventry. He was indeed a lover of Sabbath-schools, and in his zeal for their welfare he did not confine his efforts to Coventry alone, but visited a locality in Foleshill, an adjoining parish, and went from house to house until a school was established; and in this place at the present time there is a flourishing society.

He was indeed a peacemaker; if any person's mind was pained, no matter whether it was a poor and humble member, or an official, he would not rest until the wound was healed, but he would put forth every effort to reconcile and comfort the mind. He always delighted in visiting the sick, and spent as much time as possible in praying with them. He was sought not only for spiritual, but temporal advice. For the last two years of his life he was confined at home, having nothing to sustain him but a very small pittance from the parish, and what the

hard times would allow the friends to give him, which was very little. And although suffering from an asthmatic complaint, he never murmured, and was only fearful lest he should seem too impatient to be freed from his life of suffering and poverty. The Lord was very gracious to him, and sustained him under his troubles, and answered his prayers. When attempting to dress himself on June 2nd, he fell backwards on his bed, from which he never rose again. On the same day, his happy spirit took its flight to join the ranks of the redeemed in heaven.

J. STOCKHALL.

NANCY AUTLY was blessed with a pious mother who instructed her in the things of God, and directed her youthful steps in the way in which she ought to walk. At what age she experienced a change of heart the writer has no means of ascertaining. But that she was converted to God is certain, as her subsequent conduct proved. She in the early part of her life was united in church fellowship with the Wesleyan Methodists, and whilst among that people she, with many others, went from Clitheroe to attend the opening of a new chapel in Burnley, and as she was going along the streets our people were singing, and she united with the procession, and such a holy and hallowed influence rested upon her, that her soul was filled with holy delight. She then stopped at the preaching service in the open air, and such were her heavenly enjoyments among our people that day, that when she returned to Clitheroe, she united with our infant society in that town, and remained a steady member among us until the day of her death. Her Christian deportment was as becometh the Gospel of Christ, she was stable in all her ways; and she strictly attended to the injunction of the Apostle Paul, "Follow peace with all men, and holiness, without which no man can see the Lord." But the brightest lights have to be removed, and the most useful members are taken from the church militant to the church triumphant. So the Lord in His infinite wisdom thought proper to take our sister home to himself in heaven. During the winter of 1861 her health began to decline; and every time I paid her a visit, it was obvious she would soon be an inhabitant of the house appointed for all living. But she knew in whom she had believed, her confidence was strong in the Lord, and a bright prospect of immortality was unfolded before her, and all her answers to inquiries respecting her state of mind were satisfactory. She was happy in God and entered into rest June 7th, 1862, aged sixty-five.

S. STOBBS.

SOPHIA HOLLIDAY died at Bishopstone, in the Faringdon Station, June 8th, 1862, in the forty-second year of her age. In early life she was favourably impressed by the moral conduct of her father, which strikingly contrasted with the ungodly life of her mother. But Sophia did not rest satisfied with the mere external, the shadow of religion, she successfully sought its regenerating and sanctifying power. To this course she was led partly by the preaching of the Wesleyan Methodists. She subsequently removed with her husband to Bishopstone, where she identified herself with the Primitive Methodist Society, and maintained during eleven years, and to the time of her death, an unblemished reputation. The Bible was her companion and treasure. She had no taste for light reading; while many persons spend hours of precious time in poring over the pages of a sickly sentimentalism, or fictitious, polluting narrative, our sister read with zest and profit the "Book Divine." Her love of class meetings, the sincerity, earnestness, and fervour with which she performed her family and other religious duties, deserve notice. To sum up the whole in a few words, we would state that Sophia Holliday was a simple-hearted, honest, devout Christian. The disease which brought her to the grave was attended by the most agonizing suffering, with few and short intermissions. Never will the writer forget one occasion when he entered her room during one of her dreadful paroxysms; she looked upon him with a tearful eye, and said, "Sir, is it wrong to pray for deliverance from such severe pain? I would not murmur or be impatient, but willingly wait all the days of my appointed time; but such is the severity of my sufferings that I feel as though I could not refrain praying for release." She was assured that her tender-hearted, sympathising High Priest would sustain and comfort her, and that soon he would take her to the region of health and beauty, the tearless climes of unending day. A short period passed, and then deliverance came. She fixed her eye upon her husband, who has been for years a Primitive Methodist local preacher, and said, "Meet me in heaven." In a few hours after she expired. The writer improved her death by preaching to a numerous and deeply affected audience, and prays that the impressions then made may not be evanescent, but lead to permanent good. May the bereaved husband and two motherless children be divinely supported, and guided by God's counsel to glory.

J. WRIGHT.

JOHN CARDEN was born at Overton, May, 1831, and died at Erbstock in the

Oswestry Circuit, June 9th, 1862. For twenty-six years he lived "without God and without hope in the world." A short time before he attained to this age he providentially went to live with his brother-in-law and sister (Mr. and Mrs. Haynes) at Erbistock, who were then members of our society at Overton. This led to his conversion to God, for they persuaded him to attend with them the means of grace at the above place, where in the month of February, 1857, he at a class-meeting penitently and believingly sought and obtained salvation through our Lord Jesus Christ. He forthwith joined our society at Overton, but when we put Erbistock on our plan (the place where he lived), and formed a society here, he became a member, and he continued one until his death. For about five years he was an exemplary and admirable Christian, and a loyal Primitive Methodist. He honoured religion and glorified God by the holiness of his life and the rectitude of his conduct. For from the time he gave his heart to God and commenced his service, he invariably pursued the path of holy obedience toward God and of "good will toward men." He was the subject of strong temptations, but he firmly resisted every tempter. By divine grace he was so strengthened that he was enabled to crucify the old man with the affections and lusts. His genuine piety and moral character are admired and applauded by survivors. He was a regular and punctual attendant on the means of grace. He was a humble and teachable hearer of the Gospel. When he related his Christian experience in a lovefeast or a class-meeting, it was always characterized by sentiments of his unworthiness and of an implicit faith in Christ. He was a man of fervent and successful prayer, for in prayer he generally prevailed with the Lord and obtained his blessing, and brought a gracious and glorious influence down into the meeting. As a labouring man he liberally and cheerfully contributed to all the funds of the Connexion. He was of it a faithful member, an admirer of its discipline, and a respecter and lover of its ministers.

The affliction which extinguished the lamp of life and ended his earthly journey was complicated, severe, and protracted, but he unflinchingly endured the fire which burnt so long and intensely. The purport of his hope in affliction and death, he expressed to his friends in the following and similar ejaculations—"I know where I am going," and "I am going home." A short time before he died, he said to his brother-in-law, "The battle is fought, the victory is just won, and I

am nearly at home." When it became evident that he was nigh unto death, his sister asked him to signify that he had the victory over the last foe by raising his hand if he was able. So when he was dying he lifted up his hand and waved it round and round in token of the happy and complete victory which Jesus gave him in the final conflict. His affectionate sister watched him "walk through the valley of the shadow of death," and with mingled emotions of joy and sorrow she inquired of him, if he "could praise the Lord now?" With his gasping breath he replied, "Aye." Soon after he articulated this word, his deathless spirit was translated to regions of unclouded day, to join with saints and angels to sing "a nobler, sweeter song." L. WEAVER.

ELIZABETH, the beloved wife of Henry MARRIOTT, local preacher, Downham Circuit, fell asleep in Jesus, at Outwell, June 13th, 1862. Our departed sister commenced her mortal career in the year 1813, and lived according to the course of this world till 1835, when she was made a happy recipient of saving grace through faith in Jesus Christ. She at once united with the Wesleyans, with whom she continued in church fellowship till about fifteen years since, when she with her husband removed to Welney, where they both united with our society. During her residence at this place she was prevented from attending the means of grace; the unhappy consequence was she declined in piety. In this state of mournful declension she remained till about eight years ago, when through divine assistance, she resolved on, and made a full consecration of herself to the Lord; and from that time to the day of her death she remained a firm and consistent member with us. Her devotion to God's cause was intense and unwavering; its prosperity she desired, and its adversity she deplored. Nothing so excited her passion and delighted her soul as to hear of the weal of Zion, and the discomfiture of the powers of darkness. About the welfare of the Church and the conversion of sinners she would converse with freedom and rapture, and when health permitted she was always to be found engaged in good earnest in the work of the Lord. Her respect for and love to God's servants was unfeigned and constant. The company of Christ's ministers was to her a religious feast, while she deemed it not merely a duty, but a pleasure to minister to their necessities. Many of our preachers, both itinerant and local, will not soon forget the cordiality and joy with which she welcomed them to her dwelling for the purpose of sharing her hospitality. So deeply

engrafted in her bosom was this principle that one of her dying exhortations to her daughter was, "Be sure and be kind to the preachers." We do not wish to insinuate that our sister had no failings. She had. "To err is human." Among her chief failings was excitability of temper, to which she was apt to give way. This cost her many a tear and many a heartfelt struggle. Nevertheless her excellences were numerous.

For about five years prior to her decease she was the subject of severe afflictions at intervals, and for the last nine months she was with us on the earth she was wholly laid aside. During this time she was strongly assailed by the adversary: for hours together she was under a dismal cloud, but her confidence remained unshaken. On one occasion when the writer interrogated her about her acceptance with God, she emphatically said, "That matter is settled;" "It is all right;" "I rest my all on the blood of Christ, and I shall never sink." For some time she felt it hard work to give her family up, but grace reigned at last, the strong man was overcome, the tie of overfond attachment was severed, and she claimed the victory, saying, with much emphasis, "They are not mine, and I give them back to my Lord." This being done she remained in anticipation of her summons until Friday night, the date above referred to, when,

"Leaning on Jesu's breast,  
She thus resigned her breath,  
And in his kind embraces  
Lost the bitterness of death."

A husband and three children are left to lament their loss; but, O may they meet her in heaven. G. SEAMAN.

MARY ANN BASTOW, died at Clitheroe, June 14th, 1862. At an early period she was convinced that she was a sinner, and her heart was gently opened to receive the Saviour. She was naturally of a peaceable and retiring disposition, amiable in all her deportment, and beloved by all that had made an acquaintance with her. She was a regular attendant on God's ordinances, and at the week-night preaching she was almost invariably present. She was delighted when a travelling or a local preacher was at her table and partaking of her hospitality. Nothing was so near her heart as the conversion of sinners, and she did rejoice when any were added to our society in Clitheroe. But how uncertain are all things beneath the sun! in the midst of life we are in death. She and her husband, after the toils of the day, went into their bedroom to retire to rest; she knelt down by the side of her bed to pray, and to commend body and soul to the care of him who never slumbereth or sleepeth. When she arose

from her knees she said to her husband, "I am exceedingly ill; I believe I am dying." And so it was, for before 1 o'clock her soul was at home with her Saviour. Thus died the amiable Mary Ann Bastow, aged 45, enforcing by her death the words of the Saviour, "Be ye, therefore, also ready; for in such an hour as ye think not the Son of Man cometh." She has left a husband and three children to lament their loss. May they live to God and meet her in heaven. Amen.

S. STOBBS.

MARY NEEDHAM, daughter of James and Alice Needham, was born at Newton Heath, Manchester, June 14th, 1828, and died at Hollinwood, in the Oldham Circuit, June 12th, 1862, in the thirty-fourth year of her age. She began to attend our Boardman Street Chapel about sixteen years ago. She was always steady in her deportment, but remained a stranger to experimental piety until she was nearly twenty-seven years of age. About that time her mind was enlightened by the Holy Spirit, and she plainly saw that mere outward morality would not do to die with.

For some days she mourned and prayed for salvation, when he who hath said "Blessed are they that mourn, for they shall be comforted," appeared to her, dried up her tears, bound up her broken heart, removed her guilt, and blessed her with the witness of his Holy Spirit. As soon as she had given God her heart, she felt it to be her duty to give his people her hand; she therefore united with our Boardman Street Society, of which she continued a steady, respected, and consistent member, till she exchanged mortality for life. Sister Needham adorned the doctrines of the gospel by her life and conversation.

Brother Hilton, her leader, says, "Her experience was always that of one evidently living near to God." During her last affliction, which was long and severe, she felt the value of religion, often saying to those who visited her, "What must I have done if I had to seek religion now?" All who saw her were astonished how patiently the Lord enabled her to bear her severe sufferings, for never a murmur escaped her lips. As she drew near to the final struggle Jesus was precious to her soul. She said, "Oh! the love of Jesus, the precious love of Jesus; it is the love of Jesus that fills my happy soul." She asked those around her to meet her in heaven; then looking at her mother, she said, "Mother, thank God he has not left me in the dark."

J. TRAVIS.

MARTHA BAGSHAW, of Hope, Bradwell Circuit, was born in April, 1777. For a number of years she lived

"A stranger to the blood which bought  
Her pardon on the tree."

Primitive Methodism has not been so successful in her native village as in most places; hence though during a period of forty years, several societies have been raised there and have flourished for a time, eventually they have dwindled and become extinct. Amid the above changes our departed sister showed an unbending attachment to the Connexion, allied herself with it as opportunity presented itself, and once for a season gratuitously welcomed any and every messenger of truth to the best her house could afford; for such she cherished a high regard, and only to mention the names of Mr. King and other old standard bearers would make her eye brighten. The present society at Hope was raised in 1859, and with it our sister cast in her lot. The last class-leader she had is a generous supporter of our Connexional funds, but knowing she was sometimes straitened for money he wisely abstained from pressing the matter, and with his excellent wife was unremitting in his visits to her during her long affliction.

When she had the means she had an open hand for the support of God's cause, and sometimes gave gold to make up for such times as she was unable to give pence. She delighted to recount the manifold mercies which God had vouchsafed to her during her long and eventful life. But a few days before her death she told us that once when crossing a common alone, she saw a man of repulsive countenance and appearance approaching. She undauntedly went on till as they met he caught a large parcel, and was about wresting it from her; but just then a large bird being disturbed suddenly rose and fluttered near them. "What was that?" said the robber; "Moor game, don't you see the shooters?" said our traveller, at which the robber decamped without doing her any harm. She was generally of a hopeful turn of mind, almost a stranger to gloomy fears, and her last experience satisfied us that her hopes for heaven were centred in the atonement,—and on June 14th, 1862, she exchanged mortality for life.

T. DOODY.

HENRY HERDMAN was born at Colwell, in the county of Northumberland, June 28th, 1789, and died at Shotley Bridge, June 15th, 1862. It is a great privilege to be born in a neighbourhood where there are established means of grace, and of parents who are connected with such means of grace by some tangible and visible tie, as they tend to create respect for the outward decencies and ceremonies of religion, prepare the mind for the reception of revealed truth, give a colour and direction to future life, and

often lead to the enjoyment of salvation. Of this we have an illustration in the case of our departed brother.

Though Colwell was not the scene of a flourishing dissenting interest, and so not under the healthful stimulus of rival denominations, yet its inhabitants might hear the gospel within the quiet inclosure of the Established Church. It was in the parish church at Cholerton, where his father was the clerk, that the first seeds of divine truth were sown in the mind of Henry, and by which I may venture to say he profited during the whole period of a long life.

When a young man he had clearer views of the plan of salvation than most of his neighbours, and he visited the sick and dying, and pointed them to the "Lamb of God that taketh away the sin of the world," and prayed with them; and he is still gratefully remembered by some of their surviving relations. When his father died he succeeded him in the office of parish clerk, and filled it creditably for some time.

His removal from Colwell into the neighbourhood of Shotley Bridge brought him into contact with purer forms of Christian worship, clearer views of revealed truth, and more striking manifestations of the "power of godliness." New light broke in upon his mind, new thoughts occupied him, and he began to see that there was more for him in Christ than he had hitherto possessed. When he first heard the Primitive Methodist preachers in Shotley Bridge, he was captivated by their earnestness, zeal, piety, and power, and the clearness with which they presented the truth. To him their preaching was no flourish of trumpets, but "with the demonstration of the Spirit and power." He had a serious struggle of mind, but having become a regular hearer the truth gained upon him, and after having looked on and listened for some three years he yielded, and cast in his lot amongst our people near forty years ago. From that time he continued a member through all the vicissitudes through which the cause had to pass. His beliefs were not hastily taken up, and when once taken up were not carelessly thrown away. But though firm in his adherence to the convictions of his mind, he was not infallible.

During the course of a long life, in which he brought up a large family, and endured great personal and domestic affliction, he maintained a steady, upright, consistent Christian deportment, and however small his income, so managed his affairs as to win from those who have known him the best for more than forty years, the appellation of "a strictly honest man."

Having lost his excellent wife, and his health having failed, he was compelled to break up his house and live among his children as he best could, which proved a source of great trial to him during a few of the last years of his life; but he sought and found consolation in the means of grace, which he attended punctually when health and circumstances would permit. Being dull of hearing he always took his stand on the pulpit stair, and as near the preacher as he could, that he might hear every word and profit by it. I often conversed with him on spiritual things, and always found him trusting in the Atonement. He would say, "Sir, my trials will soon be at an end." "I am looking for my Lord daily; it will not be long ere he takes me to himself." The story of his last illness is easily told. On the Friday night he was at his accustomed place in the house of God; but no one thought that the sermon that night would be the last he would hear. Yet so it was. On Saturday he was taken ill; on Sunday he was much worse; but he was able to give to his friends repeated assurances that all was well, and that he was happy; and on Sunday night he died and went to

"His Father's house on high;  
Home that he dearly loved,  
The bright inheritance of saints,  
Jerusalem above:—"

in the seventy-third year of his age, having been a member with us nearly forty years. God is fast gleaning from among us the old members who were identified with the Connexion from its infancy, and a new generation of Primitive Methodists is springing up. We know what the old ones have been, but what will the new generation be? Will they gather up the mantles of our Elijahs as they pass away, and receive the baptism of fire?

R. SHIELDS.

WILLIAM WHITEFOOT was born at Wellington, Salop, May 1801, and departed this life at Bayston Hill, in the Shrewsbury Circuit, June 16th, 1862. For many years he lived without a knowledge of the plan of salvation, quenching the Holy Spirit, and despising the people of God. In 1829 he was united in marriage to her who now laments her loss. Subsequently they removed to Leebotward, ten miles from Shrewsbury, and remained there until 1850. During that time he attended a camp-meeting, which was conducted by Mr. Pugh, the respected father of the Rev. P. Pugh, and while listening to the word of eternal life, he was convinced of his sinful state, and resolved to give his heart to God, and lead a "righteous and a sober life." His good resolutions were

put into practice, and eventually he became a member of the Primitive Methodist Society. In 1850 he and his family removed to Bayston Hill, and soon after their arrival there they opened their house for regular preaching services, which were continued until June 1861, when a commodious chapel was erected in the locality. For several years brother Whitefoot had been very anxious to obtain ground on which to build a "house for God," and the accommodation of his people. Ultimately a suitable site was procured, and the chapel commenced. During its erection, he laboured hard in connection with other friends to bring it to its completion, and not only gratuitously used his horses and carts in carrying the materials, but he daily watched the erection of the building. In fact, several have said, "he could not have taken a greater interest in it had it been his own property." He lived to see it opened, and the congregation and number of members greatly increased, but died one week before the first anniversary. He was a consistent, conscientious man. Although he did not possess the ability or courage to engage in public devotional exercises, yet he could and did recommend religion by his upright life and prudent conduct. Frequently he would invite persons to attend the means of grace, some of whom have stated that his kind invitations first induced them to seek and to find salvation through the "blood of the Lamb." His end was sudden and unexpected. In March he was very ill, and the friends had doubts respecting his recovery, during which time he was quite resigned, and very happy in the Lord. He informed me that he was ready, using his own words, he said, "That was the time to try religion, the room was full of glory, and my soul was happy." He afterwards was fully restored to his wonted health and strength, and appeared to be strong and in good spirits even to the day before his death. The day previously to his departure, being the Sabbath, he attended the chapel three times as usual, and in the class appeared to speak with unusual boldness, declaring what the Lord had done for his soul. His expectations appeared to be high in reference to the ensuing Sabbath, which was appointed for the chapel anniversary, and he was making preparation for it. The next morning he was taken suddenly ill. He told his wife "that he believed it was something come to take him off." Help was procured, but all in vain. Death gave the fatal stroke, and in a few minutes his tabernacle fell to the ground, and his happy spirit took its flight to everlasting bliss, being in the sixty-first year of his

age. May his sorrowful wife and fatherless child meet him in glory.

C. TEMPERTON.

Died at Great Yarmouth, June 21st, 1862, brother JAMES GODDARD, aged eighty-five years. He received his first good under the ministry of the Independents more than fifty years ago. He came to reside at Yarmouth about the time our people were missioning these parts, and soon after the first class was formed he cast in his lot among the persecuted few. In a short time he was set to work by way of exhorting sinners to flee from the wrath to come. He was a local preacher about thirty-four years. His talents were feeble, but he was pious, and therefore greatly respected. Age and infirmities rendered him unable to labour some years before his demise. He lived in peace, and to the end the God of peace was with him.

R. HOWCHIN.

DOROTHY FELL was born at Scotforth, near Lancaster, October, 1826. She was brought up to the Church of England, and followed the outward form of religion to the best of her knowledge, until she was twenty-one years of age; but she knew nothing of its saving power. She was brought to a saving acquaintance with the truth through a conversation which she had with a sister of her husband, John Fell; and found peace with God at her bedside one night after she had been at a Class-meeting; and ever after she retained the evidence of her acceptance with God, for she declared the same before three persons assembled at her bedside two days before she died. She was united to him who now deeply deplores her loss, December 13th, 1849, and after that time, in the relation of wife, and afterwards of the mother of five children, she gave every indication of the character of a genuine Christian, doing her duty to the utmost of her ability to both. For the most part, during the last twelve months of her life, she had to pass through the furnace of affliction; but she bore all with Christian fortitude and resignation, never being heard to murmur or complain. Slight as the malady at first appeared, all attempts to remove it proved unavailing, although she had the best medical aid that could be procured in the neighbourhood. She gradually sank under her affliction; yet she was happy in God, and scores of times during its continuance, she awoke her husband in the night season, either by singing, praying, or repeating passages of Scripture. One night, about a week before she died, she was exceedingly happy, and began to sing,

"Lead, lead your wings,  
I mount, I fly,  
O grave where is thy victory,  
O death, where is thy sting."

And then she said, "Thou art the rose of Sharon, and the lily of the valley, the bright and morning star," thus magnifying and praising her dear Saviour. I often, as her leader, called to see her, and always found her firmly fixed on the "Rock of Ages," with a prospect blooming with immortality and eternal life. One of our members at Mill Brook called to see her a day or two before she died, and inquired if all was right, and she replied, "O yes, bless God." "And thus her sun set in a clear sky." She fell asleep in Jesus, in the Staleybridge Station, June 24th, 1862, in the 36th year of her age. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

J. HOLMES.

THOMAS PLIMMER, of Wrockwardine Wood circuit, was born December 21st, 1830, and died July 2nd, 1862. The early part of his life was spent in sin, but being of a moral character, he did not run to those lengths that some young men do. However he did not seek after those things that could alone satisfy the immortal soul until November, 1861, when he was led by the Spirit of God to attend a meeting held at Donington Wood. He there heard a sermon preached from, "Choose you this day whom ye will serve." And God, by his Spirit, gave him to feel himself a guilty sinner. And all the next day the text was impressed on his mind; and at night a brother in the Lord went to his house, and asked him if he would go to class that night: and he said, "Yes, I will go." During the meeting he seemed very much affected, and when I spoke to him about his desire to give himself to God, he told me that he was determined so to do, the Lord being his helper. After the meeting was concluded, he seemed unwilling to go till God should speak peace to his soul. My wife said, "This man wants mercy, don't you?" And with tears in his eyes, he said, "Yes, I do." We at once commenced a prayer-meeting, and after praying with him for some time, he seemed to believe in Jesus Christ to the saving of his soul. But in the night he was very much tempted by Satan; but he got up and began to pray to God in the name of the Lord Jesus Christ. And in a short time the Lord gave him more fully to realize that his sins were all forgiven, and for the space of about seven months he continued to serve his God with delight.

He was unwell for a month, but did not keep his bed more than two days.



When I and others visited him, we always found him happy in God. The Monday night before he died I went to see him; and after asking him about his bodily health, I spoke to him about his spiritual health, when he said, "I am glad I got my soul converted before this affliction, for if I had to seek pardon now, it would be hard work." I said, "Blessed be God, instead of having to seek it, you feel Christ precious to your soul, don't you?" and he said, "Yes, I do." When unable to speak so as to be heard, a person put his ear to his face, and heard that the name of Jesus was still upon his lips.

Thus died our beloved brother. May the God of his salvation grant that all the members of the class to which he belonged may at last meet him where we shall be—

"Far from a world of grief and sin,  
With God eternally shut in."

W. SWIFT.

JOHN LOADBITTER was born at Edmondbyres, November 21st, 1826; and died at Shotley Bridge, July 27th, 1862. At an early period of life his parents removed into the neighbourhood of Shotley Bridge, and he became a scholar in the Shotley Field Sabbath-school, where "the good seed of the kingdom" was sown in his mind, which tended to establish that excellent moral character which he maintained during his youth and manhood up to the time of his conversion. He was a brave, honest, upright, industrious, well-behaved young man, such a one as many of the unconverted would deem good enough, and needing no amendment.

But when a great revival broke out in Shotley Bridge, the Holy Spirit took away the veil from his eyes, and he saw that he was a sinner and needed salvation; and with many others of all shades of moral character, he sought and found the pardon of all his sins. He then took his place among God's people, and from that day was always found fighting in the front ranks, and was as earnest and zealous as though he had been the very chief of sinners. He was regularly at the prayer-meetings when circumstances would allow him, was among the first to engage

in public prayer, and was a pattern of earnest piety to both young and old.

He was not too earnest and laborious, for his working day was soon to close. In the beginning of 1862, Shotley Bridge was visited by a fever, which spread from house to house with great rapidity, and many a home was rendered a scene of mourning through its ravages, and the fairest and most beloved ones were taken away. Among the first of those who fell victims to the destroyer was the beloved wife of our departed brother, who in one short week's illness was cut down in the very prime of life. This was a heavy stroke, but he recognized a Father's hand, and submitted to a Father's will. Though wounded and bleeding in his heart, he quarrelled not with the Divine dispensation, but clasped his three little ones to his bosom, and renewed the battle of life, believing that the *why* and *wherefore* of it would be explained by-and-by. The fever which had raged in the neighbourhood had abated and the cases became rare; but like a stray shot from the guns of the retreating enemy, at the close of a hard day's fighting, which knocks down the soldier who had stood and fought in the thick of the conflict during the day—the fever arrested him and raged in his system for a fortnight, and then swept him away.

But "mark the perfect man and behold the upright, for the end of that man is peace." He was prepared for the event. When visited by his brethren, they found him enjoying a sense of the Divine favour, and submissive to the Lord's will. One of them (an aged soldier of the cross, who has seen many pass through death triumphant home) asked him whether he would like to live or die; to which he replied, "Which way the Lord pleases." And on the day that he died he assured his inquiring fellow-Christian that he was perfectly happy. Thus he passed away into eternity, leaving to the care of Divine Providence three helpless orphans and a large circle of sorrowing friends. Thus God is peopling heaven from the ranks of our beloved members.

R. SHIELDS.

## POETRY.

### THE WARRIOR OF EDMON.

And who is this that cometh up in might  
From Edom, clad in the garments of a  
Warrior, and stained with blood from Bozrah's  
Field, glorious in his apparel, and  
Travelling in the greatness of his strength,  
A mighty Conqueror?

This, this is he

Of whom the prophets wrote, who trod alone  
The winepress of the wrath of God, that we  
Might be redeemed, and in his matchless love  
Rejoicing died on Calvary's mount, and  
Bore on his devoted head the sins and  
Sorrows of a world.

Triumphantly he  
Fought with death and hell at that dread noon-tide  
Hour; when Nature veiled her face in darkest  
Night, and those who slept among the dead came  
Forth and walked among the living.

Then he  
Sealed a world's redemption, from their long and  
Sad captivity, in sin's dark dungeons.  
Oh wondrous stoop from highest heaven to  
Earth, to bear the griefs and ills of mortal  
Life: pain, poverty, and weariness he  
Knew in his sojournings here. For us was  
Borne the agony mysterious in  
Gethsemane, whose depth of suffering  
Ne'er was understood by mortal mind, nor  
Ever hath been fathomed by an angel's  
Widest range of thought.

And thus he came, and  
Spoiled the hosts of hell, and "conquering and  
To conquer" gleamed in blazonry divine  
On his bright shield; but while he fought with death  
In patient meekness and in holy love,  
He walked on earth, and sought to win by kind  
Persuasion and by loving words the hearts  
Of men to him; and then, his mission done,  
Ascended up on high to plead for them  
Before the Father's throne.

*Radstock.*

ANN TUFFIN.

#### THE GOOD TEACHER.

WITH inward eloquence his tongue was warmed;  
Though harsh the precept, yet the preacher charmed;  
For letting down the golden chain from high,  
He drew his audience upward to the sky.  
He bore his great commission in his look;  
And love and sweetness tempered all he spoke.  
He preached the joys of heaven, the pains of hell,  
And warned the sinner with becoming zeal;  
But on eternal mercy loved to dwell.

His preaching much, but more his practice wrought;  
(A living sermon of the truths he taught:)  
For this by rules severe his life he squared,  
That all might see the doctrines which they heard.

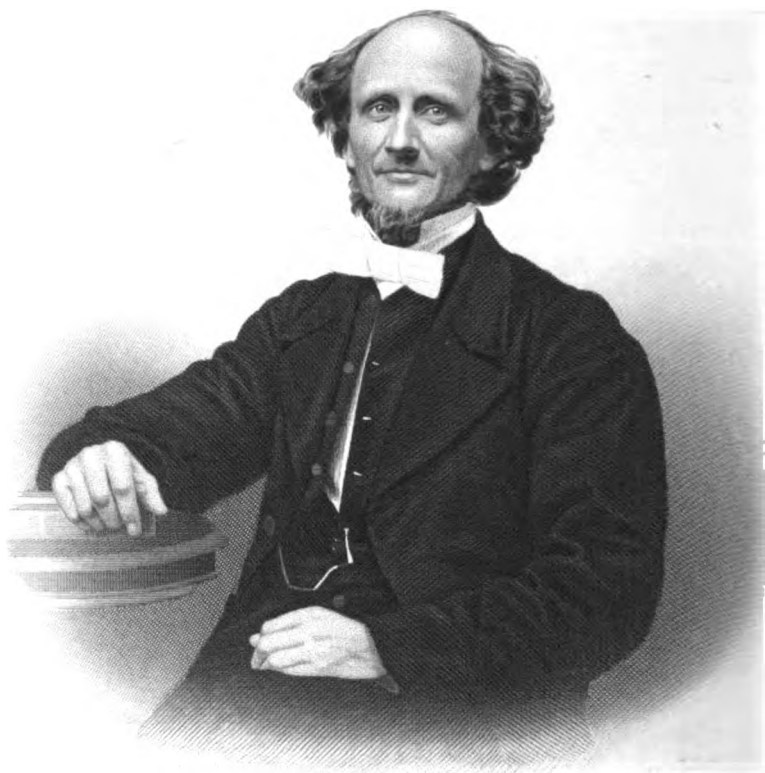
Teachers he said are patterns for the rest;  
The gold of heaven bears the Lord impressed.  
But when the precious coin is kept unclean,  
The Sovereign's image is no longer seen.

His countenance was pleasingly severe,  
His looks were such as promised him sincere.  
Nothing reserved, or sullen was to see,  
But sweet regards and pleasing sanctity.

Ever at hand he was, without request,  
To serve the sick, to succour the distressed.  
Tempting on foot alone, without affright,  
The dangers of a dark, or stormy night.

Such was the saint, who shone with every grace,  
Reflecting, Moses-like, his Maker's face.  
God saw his image lively was expressed.  
And his new work, as in creation, blest.





Thomas Love,  
Born August 18<sup>th</sup> 1821.

# THE Primitive Methodist Magazine.

SEPTEMBER, 1863.

## BIOGRAPHY.

### MEMOIR OF THE REV. JAMES CROMPTON.

“Reckless of worth, of time, or place,  
Meridian strength, or infant bloom,  
Death snatches from our fond embrace,  
And plunges in the darksome tomb.  
Affection o’er the sacred shrine  
Indulges oft her deep drawn sighs,  
While soothing hope, with voice Divine,  
Whispers of realms beyond the skies.”

AGAIN has death visited our ministerial ranks in Nottingham district, and borne from us, almost in the prime of life, another active, useful, and successful minister. How mysterious are the ways of Providence as it respects the termination of man’s existence in the world! His judgments are a great deep; his ways are past finding out. Whom he will he lifteth up, whom he will he putteth down, and none can stay his hand, or say, What doest thou? There is not a more perplexing event occurs than the death of the excellent of the earth, cut off in the midst of their usefulness, while assiduously engaged in the great and glorious work of man’s salvation. Sometimes we see a young minister attracting by his talents multitudes to the house of God, and by his faithful preaching of the Word converting many deathless spirits; we begin to speculate on the result of a long career of usefulness, but our speculations are suddenly brought to an end by the sudden demise of the youthful servant of the Most High. His light is suddenly quenched, or rather merges into a brighter light, which may not be approached by mortal gaze. At other times we see men who have laboured for a number of years with great zeal, energy, and success: they have attained a position which commands the respect of all their brethren, and so wisely have they performed their duties, that success, which falls not to the lot of ordinary men, has crowned all that they have taken in hand. As we look on with admiration, we forget that such men are mortal. It enters

not into our calculations that death will deprive us of their valuable services, at least not before they have reached life's utmost span. Alas, how frequently we have been awakened from our dream of years to come, by the startling and sad reality that these very men whom we had thought to be almost a necessity to the Church, have been suddenly removed. Scarcely sufficient time has been given us to feel apprehension, before the dread fact has been realized, which for the time seemed to sound the death-knell to our hopes, leaving a void which we could not see how to fill! It becomes us, however, at such times to "be still," and remember that a wise and gracious Sovereign rules the world, and that he doeth all things well; and while in his Providence he removes his faithful ones from the scene of their toil to their great and glorious reward, to "shine as the stars for ever and ever" in his kingdom, he can raise up others to fill their places, and thus carry out his grand designs and work his sovereign will.

Our dear friend, the Rev. J. CROMPTON, whose removal to the "realms of the blest" we now record, was the son of James and Mary Crompton, of Walkden Moor, in the county of Lancaster. He was born July 7th, 1810. His mother was a godly woman; she feared the Lord, and desired that all her house should fear him; and hence she endeavoured to train James up in the nurture and admonition of the Lord. No wonder that from a child he had a desire to serve the Lord. "My mother," says our departed friend, in a record he has left of his conversion, "took me by the hand, and led me to the house of God, and I was soon the subject of religious impressions." When he approached his seventeenth year his religious impressions deepened, and he became greatly concerned about the salvation of his soul. One Sabbath evening, when he returned from chapel, he was in deep distress, and in this state he knelt down and prayed most fervently that God would save him. It appears that this was a "time of refreshing" in that neighbourhood. The Lord was among the people. While James was on his knees at home, earnestly beseeching the Lord with tears to save him, one of the family came in and said, "There is one of the neighbours crying for mercy." James heard this, and cried out, "That is just what I want;" and starting up from his knees, with tearful eyes he went to the same place, and joined the neighbour in crying out for salvation; nor did he cry in vain; God spoke peace to his troubled heart. He "passed from death unto life," and was enabled to rejoice with "joy unspeakable;" and from that time until the close of his mortal career, he pursued his Christian course, his path being that of the just, which as a shining light, shineth more and more unto the perfect day.

The officials in the Manchester circuit soon perceived that there was a power in our departed brother for usefulness; and consequently, while only in his nineteenth year, they put his name on the plan, and sent him

to call sinners to repentance. He laboured in this position with acceptability and success until he was twenty-one years of age, when it was deemed proper to open to him a wider sphere for usefulness. He was called by the Preston Brook circuit into the itinerancy. After labouring here for a time he removed to the Isle of Man, and among the Manxmen he preached the Gospel with success. From this station he was removed to Ireland, and among the poor Irish he had seals to his ministry. Often at missionary meetings he indulged in reminiscences of his labours among that people. He was subsequently appointed to the Sheffield, Burton-upon-Trent, Leicester, Nottingham, Mansfield, Bottesford, Loughborough, Lincoln, Boston, Leicester Second, and Chesterfield circuits. In all these stations he was received as a servant of God; he laboured to the edification of believers, and was successful in the salvation of many souls. He generally staid in his circuit as long as rule would allow, and in several circuits the brethren were so impressed with the value of his services, that his re-station was sought beyond the usual time. In his last station he had laboured four years, and though he was sorely afflicted during a considerable part of the last year, yet a considerable increase of members was reported, and he was invited to remain in the circuit another year. Such facts prove how creditably and successfully he laboured, and how God was pleased to honour him in the salvation of men. We cannot in the brief space of a short memoir give a particular account of his labours and successes. Suffice it to say that he was highly esteemed in all his stations, and parted with with regret. Without exaggeration we may safely say that all his stations improved under his superintendency, and he was the means of gathering not a few into the fold of Christ; indeed, eternity only will reveal the amount of good accomplished through his labours.

Generally speaking, during his life in the itinerancy he enjoyed remarkably good health. His fine ruddy appearance was indicative of this, and seemed to promise a life beyond the ordinary duration. No one, a year before, felt any apprehension of the probable close of his mortal career in so brief a space. He attended the district meeting held at Melton Mowbray in 1862; took an active part in its business and in its public services; he examined the probationers and the candidates for the ministry, and the manner in which he did this showed his solicitude to have men sound in the faith and loyal to the Connexion. He afterwards delivered an address to them, full of wise counsel, and expressive of his ardent desire for their welfare and success. He appeared at that time as hearty as any brother present, and as likely to labour many years in the Lord's vineyard.

Directly after he returned home he felt unwell. He ascribed his indisposition to having taken some improper food, and thought a little attention to diet would rectify what was wrong. Alas! there was in his

system a disease which was developing itself, and which was destined to terminate his earthly existence. Despite of all care, he grew worse. His friends became apprehensive that his complaint was of a more serious nature than he imagined, and desired him to rest for a while, and place himself under the care of a physician. But he loved his work too well to be easily induced to relax even for a short time; he consequently continued to preach until December 8th, 1862, when he preached his last sermon in Brampton chapel. His text was, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God," &c. It was with extreme difficulty that he got through the service. Dr. Black was sent for, who, after careful examination, pronounced his disease not merely a dangerous one, but mortal. He was suffering from cancerous stomach, for which there was no effectual remedy.

His sufferings now became intense. For weeks he could scarcely take any food, but he bore all his afflictions with patience, and with resignation to his heavenly Father's will. While suffering from diphtheria as well as cancer, I saw him, and conversed with him at length in reference to his state and prospects; he hardly knew at this time what the will of God was, but he was perfectly resigned to it, whether it was life or death. It was apparent to friends that the time of his departure was at hand. He was unable to attend the March Quarterly Meeting, but he penned a few lines for their guidance, though it was with difficulty that he could guide a pen. He also wrote a letter to Mr. S. Antliff, and one to myself, directly after the Quarterly Meeting. The following is a copy of his letter to Mr. Antliff:—

*Chesterfield, March, 1863.*

"MY DEAR ANTLIFF,—My health greatly improved after the diphtheria was overcome, and I had some slight hope that I might be restored, if the sickness could be kept off. The sickness has returned, however, with greater force, and now my hope is cut off, and my opinion is that my stay on earth will not be long. During the last three or four weeks my strength has been diminished. I am very weak indeed. My difficulty of breathing, especially in the night, is very great. My cough is very bad; sometimes for whole nights I am coughing without intermission. Last Thursday I asked Dr. Black what his opinion of me was, and whether he thought I should be restored. He replied, "Well, what I said at first I must say again, as I have seen no reason to change my opinion." In that case I have a cancerous stomach, and there is no cure for me.

"I am invited to remain at Chesterfield; but if I stay, I shall soon die. I have no hope of life for many weeks, and if you could find me an airy healthy place it would give me a chance, but here I have none,



as the situation, the doctor says, does not suit me ; and if the Providence of God should restore my health, I will do my best where you may place me. I believe you will do your best. I merely just mention that you must not allow me to die at Chesterfield, unless it be before changing time.

My case I shall fully leave with you, if I am living, but that is doubtful ; and if I am gone home you can tell my brethren I have served the Connexion nearly thirty-one years, and have never disappointed a congregation during the whole of my career. Peace be with you and yours. Pray for me, I am in a helpless condition, and if I see you no more on earth, I hope to meet you in the

“Land of the holy, the happy, the free.”

I am, yours very truly,

JAMES CROMPTON.”

Up to this time he had been able to leave his room and take a little exercise, but he was now obliged to remain in bed, and he became fully sensible that he was beyond recovery. Mr. Brining, his colleague, frequently visited him, and found him at times unspeakably happy. A few days before his death he said to him, “For many years I and my Father have been on the best of terms ; yea, for more than thirty years I have known something of his love and his service. I have not to seek my religion now in the hour of extreme sickness. His grace sustains me, his promise cheers me ; he is all I need.” Such was the confidence of this dying saint ; such his calm and stedfast reliance on God.

On another occasion he said to Mrs. Crompton who was weeping by his side, “My dear, the Lord cannot be better to us than he is. The Lord will do right. I feel that my work is done for this world ; the Lord is about to take me to heaven.” His wife said, “When you are gone I shall be at a loss for you—life will lose its charm.” “My dear,” replied our suffering friend, “you will not be long after me ; I shall be looking out for you ; yes, I shall.” Some time before his departure our brother was favoured with a dream or vision of the heavenly world ; whatever we may call it, it was to him a most comforting manifestation in a time of severe suffering, and it shews us that his mind dwelt much on heavenly subjects. We give the account as nearly as possible in his own words : “I have been favoured,” said he, “with a sight of heaven, admitted to behold its glory. I saw there Mr. Brownson and Mr. Carthy, and I was introduced to a number of eminent Scripture characters. I said to my guide, this is certainly a most glorious place, but I am not yet fully satisfied, I have not yet seen Jesus, and without him it will not be heaven to me. I was then taken higher up, and I saw the Lamb on his throne, and I gazed on his Infinite Majesty, and said, now I am satisfied this is heaven.”

After speaking calmly of his decease and making arrangements in

reference to his funeral, his partner said to him, "This world will be a wilderness to me when you are gone." He replied "The Lord will take care of you. Yes, he will." Satan, at this juncture, taking advantage of his weakness, sorely tempted him, but he called upon God for assistance, and was blessed with a most signal deliverance. He desired his wife to reach the Bible and read the eleventh chapter of St. Paul's Epistle to the Hebrews. She did so, and he then said, "I feel so happy, I cannot express my happiness." And referring at one time to a chapter which had been read, he said, "If there was no more Scripture than this it would be enough for me."

As his end drew nigh he became unconscious at times, but in his lucid moments the theme of his converse was the love of the Saviour toward him. "He has done all things well," said he. "All will be for the best." "What we know not now we shall know hereafter;" and to similar passages of Scripture expressive of his strong confidence in God he gave utterance. During the last night his breathing was much oppressed, and he was insensible nearly the whole of the night, but a few moments before he breathed his last he was quite conscious. His sorrowing wife then said to him, "My dear, you feel Jesus is precious." With all his strength and with considerable emphasis he replied, "I do, I do." "He is your Saviour," continued Mrs. Crompton. "Aye, and yours too, my dear," answered the dying husband. These were his last words. A wave or two of the hand in token of triumph was seen, and the mortal strife was o'er. His sanctified soul had burst its bond, and had escaped to the mansions of light. It was Sabbath morning, a holy quiet reigned around. Many blessed Sabbaths he had spent on earth; this was spent in heaven. Thus died our dear friend in the fifty-third year of his age, and the thirty-second of his ministry, leaving a widow and three children to mourn his early removal. On the following Thursday, after a very solemn service in Chesterfield Chapel, his remains were removed to Kingston, in Staffordshire, and committed to the grave in the old churchyard, "in sure and certain hope of a resurrection unto eternal life." It was early in the morning when the service was held at Chesterfield, but the number that attended the service and formed into funeral procession to the railway station, showed how he was loved by the people to whom he had preached the word of life, and among whom he had died. May they remember him who had the rule over them, who spoke unto them the Word of God; may they follow his faith, and consider the end of his conversation. May they follow his Saviour—"Jesus Christ, the same yesterday, and to-day, and for ever."

It only remains for us to indicate a few of the more prominent traits in the character of the departed. We will do this in a few words.

1. He was a sincere, devoted, pious man. Brother Brining had fre-

quent opportunities of observing his life and conduct. He was stationed with him in two or three circuits, and was with him at the time of his death. He thus writes of him, "His piety was not of the stormy or tempestuous kind, but was like the gentle dew that descends upon the earth, or the refreshing shower that fertilizes the ground. His soul was like a well watered garden. He was truly a tree of righteousness; his fruit was unto holiness, and his end everlasting life. Between his words and his actions there was sweet harmony. Upon his word you could depend. If he promised he would be sure to fulfil. His design was to please God. His body was a temple for the Holy Ghost to dwell in. To the divine service he gave himself unreservedly, and with the Father of spirits he held sweet communion. 'I live, yet not I, but Christ liveth in me.' Here was his soul's life." This life he lived up to his latest moment, hence his triumph over the last adversary.

2. He was a good, plain, and successful preacher. Not great, according to the common acceptation of that word. His sermons were not composed for the purpose of calling the attention of the people to the preacher, and securing their admiration of his style, language, and beautiful imagery. He had a higher and nobler object to attain. The applause of men he felt to be not worth labouring for. He wished to save men, and secure high Heaven's approval. Hence Christ was the subject of all his discourses, salvation the constant theme of his ministry. He wished to make men think not of him, but of themselves, and of Christ as their Saviour. His discourses were sound in doctrine, generally well arranged, and delivered in a way calculated to impress his hearers with the conviction that he believed the truths he was preaching. He was thoroughly earnest, and evidently depended on the Holy Spirit's aid for success. And God did own the Word, and made him the honoured agent in the salvation of deathless spirits!

3. He was a discreet and efficient superintendent. We do not assert that he had the comprehensive grasp of mind which some men have. Nevertheless he managed matters quite as well as some whose intellect and business capacity exceeded his own. He managed the affairs of his stations well. If he found division, he could generally restore harmony. If he had unreasonable men to deal with he had a remarkable power over them. He seemed to possess some secret influence to quiet restless and discontented spirits. We suspect that the secret of his success in this respect was his gentleness. He knew that a "soft answer turns away wrath." On the troubled waters he threw oil, and however conflicting the elements were, he generally secured a calm. By his gentle, winning manner he rendered many a foe powerless, and could convert opposers into allies. His punctuality, too, had an intimate connection with his success. "Tell the brethren at the District Meeting," he said in a letter to my friend Mr. Antliff, "that I have served the

Connexion thirty-one years, and have never neglected an appointment in the whole of my career." How few can say this ! And yet how desirable it is that all should be as punctual. This is the "soul of business," and one of the chief elements of success in any enterprise. Punctuality in attending religious services : punctuality, in business engagements : punctuality in meeting monetary demands : what a world of trouble and experience would be saved if they were universal ! James Crompton was a remarkably punctual man. His colleague testifies that what he said he would do *he did*. His word could be depended on ; his promises were invariably kept. No wonder that he left his stations generally better, numerically, financially, disciplinarily, and spiritually than he found them.

We have no wish to convey the impression that we think our departed friend was free from imperfection. He was a well shaped vessel fitted for the Master's use, but he was an *earthen* vessel, and therefore there was that about him which belongs to earthen vessels, imperfection ; or to speak without figure, he was a man with the infirmities that belong to men ; and hence, earnest, sincere, humble, devout, pious as he unquestionably was, it might be possible to point out a weakness or infirmity. But there was about him so much that was truly excellent, that we feel that we have lost A MAN from our ranks. A devoted, faithful servant of the Connexion and of the Lord has been removed from our midst to a higher sphere ! We weep, and who shall rebuke us ? We have lost a friend. A man valiant in fight, and who aided in putting to flight the armies of the aliens. But the Lord has done it. He whose wisdom and goodness cannot be doubted, has been pleased to take our brother to himself. We restrain our grief, for

"Why should our tears run down ?  
And our hearts be sorely riven ?  
There's another gem in the Saviour's crown,  
Another saint in heaven."

JOHN DICKENSON.

### MEMOIR OF MRS. ELIZABETH HEBBRON.

RELICT OF THE LATE REV. HENRY HEBBRON, OF POTTO, YORKSHIRE.

ANOTHER of those affecting and mysterious visitations, with which a righteous and unerring God is pleased from time to time to afflict his people, has recently fallen on the Primitive Methodist body, in the very unexpected death of the subject of this memoir, MRS. ELIZABETH HEBBRON, who for nearly forty years was an exemplary Christian, and a zealous promoter of the cause of God.

Whether viewed as a minister's wife, a mother, a widow, or a private Christian,—whether as an instructor of youth, a promoter of missions, a circulator of the Scriptures, a visitor of the sick, or a perse-

vering recommender of personal religion in all places and classes, our dear sister was alike assiduous and persevering, and by the blessing of God, she was made savingly useful to many, for every instance of which she felt devoutly thankful, and was humbly ready to ascribe all praise to Him whose prerogative it is to render the means effectual.

Mrs. Hebbroon had passed her sixtieth year, but was still vigorous in body and mind, and in the midst of labours for God and souls, and was just contemplating the opening of a beautiful chapel which she had erected at Hexham, when, after but a few days' illness, she was called to her "rest and reward," leaving the Church of God to mourn her departure. May many be led to emulate her virtues and piety, and all devoutly to recognise and adore the sovereign hand of God, and meekly exclaim, "It is the Lord, let him do what seemeth him good!" and let us all earnestly implore, that through the exercise of divine wisdom and goodness, the death of our beloved sister may prove spiritual life to many around us.

Mrs. Elizabeth Hebbroon was the daughter of John and Elizabeth Ridley. She was born March 23rd, 1803, at Hexham, Northumberland, which town is ten miles distant from Williamswyke Castle, the birth-place of Nicholas Ridley, the memorable martyr, who, with good Hugh Latimer, suffered at the stake at Smithfield for their unflinching adherence to the faith of the Gospel. An elder brother of Elizabeth's, now no more, who was well read in history and somewhat skilled in genealogy, had pleasure in tracing the family's descent from, or connection with, that at Williamswyke. Whether correct or not is of small moment, while it is certain that his pleasure in such researches far exceeded that of his sister, who delighted more in the undoubtable fact of being

"The child of parents passed into the skies."

Yes! it was her happy privilege to have a pious father, and a praying mother, whom she dearly loved, and by whom she was trained up in "the nurture and admonition of the Lord." The family was large, Elizabeth being the ninth child, all of whom grew up, save one, and by the blessing of God on the industrious and frugal habits of the parents, they were reared in comfort, schooled, and respectably placed in life. Many were the religious advantages of this household:—the public ordinances of the sanctuary, domestic worship, the frequent visits of ministers and others of the people of God, associated with the bright example and Christian counsels of an elder sister, which were greatly enjoyed and blessed. The father was alike diligent in business and fervent in spirit, serving the Lord; and when absent from home on the Sabbath day exercising as a lay preacher in the neighbouring villages, (having been one of the first among the Wesleys in the locality) his place in the family was well supplied by Mrs. Ridley. One of her daily habits was to take the children into a private room and pray with them

and for them. To this, under God, the children owed much ; one petition in particular is still remembered,—“Make them truly united to God.” Such a training, associated with a uniform corresponding example, justified the hope of the young people becoming a “seed to serve the Lord, a generation to call him blessed,” which cheering hope, was ultimately realized. Elizabeth could well remember, too, and often told of her mother’s saying, “The blessed Lord knows that nothing lies so near my heart as the salvation of my children’s souls.” Ah ! such devout sayings, with their associations and influences, were never forgotten, and they had not a little to do with the formation of the character, and the earnest piety in after life of her beloved daughter. Would that such were the feelings and utterance of all mothers in relation to their children ! In addition to the advantages named, our dear friend owed something to the Sabbath-school, taught in the Congregational chapel, Hexham, some of whose teachers she gratefully remembered through life ; the devoted minister, too, the Rev. John Scott, who began the school and zealously helped it on, she greatly esteemed. Various incidents of interest could be given would time and space permit ; one must suffice. On one occasion, one of the teachers taking his stand by one of the pillars which supported the gallery of the chapel, extended his arms, and shewed the children how the Saviour was nailed to the cross ; Elizabeth was much affected, and at the close of the school asked one of her companions to go home with her ; on reaching the house she proposed their retiring for prayer. They knelt down, and could say little but “Lord, teach us to pray.” This they repeated again and again ; and that short and simple prayer was heard and answered. They both ultimately became praying characters, and the said companion or school-fellow has now a son in the ministry. Ah ! that little school, under the blessing of God, has been useful to many, many precious souls ! Let Sabbath-school teachers and readers ponder the fact.

The Primitive Methodists visited Hexham first, we believe, in the year 1822. Their preachers were simple, humble, earnest men, and they zealously and faithfully proclaimed the everlasting Gospel. Much interest was excited, and many persons of other denominations were found among their occasional hearers. Our young friend must needs go, and she went not in vain. She had, as has been intimated, received in very early life “the good seed of the kingdom,” and had often been the subject of religious impressions ; but it was under the preaching of the Primitive Methodists that by the good Spirit of God she was brought to decision of character. The solemn resolve was deeply cherished, that whatever others did, she would serve the Lord. She was led more clearly to see her sinful state ; she felt her need of Christ, and cast her longing soul on him. She was soon brought to enjoy pardon and peace, whilst she placed her entire dependence on the Saviour’s merits and death

for salvation here and glory hereafter. She now felt it her duty and privilege to "confess Christ" before men. She became united with the society, cast in her lot with them, and resolved, if necessary, to suffer affliction and persecution with them. With these godly people she was intimately associated during the whole of her after life, and though friendly with, and favourable to all other evangelical Christians, the Primitive Methodists she regarded as her people, and their God as her God. At the outset she knew a little of persecution, but she sought strength and grace to endure it for her Saviour and his blessed cause. It gradually subsided, while her simple, happy, genuine piety commended itself to all parties, and she went on her way rejoicing—

"Telling to others all around,  
What a dear Saviour *she* had found."

About this time she lost her beloved father by death, and afterwards her pious mother, both of whom she could rejoice over, as having gone to be with Jesus. The grave duties of the household now devolved chiefly on her, and they were judiciously and prayerfully discharged; and so industrious and managing were her habits, coupled with early rising, that she secured a considerable amount of time for private devotions, social religious exercises, chapel and other meetings, with various works of usefulness. Never, never was she more in her element—next to communing with God—than when engaged with the young, in the house of a neighbour, or in her walks of mercy by the way, in the sick chamber, and elsewhere, in "recommending Christ to sinners," and with what success eternity will more fully discover.

In the year 1830, she was united in marriage to the Rev. Henry Hebbon, in whom as to character and devotedness she found a desirable companion for life. They were kindred spirits, happy in the service of God, and bent on "winning souls," and both were happily successful in leading many to the Saviour. Would space permit, some pleasing instances could be adduced as furnished by the several Circuits where they travelled,—Newcastle-on-Tyne, Gateshead, North Shields, Sunderland, Stockton and Darlington—in all of which their zeal, devotedness, and success were appreciated.

One negative incident the writer must in justice here present. It is at once remarkable and painful, and, moreover, instructive. Early in their career they had been put down for a certain Circuit which was not to Mrs. H's mind. Unlike herself, she refused to comply. She preferred another, which was granted. Before removing, she dreamed that in the little garden behind the preacher's house in the said circuit there was growing a beautiful little tree, which by night a ruthless hand plucked up by the roots and threw over the wall. On awaking she was agitated; she told the dream to her husband, adding, "Oh! can it be that at ——— we shall lose our dear child?" It was so; there their

dear and only child Henry sickened and died ; and alas, how pungent was her grief, and genuine her contrition. She acknowledged the visitation of God, and humbly sought to adore the hand that had dealt the blow. The dear child had not reached his fifth year. He delighted to lisp the name of Jesus, and in a little time he was not, for God had taken him. From this painful bereavement a lasting lesson was learnt by the tender mother. May the affecting fact prove salutary to not a few of our readers.

Mr. Hebbroon had entered the ministry before he attained his twentieth year, and partly by indefatigable labours, had induced something like premature age and infirmities. More than one serious attack of illness had considerably shaken him, and seemed premonitory of approaching decay. Soon after reaching the age of fifty he felt himself unequal to the duties of the itinerancy, and prudently sought superannuation. He had acquired great popularity, not only in preaching, but in promoting chapels, schools, missions, &c., so that when a new sanctuary was about to be opened, or an anniversary, or missionary meeting held, it was common for his services to be sought ; and when secured, large congregations were gathered ; and not only were corresponding collections obtained, but, under the blessing of God, other and various good was done. In this way, subsequently to his superannuation, his time was chiefly occupied, and his services, so far as health would permit, were continued to the Connexion, until the autumn of 1859, when he was called to his heavenly rest. Mrs. Hebbroon had for many weeks anxiously sat by him, administering every kind attention, and supplying spiritual consolation ; and when her beloved partner was taken she keenly felt the stroke, but was enabled to cast herself upon the care and promises of God. She said to a friend, "Call me not a widow, for 'my Maker is my Husband, the Lord of Hosts is his name.'" Gradually she became more reconciled to her loss ; she felt the Lord to be gracious, and was enabled to resume her active duties in the cause of religion and philanthropy.

Our dear friend now, for the most part, resided at their retired house at Potto, Yorkshire. There Mr. Hebbroon had provided a neat little chapel, which proved a blessing to the village. In it Mrs. Hebbroon taught a free day school, and conducted a Sabbath School in addition to the frequent evening and Sabbath services held by the society. Her house became the home of preachers and other good men. The sick and dying in the neighbourhood she assiduously visited. Tracts were freely distributed, and the Scriptures circulated, whilst the attention of all classes was earnestly called to "the one thing needful"—personal salvation ; nor were the wants of the poor and needy forgotten. Her pecuniary means were good, and she freely dispensed her charity. Oh, were every village in Great Britain, in the good providence of God,



blessed with such a Christian benefactor and "mother in Israel" how much more would our country resemble "the garden of the Lord."

In January of the present year, she was called to Burswell House, Hexham, to attend the sick bed of her brother, Mr. Joseph Ridley, who died in February. She deeply mourned the event, but not as "those without hope," and the consolations which she then so tenderly administered she was afterwards enabled to appropriate to herself.

About the middle of April, she went again to Potto for a few weeks, intending by the end of May to return to Hexham, to be present at the opening services of the new chapel which she had just erected. She was detained by some meetings which she wished to aid and encourage in her own village, one of which was held in the open air on the evening of Whit-Monday. She took cold, fever set in, congestion of the lungs followed; and on the 30th of May her valuable life was brought to an unexpected close. She was visited by her youngest brother and a beloved niece, and when it became the painful duty of the former to say to her that death seemed approaching, she received the solemn intimation without fear or alarm. She was full of faith and confidence. This was about seven hours before her decease. She was perfectly sensible, and till within half an hour of her departure, she continued to speak freely of Divine things. Many and precious were her dying utterances, a few of which have been preserved. The following may be taken as their general character:—

"I have spent a happy life in the service of God."

"Jesus is precious and very near. He is everything to me."

"Jesus is mine and I am his."

"I know that my Redeemer liveth."

"What a blessing it is that the atonement is broad enough for a poor sinner like me to rest upon."

"Wonderful! that he should think of a poor sinner like me."

"I have not the shadow of a doubt of my acceptance with God through Christ."

"To me to live is Christ, and to die is gain."

"I have nothing to do but to die."

"When heart and flesh fail, God is the strength of my heart and my portion for ever."

"You must not grieve the Lord by fretting."

"Don't speak of me. I beg that no glory be attached to me."

"The Lord make my death a blessing."

"The Lord save the people of Potto."

"Come, Lord Jesus. I must wrap myself up in Jesus. O Jesus, come away."

Thus our dear sister continued to vent her holy feelings, so long as she retained the faculty of speech. At length the silver cord was loosed, and she calmly passed away to her Father and her God.

There was great lamentation in the village and neighbourhood. The clergyman and her medical adviser, with the people generally, bore high and willing testimony to her Christian character. Blessed Lord, sanctify the solemn event. Help us to be still and know that thou art God, and make us by thy grace "followers of them who through faith and patience inherit the promises."

The dear remains were removed to Hexham, her native place, for interment. A large concourse of voluntary mourners was present on the occasion. The solemn service was conducted by the Revs. Joseph Wilson, of Hexham, W. Dent, Newcastle, and Ralph Fearwick, Sunderland; after which, the coffin was lowered into the deep vault, and placed in the grave of her beloved husband. A funeral sermon was preached by her brother, Mr. E. Ridley, on Sabbath evening, June 14th, in the Scotch Church, Hexham, to a numerous and deeply affected audience, from the words which she had so emphatically and experimentally appropriated on her death bed—Phil. i. 21, "To me to live is Christ, and to die is gain." God grant that this afflictive visitation may indeed be rendered, and that in the highest and happiest sense, "a blessing to many." Let God be glorified, his ways justified, and his blessed cause and kingdom promoted. "Blessed are the dead which die in the Lord." May all the readers of this affectionate record be by divine grace made "followers of them who through faith and patience inherit the promises." Finally, "Not unto us, O God, not unto us, but unto THY name give glory."

E. R.

*Burswell House, Hexham.*

## MEMOIR OF MRS. ELEANOR ADAMS.

(CANADA WEST.)

My beloved wife, whose maiden name was Corkhill, was born in England, in the month of August, 1806. Her parents shortly after her birth removed to the Isle of Man, their native place, and settled in the town of Douglas, where she was brought up. Very early in life she was the subject of holy impressions, and oft looked forward to the time when she should be deemed old enough to become a Methodist and a Christian indeed. But alas, the young at that period were not cared for and encouraged by the Church to come to Christ as they are in this day, or she might then have been made happy in God.

When she was about the age of sixteen, good old John Butcher, the first Primitive Methodist missionary sent to the Isle of Man, entered the town of Douglas singing the lively hymns contained in our old small hymn book (for at that time we had no other), and preaching with burning zeal the Gospel of the kingdom: "the word of the Lord had free course, and was glorified" in the salvation of many souls; among whom was the subject of this brief memoir. Although her life had been

strictly moral, she felt herself to be lost and undone without a change of heart and an interest in the Saviour's death ; hence with strong crying and tears she sought by faith, and happily found redemption in the blood of Christ, even the forgiveness of her sins ; and her conversion being sound, and her faith unfeigned, the result was that her experience was clear and free from doubt on this vital matter in after life. She knew that she was a child of God, having the witness in herself ; she immediately joined the Church, and that for life, for hers was a perpetual covenant not to be forgotten. At that period our society was small, and in its infancy, and much despised and persecuted ; but to her it mattered not ; she went on her way rejoicing through evil report and good report, walking carefully that she might not "grieve the Holy Spirit, whereby she was sealed to the day of redemption," or wound the cause of Christ, now so dear to her heart. Her trials for a season were neither few nor small ; but God made her the object of his gracious care. In process of time her brother, Mr. Edward Corkhill, found the pearl of great price, and became a local preacher, which office he still retains in the Douglas circuit ; and he being a baker by trade, they put their means together, and commenced the business of baking and store-keeping, in which God blessed them. And now, having a house of her own, she laid herself out for greater usefulness in visiting the poor, the sick, and the dying ; also she was made a class leader, and she had the happiness of raising a large class of females, which she led for many years on Sabbath afternoons in her own house, God putting honour upon her in prospering her class exceedingly ; also they made a home and resting place for many of our ministers, who found beneath their roof a happy retreat after their long journeys and hard toils. It afforded her great pleasure to see our society make progress, and gather strength from year to year in her native town and on the island. It was in the year 1841 that I became acquainted with my dear wife, and in April, 1843, we were married, and came to Canada. Great was her sorrow in leaving her lovely class and the large circle of her dear friends ; but feeling it to be her duty, she obeyed the will of God ; nor did she ever repent, though at times her way was somewhat rough, for when we came the country was comparatively new and our cause small and feeble in Canada—very different from what it is now—but our union being in and of the Lord was most happy. I found in her a wise counsellor, a true bosom friend, and a help-meet indeed, both in spiritual and temporal matters. She was careful, prudent, and affectionate ; "her price was far above rubies ;" "her husband could safely trust in her." She was all that a husband could desire a wife to be. As a mother, she was loving, kind, and firm with her children, "training them up in the way they should go," praying much for and with them, anxious, most anxious that they might become the subjects of grace ; nor were her efforts in vain, as she had

the joy of seeing all three yield their youthful hearts to God, and unite with her in Church-fellowship.

As a neighbour, she was social, friendly, and obliging, always ready to do good. As a Christian, she was humble, earnest, and sincere, frequently very powerful and eloquent in prayer, believing in God, taking hold of his strength, pleading the promises and the blood—the precious blood of atonement,

“Till heaven came down our souls to greet,

And glory crowned the mercy-seat.”

Yes, she “had power with God.” O how much we miss her at the family altar, the class and prayer-meetings. She loved the Bible, the closet, and sanctuary, often going to the house of God, when scarcely able, remarking “Ministers’ wives with their families must set a good example before the people.” While she loved all God’s people, she was warmly attached to her own, and nothing caused her so much pain of mind and sorrow of heart as when she saw any of them decline from the ways of the Lord, and grow weary in well-doing. God is witness how oft she mourned and wept over backsliders, lukewarm professors, and careless sinners. On the other hand, nothing afforded her so much pleasure as to see, hear, or read of revivals of religion. A revival having broken out in the city of Hamilton, when she was near the gates of death, I read the account thereof to her, when she exclaimed with her dying quivering lips, “Glory to God, thank God !”

Her experience, as related in the class-meeting, was generally rich and savoury, and attended with an unction from above. She often said, “Although I have been a follower of Christ for forty years, or nearly so, I have nothing to rest my soul upon, or to trust in, but the infinite merits of my Redeemer.

“’Tis all my hope and all my plea,  
For me the Saviour died.”

“Christ Jesus is made to me wisdom, righteousness, sanctification, and redemption.” “Yea, Christ is all in all to me.” “By his grace I am what I am.” “’Tis grace, free grace, of which I make my boast ; and I know not which to admire most, the grace that called me when in youth, or the grace that hath kept me until now.” “I have had my conflicts, but in Christ I have peace, sweet peace, and as it regards my eternal happiness, of this I have no doubt. That is a matter that has long been settled. For me to die is gain.” And then she would urge all present to make sure work for eternity, saying, “There is nothing like being ready for the coming of the Lord. O to be ready. Let us, my friends, be ready ;” and she lived to be ready.

Often when she felt weak and feeble—and she was seldom strong—she would repeat those pathetic lines by C. Wesley—

“In age and feebleness extreme,  
Who can a sinful worm redeem ?

Jesus, my only hope thou art—  
Strength of my failing flesh and heart,  
O let me catch a glimpse of thee,  
And drop into eternity."

Two Sabbaths before she was called away she went three times to the house of God, and spoke of the enjoyment she experienced under the word; the holy Sabbath, as was usually the case, had been to her a delight—the services of the sanctuary pleasant, so that she was quite lively and cheerful. But on the Tuesday following she complained of having taken cold—this issued in bilious nervous fever. Medical aid was called in, and everything done that could be thought of to arrest the disease, but all in vain. However, she possessed her soul in patience, and was calm, and resigned to the will of God. On the Friday morning, six days before her decease, she called me to her bedside, saying, "I have something to tell you." I said, "What is it, my dear?" She replied, "I shall die." I said, "I hope not, my love." "Yes, I shall," was her reply; "Have you had a promise from the Lord that I shall not?" I could not say that I had: though on former occasions when she was very ill, I had, while in prayer, been comfortably assured that she would be spared to us a while longer; at this time it was not so. I then inquired if it had been revealed to her that she should die; she said, "Yes." This was sad tidings to me, as I knew her impressions were in general correct. I then said, "Is all right?" she said, "O yes." "Is Christ precious?" she added, "Yes;" and then sank into a slumber. When awake and sensible, she was often heard communing with her God and Saviour. On the Wednesday morning, when the doctor relinquished all hope of her recovery, I went to her bedside and spoke of the Saviour, and of the dear old friends that were waiting to welcome her to the realms of glory, and repeated some precious words of the Lord Jesus, such as, "In my Father's house are many mansions,"—and other portions of holy writ, that were very dear to her in life; and also sweet verses of hymns that are descriptive of heaven. She became quite animated, and cried out, "My Father, my Father, my Father!" though she had not been able to speak for some hours previously. Those were the last words that fell from her lips. She appeared then to have a delightful view of the heaven of blessedness she was about to enter. Her speech now completely failed, and she sank into a state of lethargy, in which she continued until the following afternoon, when, without a struggle or a groan, she departed this life "to be with Christ, which is far better," on the 19th of November, 1862, having been a sojourner on earth fifty-six years and three months, and a member of our church about forty years, nearly twenty of which had been spent in Canada.

Much more might have been said respecting her trials, and triumphs, but I forbear. It was not her wish that anything should be said of her,

as her one desire was that Christ alone should be exalted ; but being requested by my brethren to write an account of her life for the benefit of the church, and others, I have given this plain and unvarnished sketch of her humble, useful and pious life, praying that it may prove a blessing to many in Canada, and to our dear friends in our native land. Her funeral was attended by six clergymen, and many other friends and citizens of Galt, who followed her to the grave in the Episcopal burying ground, a spot selected many years ago as the last resting place of her frail body. Dr. Thompson, Presbyterian minister, improved the mournful event by preaching in our church on the following Sabbath afternoon, from the text, "Now Jesus having loved his own that were in the world, he loved them to the end," and my dear brother, the Rev. R. Boyle preached her funeral sermon at night, from that affecting text, "We all do fade as a leaf." The audience was large and truly attentive at both services, while many were deeply affected, and wept much on the solemn occasion. "The righteous shall be had in everlasting remembrance."

May the readers, and the writer of this, meet her in the realms of bliss !

T. ADAMS.

#### MEMOIR OF MR. WILLIAM DEVENPORT.

WILLIAM DEVENPORT was born at Dudley, Worcestershire, January 4th, 1810. His mother was a pious woman, and her prayers and counsels were very useful to him in his boyhood, but of these he was deprived at the age of twelve by his mother's death. This was to him a great loss, and more especially so, as his father was a stranger to vital godliness, and consequently careless about the spiritual welfare of his offspring. William was now permitted to take his own course, yet notwithstanding the absence of parental restraint, his moral deportment was regular ; for he was religiously inclined from his youth. He was exceedingly fond of attending the Sabbath-school in connection with the Baptist chapel, Cannon street, Birmingham, at which he received the greatest portion of his education, and where his religious impressions were deepened, though still he was a stranger to the new birth unto righteousness.

In the year 1831, he was invited to hear the Primitive Methodist ministers ; he complied, and attended divine service in Balloon Street ; the word which he there heard was to him both spirit and life ; he believed to the saving of his soul, and from that time became a member of our society. In six months after his conversion he was put on the preachers' plan as an exhorter, which office he fulfilled with great credit and usefulness, so that the brethren were fully warranted in raising him to the position of a local preacher on full plan. At that time Birmingham belonged to Darlaston Circuit, which, like most of our stations in

the early days of the Connexion, was very extensive, and this occasioned long journeys for the preachers, especially for those who lived on the borders, as did our brother : but from what we have known of him for twenty-nine years, we are sure that long journeys to him would be no discouraging task, for he always did the Lord's work with the utmost cheerfulness, promptitude, and punctuality. He often walked twenty-eight miles on the Lord's day, and preached three or four times, returning at a late hour, rested a short time, and then rose to pursue his daily toil. In this evangelistic work he was happy and useful.

William Devenport was one of those men whose character seemed to be formed by nature and grace in concert, and by each in rich profusion. Every part of his nature was tinged with piety, and instinctively obeyed the power of godliness that ruled in his heart. His countenance was as bright as a Nubian sky, for on it were seen in finely attuned radiance the cheerful rays of his sunny soul. All the fruits of the Divine Spirit clustered round him in mellow maturity ; kindness in him was as easy as the pulsations of his life ; love seemed as if it circulated throughout the whole man, as a refining fire, refining, fusing, and moulding all into the Divine likeness ; it looked out of his eyes in winning attraction and subduing softness, and sounded in his words in pathetic cadence. Peace was ever prominent in her dove-like form, holding out the olive branch to all. Joy was well sustained by a lively recollection of what the Almighty had done for him and in him, and by a bright and well grounded hope of immortality and eternal life. Mercy, long-suffering, brotherly kindness, and charity, found room and root-ground, to live and move and have their being in his constitution. He was certainly a good specimen of that type of a Christian, which St. Peter sketched in his time ;—one without spot and blameless,—for he had been diligent, in adding virtue to virtue and grace to grace, until he was meet for an entrance to be ministered unto him, into the everlasting kingdom of our Lord and Saviour Jesus Christ. The beauties of holiness hung over him as a garment washed and made white in the blood of the Lamb.

Contemplate our departed friend, from whatever stand-point, or in whatever relationship of life you may, the features of the true saint appear—the man of God stands before you in well developed proportions. In his domestic domain he was king and priest, and yet he seemed to rule and reign without being seen or heard in his kingly capacity. As priest he bore the members of his household on his heart before God, in private and at the family altar, and prayed for each according to age. His deep solicitude for his own family, did not exclude from his loving and compassionate heart, the world that lieth in wickedness, nor the Church of Christ that was dear to him. No, these shared largely in his fervent supplications at the throne of grace. As a husband he was the

most tender, attentive, faithful, and kind; as a father he was deeply anxious for the welfare of his children in both worlds, and through the blessing of God on his efforts in this department, he succeeded to a great extent, in drawing the deep and broad outlines of his own commendable character upon each of his offspring; they are branches truly worthy of the parent stock, and give clear evidence that they are under the pruning of that hand that never errs, nor cuts a twig without a cause. All the children who have reached sufficient age, are members of a Christian church; one son is in the ranks of our itinerant ministry. As a friend he was unwavering, and such a one that came near to the ancient ideal—"two souls in one body." He made room for his friends in his heart, and was such a man that his friends, if much in his company, and favoured with his confidence, could not keep him out of theirs. The writer enjoyed this privilege many years, and feels the loss most profoundly. As a master he was firm, impartial and kind; treating all his work-people with respect: they looked up to him and loved him as a father; and the news of his death wrung them with intense grief. As a tradesman, he was ingenious, persevering, upright, and obliging; any person was safe in his hands. Merchants who did business with him said it was a pleasure to call on him, for the sight of his face and the shake of his hand did them good. As a member and officer in the Church of Christ, he was in every way consistent, and regular and punctual in his attendance; neither the company of friends, the calls of business, nor the inclemency of the weather seldom or ever prevented him from being in his place in the house of God, if health would at all permit. He was, without exaggeration, or lavish laudation, one of the most genial souls a good man could either wish or expect to see on this side heaven; see him when or where you might, you would always find him happy, pleasant, and ready to do good in any possible way in his power, to a child, a beggar, or a prince. A beggar calling on him to ask for relief, would be sure to obtain it, and at the same time be closely interrogated concerning the state of his soul, and would receive suitable advice. He was one of those men whose uprightness was such, that even the foul tongue seemed to be held in, as with bit and bridle, from speaking reproachfully of him. If he had any fault it was on the side of charity.

About twenty-five years ago, a new epoch in the history of the subject of these lines commenced, in relation to his circumstances. Up to that time he laboured as a journeyman tool maker, when, for some reason unknown to the writer, he and his employer parted. Our friend then commenced business for himself as a gilt toy manufacturer, and, through the blessing of God on his industry and frugality, he prospered much, notwithstanding his large young family and much domestic affliction. At that time he bore nearly all the expenses of a chapel himself; still he



increased in store and in confidence with men. In a few years after commencing business for himself, he was in a position to buy a freehold estate, in a very eligible situation, on which he built two houses and a factory, which he has left free from all incumbrance. Before these buildings were completed, we commenced the erection of our Lord Street Chapel, towards which he gave one hundred pounds, and in twelve months after he told a friend that the Lord had given him the whole of his hundred pounds back. He sowed in faith and reaped in joy.

Mr. Devenport was a very laborious and useful local missionary ; he could preach anywhere, at any time, to any kind of congregation. No matter how rough the rabble that collected round him in the streets of Birmingham, he was calm and pleasant in the midst of violent persecution. We were often associated with him in this work, and have seen him walk up to men of the baser sort with benignant looks and kind words ; and they have become orderly and have listened to the word of God attentively. He possessed the power of kindness to a considerable extent. We will here give a case or two by way of illustration. On one occasion he was preaching in one of the market places in this town, when some men came out of a beer house and insisted on his stopping preaching, and drinking with them ; he did so, and returned the vessel with a smile and thank you.\* The men were so astonished at his manner that they stood to hear, and trembled and wept under the word. On another occasion he was preaching in the open air in a village, when some sons of Belial infuriated an evil disposed bull, and drove him up to the preacher ; the bull made as though he would have cast the preacher into the air : our friend kept his stand in calm confidence ; the bull stood as still as a statue, with his horns close to the preacher, who made the bull's head his Bible-board ! and there the animal remained until the close of the sermon. There is another incident we will record. Our friend was out on one of his long journeys ; in a very lonely part of the road a large Newfoundland dog came up to him, and walked by his side for a short distance. Brother Devenport did what he could to induce the dog to return, but all attempts were vain, so he became reconciled to his canine companion ; and he was not long before he found him of great service. Two rough looking men sprang out of the hedge, and made at our friend ; at that instant the dog leaped right at these ruffians and scoured them off. Our friend then went on his way without the dog or any further molestation.† Other striking and interesting incidents might

\* We should have preferred his thanking them without taking the drink. It is well to shew kindness to sinners, but prudent to guard against giving any sanction to their evil proceedings.—Ed.

† These are remarkable instances of the watchful care of an unfailing Providence, and should encourage God's people always to trust in him.—Ed.

be named, but we forbear, as we have published in a small book an enlarged account of his life.\*

About eighteen months before his death, our departed brother was afflicted with a slight stroke of paralysis, which affected his head and one side; this took place during the service, when his second son was preaching the anniversary sermons in our chapel in Lord-street. He partially recovered from this attack, but not so as to resume his much beloved labour of preaching the Gospel; this was to him a great grief, but his grief never grew into a murmur. On the 19th of November last, he had symptoms of a slight cold, which somewhat affected his breathing, but not so as to excite any alarm in the family, until after tea on Lord's-day the 23rd, when he was taken suddenly worse, and had to be assisted up stairs. On reaching his bedside, he knelt and prayed most devoutly for all the members of his family by name, and especially so for his wife, and also for his son John, who is in our ministry, that he might be faithful and useful. During the night he continued to grow worse, and to give every indication that his end was near. His eldest son asked him if he was happy, he answered,

"O yes."

Again, "Father, is Jesus precious?"

He said, "O yes!"

At four o'clock on Monday morning, November 24th, 1862, the soul of this dear servant of God departed to be with Christ, in the calm triumph of faith, and in the fifty-third year of his age.

"Such is the Christian's parting hour,  
So peacefully he sinks to rest;  
When faith endued from heaven with power,  
Sustains and cheers his languid breast."

Funeral sermons were preached in all our principal chapels on the station to very crowded congregations, by the writer and his colleague.

JAMES PRITCHARD.

#### MEMOIR OF MR. JOHN CORBETT.

MR. JOHN CORBETT was a local preacher and class-leader in the Primitive Methodist Connexion. He was born November 9th, 1828, and died in the Lord at Red Lake, in the Wrockwardine Wood Circuit, December 1st, 1862. While very young he was sent to the Sabbath-school, at Coalpit Bank, where his mind first became religiously impressed; and to this school he felt a strong attachment. From a child he was the subject of divine impressions, but he did not become decidedly pious until he was about fifteen years of age, when he was induced to attend the Primitive Methodist preaching at Mannerley lane. During the service God implanted within his heart the grace of true repentance,

\* See a review of the life in our literary notices last month.—Ed.

which led him earnestly to plead for pardon, and he received the knowledge of salvation by the remission of his sins. From that time he lived a most devout and spiritual life, and was noted by all who knew him for the fervency of his zeal and for the consistency of his conduct. He was to young men a pattern worthy of imitation. But though he was good, he was fallible, and we are sorry to say that in an unguarded hour he yielded to the force of temptation, and lost his peace by falling into sin. For some time he continued to groan beneath the yoke of bondage. During this time his distress of mind was frequently exceedingly great. Nor did he become happy until he was fully restored to the joys of salvation by the healing power of divine grace. He united in marriage with Miss Phillips, of Beverley, by whom he had two children that are left to lament his loss. He was a zealous and useful local preacher.

As a man he was much respected by all who knew him. As a husband and father he was kind and affectionate.

Some months previous to his death his health began to fail, and he continued to grow weaker until at length he was unable to follow his employment. He sought medical assistance, but was pronounced incurable, his disease being an affection of the heart: this was followed by dropsy, which soon terminated in death. His sufferings for several weeks were very great, but divine grace sustained and comforted him. He would have liked to live for the sake of his dear wife and little ones, but was fully resigned to the will of God.

During his illness the enemy at times was permitted to assail him; but in the strength of divine grace he was enabled to triumph through the blood of Christ. He then continued exceedingly happy, and while contemplating the all-sufficiency of Christ his soul was filled with peace, and with much fervour he gave out those beautiful lines—

“Jesus, thy blood and righteousness,  
My beauty are, my glorious dress;  
Midst flaming worlds in these arrayed,  
With joy shall I lift up my head.”

I visited him several times during his illness, and have no doubt he is now singing of redeeming love in heaven. A little before he died he requested his sister to sing the following verse:—

“Hark, a voice divides the sky!  
Happy are the faithful dead;  
In the Lord who sweetly die,  
They from all their toils are freed.”

I preached his funeral sermon in our chapel, at Coalpit Bank, to a densely crowded audience, from Revelations the 14th chapter and 13th verse, and trust that good was done.

JOSEPH HUTCHINGS.

## MEMOIR OF MR. J. BARKER.

JOHN BARKER, the subject of this sketch, was born in the village of Salmsbury, near Preston, in the year 1818, and died at Bolton, December 16th, 1862. In early life he was under the influence of ungodly parents, until he was about nine years of age, when his father was brought to a saving acquaintance with the truth; but from that time a parent's best efforts were put forth to train up his children in the fear of the Lord: hence they were taken to our Sabbath-school of which their father became a teacher. But the early neglect of religious training in the family, was no doubt to some extent the occasion of our late brother's paying little or no heed to the teaching in the school, although he did not neglect to attend. But at last, not from compulsion but from choice, he gave heed to the lessons taught him, and thenceforth it would have been impossible to find one more strongly attached to Primitive Methodism. He was also very fond of music, and from a very early period in his history became connected with the choir.

When about nineteen years of age he was convinced that he was a sinner and was led to seek the Lord with strong cries and tears; he then obtained the pardon of his sins, and was enabled by faith to sing—

“My God is reconciled,” &c.

From the day of his conversion he was determined to be on the Lord's side—again and again exclaiming that he meant to see what there was at the end. And though at times he was called to pass through severe trials, yet he would invariably say, “My father knows best how to bring me.” The year 1844 was a very important one to him, for in that year he lost an affectionate father after a very severe affliction; and he also entered into the marriage state with one of the members of our society. He was thus brought to undertake new duties and responsibilities, but in each situation, whether as a son, husband, father, or friend, his conduct was invariably kind. During a period of more than twenty years he officiated as the leader of the choir in Newport Street Chapel, thus rendering valuable service in the public worship of God.

In addition to his duties as leading singer he was for many years assistant leader, and also for a considerable time the Society steward. Some years ago he removed to Salford, and while there the same spirit actuated him as at Bolton, hence he at once found his way to the house of God, and his services in public worship were called into immediate requisition. While residing there death visited his household, taking from his side his beloved partner and a child. Yet no murmuring escaped his lips. His friends had reason to believe that during his residence there the seeds of the disease were sown which resulted in his death, yet he did not appear to think so. Being left with a family of small children he again entered the marriage state, and his surviving partner always found him kind and affectionate. He only worked

under two employers during his life, for finding that removing to Salford had not met his expectations, he asked for work again under his old employer, and at once obtained it, and with him he remained while able to work. His affliction, however, was long and painful, yet he always bore it with Christian fortitude. While confined to his bed, he for a time did not enjoy that ecstasy of feeling which many of God's children have experienced, yet he was always enabled to rely on the sufficiency of the atonement; he knew that he was one of God's children. One day being visited by a friend, as he entered the room, with as loud a voice as possible he exclaimed, "I shall be singing the hallelujah chorus soon! I shall soon be in heaven!" During the last three weeks of his life he enjoyed very much of the presence of God. He knew his end was approaching; he had all prepared, and was ready for the coming of his Lord. His joys increased as his end drew near; he would clap his hands, and shout at the top of his voice.

Thus our dear departed brother was brought to the gates of death, and as he passed through them he was enabled to shout, "Victory, victory, through the blood of the Lamb!" He sweetly fell asleep in Jesus, December 16th, 1862.

J. PENDLEBURY.

## D I V I N I T Y .

### THE GLORIOUS CONQUESTS OF THE LAMB.

A SERMON BY THE REV. JAMES GARNER.

"These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful."—Revelation xvii. 14.

PERHAPS no part of the inspired volume is so difficult for commentators to explain as the Revelations made to John the Divine while he was in a state of banishment on the Isle of Patmos. Some things which he saw and heard in those divine manifestations were of the most sublime and awful character. But the style adopted in recording them is so profound and figurative, that, in many instances, the true meaning seems obscured from the penetration of the human intellect. What was the design of the Almighty in revealing those events in such symbolic and mysterious representations, we cannot easily determine. This we must leave for the future to unfold, and in the mean time we must make the best use of those portions which are the most plain and most easy to be understood.

It must be admitted that in some respects it is difficult, if not impossible, to ascertain the precise signification of our text. In the twelfth and thirteenth verses we read, "The ten horns which thou

sawest are ten kings ; these have one mind. And shall give their power and strength unto the beast." Mr. Wesley argues that the beast here referred to "is papal anti-Christ, and the ten kings are ten secular potentates cotemporary with each other, who were with the beast (the Pope) probably in some convention : " that they had authority as kings, but had no kingdom ; but that they strengthened the beast by transferring their power to him. "They were all of one mind, and gave their war-like power and royal authority in support of the beast, or papal anti-Christ." Certainly this explanation appears very plausible. But still there is a difficulty in determining who these ten kings were, and pointing out the particular period when they exercised their power and authority. Dr. A. Clarke, who seems favourable to the notion entertained by Mr. Wesley, says, "the horns must be found among the ten great States of Europe at the commencement of the Reformation. These were exactly ten, viz, France, Spain, England, Scotland, *The Empire*, Sweden, Denmark, Poland, Hungary, and Portugal." The careful reader will observe that "The Empire," or *Latin Kingdom*, which must be regarded as "*The head*" of the papal government, is said by the doctor to be one of the horns. On which he remarks, "The Germanic Empire was not only a *Latin* power, but at the same time was acknowledged by all Europe to have precedency of all the others, and must, therefore, in symbolic language, have a double representation. Hence *The Empire* as one of the powers of the Latin monarchy, was a horn of the beast, and having precedency of all the others was its revived head." This criticism may be admitted as conclusive by some, but strongly objected to by others ; and therefore rather than dogmatise on what appears to be somewhat doubtful, we prefer taking a more general view of the subject, by,

I. Considering that THE LAMB AND HIS FOLLOWERS HAVE THEIR ENEMIES. And yet how strange it seems that Christ, who possessed every excellency, who was full of grace and truth, should have his enemies, should be hated, despised, rejected, insulted, and slain. Well may it be said of him, "he was hated without a cause."

Let us view the subject historically. Among the open and avowed enemies of Christ may be found,

1. *The Jews*. There is no difficulty in collecting evidence in confirmation of this. The writers of the New Testament inform us particularly how Christ and the first Christians suffered in the cause of truth from the apostate sons of Abraham. Jesus Christ himself was the subject of their hatred and dire persecution. Herod the king showed his enmity towards him in slaughtering the babes of Bethlehem when he was in search of the infant Jesus, with a design to take away his life. The Evangelists record a series of dreadful scenes which ended on Calvary's dark and bloody mount, where the infuriated Jews crucified their Saviour

and King. And after his death they continued to persecute him in the persons of the holy apostles, who suffered every kind of persecution which a malicious and deluded people could invent, or their mad and inflamed zeal execute. We need only read the Acts of the Apostles, or we might say the sufferings and persecutions of the apostles, to be convinced of this. Like their Lord and Master, they were despised and rejected of men, men of sorrows and acquainted with grief, treated with contempt and almost every kind of indignity. We might mention the martyrdom of Stephen, the imprisonment of James, the banishment of John, and the persecutions of Paul and Silas. So universal and obstinate was the opposition endured by the holy apostles that St. Paul declared that bonds and imprisonments awaited them in every city. And in the second Epistle to the Corinthians he says, "I am in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the *Jews* five times received I forty stripes save one. Thrice I was beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the deep." He was constantly in perils, being harassed by his enemies, the *Jews*, who were exceedingly mad against him. "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." And these persecutions were not confined to St. Paul exclusively, for in the first Epistle he refers to others besides himself and Silas. "For I think that God hath set forth *us*, the apostles, last, as it were appointed to death; for even unto the present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place. We are made the filth of the world, and the offscouring of all things unto this day." And,

2. The followers of the Lamb were persecuted by the *Pagans*. Under "Rome pagan" the blood of Christian martyrs was spilt like water. The first general campaign, or open attack on Christianity by the *Pagans* in the form of deadly warfare, was set on foot by Nero, about thirty years after the ascension of Christ. This infamous wretch, we are informed, falsely accused the innocent Christians of setting fire to the imperial city, and then in the most cruel and shameful manner put thousands of them to death. They were torn to pieces, devoured by ravenous beasts, and many of them were fastened to crosses, wrapped in combustible garments, and burnt alive in the emperor's own garden, where he mounted his car that he might conveniently feast his eyes on their sufferings, and delight his ears with the agonizing shrieks of dying women. And this persecution was followed by nine others, some of which were as cruel as the first. These persecutions were sanctioned respectively by Domitian, Trajan, Antonius, Severus, Maximinus, Decius, Valerian, Aurelian, and Diocletian. These pagan powers did indeed make war with the Lamb. The last persecution, under Diocletian, was perhaps the most dreadful. This lasted ten years, during which period

as many as 17,000 were slain in one month. In Egypt alone no fewer than 144,000 Christians died through the fatigues of banishment and other hardships inflicted upon them. Hence the pagan persecutions were a long and bloody war against the Lamb and those that were with him.

3. *Mohammedanism* also makes war with the Lamb. Mohammed was a bold and successful impostor, who commenced his war with Christianity, as well as with Paganism and Judaism, about 1300 years ago; and in order to accomplish his artful designs, he had recourse to almost every political measure. To palliate his conduct, it may be said that he lived in a dark and degenerate age,—when Christianity had become corrupted with Paganism, in the form of papallicity; that it assumed every characteristic of apostasy; and that, therefore, he was not culpable in striking at this false system. There is not much weight, or strength of argument, in this plausible excuse; for, if Mohammed had been raised up by the Almighty, as some distinguished Christian authors have admitted and laboured to prove, as a scourge to the fallen churches of Christendom, as well as to better the moral condition of the pagan population of the old world, or the eastern nations, he certainly would have had more charity and discrimination, and less carnal policy and hypocritical selfishness in his plans and in the execution of his schemes. In order to gain disciples he professed to have immediate revelations from God, but when this did not answer his purposes, after he had gained numerical strength, he resorted to physical force and various coercive schemes; and in the end he ventured to prosecute a war of extermination. The religion of Mohammed, therefore, breathes out threatenings and slaughter against all, whether Jews, Pagans, or Christians, who will not succumb to the crescent and subscribe to the Koran. As young Hannibal swore eternal enmity to the Romans, so the bigoted and furious disciples of Mohammed have sworn eternal enmity to Christ and his followers, and deem it right to take away the lives of any and all who will not acknowledge Mohammed to be superior to Christ. Mohammedanism, therefore, makes war with the Lamb.

4. *Popery*, though professedly Christian, makes war with the Lamb, and those who are with him. This gigantic political system, which goes by the name of *Catholicism*, and professes to comprehend all that is essential to Christianity, is perhaps the most powerful enemy to Christ and his followers which ever existed on the earth. Whatever may be said in defence of popery, or whatever good may be found in her creeds, and many of her practices, her scarlet garments are deeply dyed with the blood of the saints. The deeds of her propaganda, and the doings of her vatican, the matchless cruelty of her inquisitions, the tortures of her dungeons and gallies, of her fires and gibbets, and of her innumerable instruments of death, and the rivers of innocent blood which she has wantonly spilt, her acts of unutterable infamy committed within the



walls of her massy convents, which cannot be reckoned up in number, are still crying for vengeance. St. John says, "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus ; and when I saw her I wondered with great admiration ;" or, according to the original, "I wondered exceedingly." He wondered that she was permitted thus to make war with the Lamb and his followers. But we are sometimes told by the advocates of popery that Protestants, in their turn, when in power, have persecuted the disciples of popery. We believe they have ; and we do not hesitate to say, that in so doing they have proved themselves to be unworthy of the Christian name. The Divine prohibitory law, which says, "Thou shalt not kill," or "Thou shalt do no murder," is equally binding on Papists and Protestants ; and to persecute, so as to take away life, merely because a man will not endorse a religious creed, *is to commit murder* ; no matter what council, synod, bench, potentate, prince or pope may sanction it—it *is murder* ; it is making war with the Lamb, who strictly prohibits all such wicked and tyrannical conduct.

5. All *infidels* are making war with the Lamb ; free-thinkers, many of whom deny the Lord that bought them ; deists, who disbelieve God's Holy Word ; atheists, who say there is no God. The principles which they embrace necessarily lead them to war with God and truth ; to oppose Christianity and exalt human reason ; to dethrone Christ, and scoff at his rule and authority. So did Paine and Voltaire ; so did Hume and Hobbes ; and so do all their followers, who shelter under the various plausible names of rationalists, socialists, secularists, &c. They are all at war with the cross, and striving to overthrow the Christian system.

6. All those who are *openly wicked*, whatever be their creed, are practically making war with the Lamb, who inculcates holiness both in heart and in life. Sin is a revolt against God, a blow struck at the cross and the throne and government of Christ, and an injury inflicted on Christianity. Christ came to destroy the works of the devil, and to atone for the sin of the world ; and those, therefore, who commit sin strengthen Satan's kingdom, and make war with the army and interests of the living God.

7. And all *merely nominal Christians* are among the enemies of Christ ; for those who are not with him are against him. "No man can serve two masters." Therefore, those who are not on the Lord's side are on the devil's side. We cannot in this war be neutral. We must be fighting either under the standard of King Messiah, or under the banner of Satan. It behoveth us, therefore, seriously to consider to which army we really belong ; and to assist in coming to a right conclusion, we shall—

II. DESCRIBE THE FRIENDS OF CHRIST. They that are with him "are called, and chosen, and faithful." Let us briefly consider this delineation of character.

1. The friends of Christ are *with him*. They are with him in sentiment, in feeling, in design and purpose. Not merely in name and profession, but united to him by supernatural ties. They are joined to Christ in one spirit; and as their hearts are united to him, they will not forsake him in conflict, danger, and trouble; but they will follow him through good or evil report; through honour and dishonour; and nothing is able to separate them from him,—neither poverty nor riches, neither friendship nor persecution, neither life nor death, nor any living creature in the universe. (Rom. viii. 35—39.)

2. *They are called*. Those who are with Christ were first called by him, *i.e.*, invited to participate in the blessings of salvation. Some divines insist, that in addition to a general calling, those who are with him have been *effectually* called. The call of such as are chosen has most certainly been effectual. This cannot be disputed. For unless they had been effectually called they would never have been chosen. Many who are invited to join the ranks of Emanuel, and urged by the most affectionate appeals and pressing exhortations, continue to resist the Holy Ghost, and therefore such calls have no saving effect upon their hearts. Hence, though many are called, but few are chosen.—Matt. xxii. 14. But those who are said to be with the Lamb, have obeyed the heavenly calling, which is designated by the Apostle a “high calling,” and a “holy calling,” because it places them in a high position, and ultimately leads to heaven itself. They are called to sustain high honours, to perform important duties, and ultimately to be rewarded with an eternal weight of glory; to bear the cross and endure the toils of warfare for a time, and then wear the crown of life, and enjoy the rest and glory of heaven for ever.

3. *They are chosen*. The meaning of the original is, they are approved of. And they are chosen irrespective of rank, station in life, or intellectual attainments. “God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of this world to confound things which are mighty, and base things of this world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things which are; that no flesh may glory in his presence.”—1 Cor. i. 27—30. Christ makes choice of such as are willing to deny themselves, take up their cross and follow him. St. Paul addresses Timothy as a “chosen soldier of Christ.”—2 Tim. iii. 4. And St. Peter designates believers “A chosen generation, a holy nation, a peculiar people; that ye may show forth the praises of him who hath called you out of darkness into his marvellous light.”—1 Peter ii. 9.

4. *They are faithful*. That is, they are firm in their adherence to the truth and to the duties of their calling; loyal and true to their allegiance; constant in the performance of the duties comprehended in

the service ; exact in attending to the divine commands ; not fickle and changeable, but firm, and stable, and true. Faithful in temptation—"They resist the devil and he flees from them." In tribulation—"None of these things move me." In persecution—"Neither count I my life dear to me." In poverty—"I know how to suffer need." In prosperity—"I know how to abound." Under all circumstances—"I have learned in whatsoever state I am, therewith to be content." Hence they are faithful ; enduring toil, bearing hardships, resisting temptation, willing to suffer, and fight and die with their glorious Leader in the field of battle, that they may reign with him in the world of glory. These, then, are the friends of Christ. They are with him, called, chosen and faithful.

Now are you the friends, or the enemies of Christ? If enemies, then I ask you, why? for what reason? Why should you make war against your best friend—"the Lamb?" Here Christ is spoken of in reference to his vicarious office as "the Lamb of God," who bore our sins in his own body on the cross: on which he died "the just for the unjust." Why should you oppose him, and take sides with the devil and sin? They have no right to your service or allegiance; and you must bear in mind that those who are fighting against the Lamb are engaged in an expedition which will involve their eternal ruin. For notwithstanding their combined efforts, and united exertions to crush the Saviour, the King of kings and Lord of lords will overcome them. "But the Lamb shall overcome them, for he is King of kings, and Lord of lords," which leads us to notice—

III. THE KINGLY AUTHORITY OF CHRIST, AND HIS GLORIOUS CONQUEST OVER ALL HIS ENEMIES. "He is King of kings." "For all kings shall bow down to him, and serve him, and his enemies shall lick the dust." But

1. The Lord Jesus is not only King over all the earth, and the only Ruler of Princes, but the Lord Jehovah, "the mighty God, the everlasting Father, the Prince of Peace." The government of universal dominion is upon his shoulder, and on his head are many crowns; in his hand is the sceptre of supreme authority, and his kingdom is an everlasting kingdom. Our Saviour himself alludes to his peculiar dignity where he asks the Pharisees, "If Messiah be the son of David, why then does David call him Lord?" As though he had said, David, as a progenitor, could not owe any respect or homage to a remote descendant; nor can the difficulty be removed, but by acknowledging that though Christ in his human nature was David's son, yet by being the pre-existent Jehovah he was David's Lord. This we presume is the only legitimate method of answering our Lord's question. And viewing the subject in this light we shall see that Christ was David's son, and David's Lord.

2. Let us notice *the peculiar dignity of Christ arising from his glorious victories*. "The Lamb" who was slain as a sacrifice, but is now exalted to the throne of his glory, shall overcome all his enemies. "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." "Rule thou in the midst of thine enemies; the Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies, he shall wound the heads over many countries." "He shall overcome them." The power of Christ will be manifest in all,—by the destruction of either sin or the sinner. "Thou shalt break them in pieces like a potter's vessel." Those who now yield to the strivings of his Spirit, and humbly submit to his Divine authority, are broken to be formed anew into vessels of honour, fitted for the Master's use; while those who continue to sin and rebel must be dashed in pieces by the blow of his almighty and eternal vengeance.

The enemies of Christ are twofold, viz., *temporal* and *spiritual*. Among the temporal enemies of the Saviour, as we have before observed, were the Jews, who rejected him, crucified him, and persecuted his disciples. But the vial of his wrath was poured out upon them; their temple was demolished, their battlements of defence levelled with the ground, and those who escaped the edge of the sword were driven into exile, and to this day they remain a degraded race, an outcast people, bearing the marks of subjugation. The mighty have fallen, and the enemies of the Lamb have been made to lick the dust. The Romans were open enemies of Christ; but the conquerors of Jerusalem were in their turn smitten by the rod of Christ's strength. Nero, Domitian, and all the rest of those merciless pagan persecutors, have long since been swept away as chaff before the wind. They have been weighed in the balances, and found wanting. The throne of the seven hills has fallen, idols are crushed, and the whole empire has bowed in humble subjugation under the banner of the crucified, despised Jesus of Nazareth. The Lamb overcame them.

The kings and rulers both at Jerusalem and Rome, and in almost every other city, took counsel together to destroy the kingdom of Christ, and tried to blast the rising and spreading glory of Christianity. The heathen raged against the apostles as men worthy of no other treatment than disgrace, imprisonment, and death. But what was the final result? Why, their very efforts tended only to enlarge the way for the more conspicuous and glorious victories of the Redeemer, in which the truth of Christ shone forth with increasing splendour and overpowering lustre.

In vain did worldly eloquence become the ally of superstition and prejudice. Sustained by the arm of the Almighty, and constrained by the love of Christ, the heralds of the gospel pursued their onward march through peril, toil, and pain; through floods, and flames, and death,—

from city to city and from province to province. The weak and foolish things of this world, in the persons of the despised Galileans, were chosen by God to confound the wise and mighty. Philosophers and kings were awed before them, and God alone was glorified. "He that sitteth in the heavens spake to them in his wrath, and vexed them in his sore displeasure." He spake to the Jews, who rejected him and said "We will not have him to reign over us," and he smote them by the sword of Titus, and overthrew their once glorious city in blazing ruins. And in like manner he spoke to the opposing Roman Emperors, he vexed and destroyed all the contending factions, until the ensign of Christianity, which had been esteemed the symbol of degradation, was assumed by Constantine as the brightest ornament of the imperial throne. "The Lamb" overcame them.

And what Messiah did to these anti-christian powers of olden times, he will repeat, sooner or later, in the punishment which he will inflict upon those who now reject him. These despisers of Christ will, if they do not speedily repent, "wonder and perish." There may be a period when the church, like her Redeemer while yet on earth in the form of a servant, may be oppressed and afflicted; but her righteousness shall come forth as the light, and her judgment as the noonday. Men who once preached Christ crucified may apostatize, labour to disrobe him of his mediatorial glory, place him on a level with poor, weak, erring man, and brand the sincere and faithful who hold to the truth of God's most holy Word as irrational fanatics; but those who are with Christ, called, chosen, and remain faithful, shall overcome, and ultimately rise in triumph with their Head.

Finally. In this discomfiture, all Christ's spiritual enemies will be included. The reign of sin must come to an end; its guilt and power will be annihilated by the efficacy of the cross. The sceptre of Satan, the potentate of hell, and prince of darkness, will be smitten by the rod of the Saviour's power; and death, the last enemy, shall be destroyed. He "who hath abolished death and brought life and immortality to light," will come again at the last day to complete his conquest over death and hell; for at his supreme command death and hell must give back their dead; their trophies will be retaken by the final conquest of a mightier King, at whose voice the sepulchres shall be unlocked, and the dead shall rise incorruptible and immortal. "The King of kings, and Lord of lords," shall thus overcome all his enemies, both temporal and spiritual. Let us, then, willingly submit at once to his sway, "and crown him Lord of all." Amen.

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## WORKS OF CREATION.

### VALUE OF FORESTS IN THE ECONOMY OF NATURE.

KING FREDERICK WILLIAM of Prussia wanted money. One of his noblemen, wishing to secure his favour, promised to procure it him without loan or tax, if he would permit certain forests (the pine groves on the sea-coast from Dantzic to Pillau) to be removed. The king not only allowed the forests in Prussia to be cleared, which at that time were certainly of little value; but he also permitted the whole of the woods on the Frische-Nehrung to be felled, so far as they were Prussian. The financial operation was perfectly prosperous; the king had money. But, in the elementary operations which proceeded therefrom, the State received such an injury, that its effects remain even to this day. The sea winds can now sweep, unimpeded, over the denuded hills. The Frische-Haff is already half filled with sand—its depth being now in no place more than twelve feet—and sedges grow for some distance in its shallowing waters, threatening to convert it into a monstrous swamp. The anchorage extending between Elbing, the sea, and Königsberg is endangered, and the fishing in the Haff is injured. In vain have all possible efforts been made, through sand-heaps and pastures of coarse sea-grass, to cover again these hills with matted roots. The wind mocks at every exertion. The operation of the Prussian nobleman brought the king two hundred thousand thalers; now the people would give millions if they had the woods back again.—*Dr. Karl Müller.*

### THE RAINBOW OF THE COVENANT.

I BEGIN to wonder who was the first man to analyse the rainbow, and arrive at a clear idea of the causes which combine in its production. The falling shower and the direct light of the sun or moon must, from the first unfolding of this wondrous revelation, have been seen to be its primary elements. The allegory of the winds, in the twenty-third book of the Iliad, indicates more than a superficial knowledge of this grand phenomenon; and Virgil, in the *Æneid*, almost antedates the philosophy of Descartes and Newton; and Martial was not far from a scientific definition. Aristotle believed himself to be the first who had seen a lunar rainbow—the loveliest of all aerial spectacles, except on those rare occasions when the aurora borealis displays its darting flashes, ruby, and emerald, and amethyst, in this climate. But Pliny knew almost as much as we do about it—certainly as to its primal causes; and Plutarch cites it as an index of the knowledge of his time. Whatever may have been the thoughts of Adam, when the sunshine first resolved into prismatic colours, in an arch expanding over the region of the happy garden, those of Noah might well be more profound, for the rainbow became a part of his life, and through him a pledge of Divine mercy to the end of the world. “I do set my bow in the clouds”—marvellous utterance of a Father considerate of his children. Those words possess me, as I look out over the grey sky where the rainbow glowed a few minutes since; and they seem to me to have all the force of an authority for research into the mind of God, the mind of man, and the ways of nature. . . . And how deep a hold has that post-diluvian rainbow taken of the mind of man! It must be records of that fact we find cropping out in the old

mythologies ; as in the carrying of the rainbow-coloured fans in the procession of Apis, and the combination of the rainbow and the dove in hieroglyphics. Bryant cites the names of the two attendants on Cleopatra, the Rainbow and the Dove, as indicating the priestly office, and bringing down to a later epoch in Egyptian history a remembrance of the circumstances under which the earth was again peopled. The rainbow was certainly the most renowned of Arkite emblems ; and I know not why Hesiod should designate it "The Great Oath," except through the prevailing power of a tradition Divine in its origin. As such, Homer knows it well, and, in accordance with established usage in the ancient world, he calls it, in a hymn to Selene, the sign and intimation (of Divine promise) to mortals. The appeal to it by the Deity as something superior to the secondary gods is characteristic of Hesiod, who describes Iris as the servant of Jove, who fetches from afar, in a golden cup, the waters of many names, making her the representative of covenant and of purification. Osiris entering the ark, Deucalion reproving the lawlessness of the men of violence by whom he was surrounded, Nanacus sacrificing in the temple, are but versions of a history of which the heavens bear the best secular memorial, after the special and Divine record given for our edification.—*Hibberd's "Brambles and Bay Leaves."*

#### PROPORTION OF THE SEXES.

At birth 106 males appear for every 100 females, or only 94·3 females to every 100 males ; yet, by the law of nature, the tendency to succumb under disease is so much greater in the male than in the female, that by about the eighteenth year of life the proportion of the sexes becomes equalized, 100 males being alive at that age for every 100 females. After that period other elements come in to disturb the natural balance of the sexes ; but these other causes are chiefly felt in a small country like Scotland, where, from the small chance of advancement for the youth who stays at home, emigration is largely resorted to. Were the proportion to be regulated by the respective tendency of each sex to death (the males dying in a higher ratio than the females at all ages), then in the whole population the proportion would be about 102 females for every 100 males ; or nearly that of the German Confederacy, which is 102·3 females to every 100 males. But the excessive drain on the males by emigration, and by supplying our merchant shipping, royal navy, and army, going along with this higher male death-rate, increases the proportion of females in Scotland to 111 females for every 100 males in the general population.

As it is always interesting to compare the statistics of this country with those of the kingdoms of Europe, the relative proportion of the sexes in a few of these may be mentioned. In Prussia, in 1858, there were 100·7 females for every 100 males. In Denmark, in 1860, there were 100·8 females for every 100 males. In Spain, in 1859, there were 101·5 females for every 100 males. In Holland, in 1858, there were 101·8 females for every 100 males. In France, in 1856, there were 101·9 females for every 100 males. In the combined States of the German Union, in 1856, there were 102·3 females to every 100 males. In Norway, in 1855, there were 104·2 females to every 100 males. In Sweden, in 1855, there were 106·3 females to every 100 males ; while in England and Wales, in 1861, there were 105·2 females to every 100

males; the proportion of Scotland being 111·2 females to every 100 males. It is thus seen that Scotland far exceeds all these countries in the excess of her female population.—*Report on the Census of Scotland, 1861.*

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## FOR PREACHERS AND CLASS-LEADERS.

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### WHITFIELD'S PREACHING.

EXTRACTS FROM A LECTURE BY REV. J. C. RYLE.

I. FIRST and foremost you must remember Whitfield preached a *singularly pure Gospel*. Few men ever gave their hearers so much wheat and so little chaff. He did not get into his pulpit to talk about his party, his interest, or his office. He was perpetually telling you about your sins, your heart, and Jesus Christ, in the way that the Bible speaks of them. "Oh! the righteousness of Jesus Christ!" he would frequently say, "I must be excused if I mention it in almost all my sermons." This, you may be sure, is the corner-stone of all preaching that God honours. It must be pre-eminently a *manifestation of truth*.

II. As to the substance of Whitfield's theological teaching, the simplest account I can give of it is that it was *purely evangelical*. There were four main things that he never lost sight of in his sermons. These four were—man's complete ruin by sin, and consequent natural corruption of heart; man's complete redemption by Christ, and complete justification before God by faith in Christ; man's need of regeneration by the Spirit, and entire renewal of heart and life; and man's utter want of any title to be considered a living Christian, unless he is dead to sin and lives a holy life.

III. Whitfield's preaching was *singularly lucid and simple*. You might not like his doctrine, perhaps. But at any rate you could not fail to understand what he meant. His style was easy, plain, and conversational. He seemed to abhor long and involved sentences. He always saw his mark, and went direct at it. He seldom or never troubled his hearers with long arguments and intricate reasonings. Simple Bible statements, pertinent anecdotes, and apt illustrations, were the more common weapons that he used. The consequence was that his hearers always understood him. He never shot above their heads. Never did man seem to enter so thoroughly into the wisdom of Archbishop Usher's saying, "To make easy things seem hard is easy, but to make hard things easy is the office of a great preacher."

IV. The crowning excellence of Whitfield's teaching was, that he spoke of men, things, and doctrines, in the way that the Bible speaks of them. God, Christ, and the Spirit—sin, justification, conversion, and sanctification—impenitent sinners the most miserable of people—believing saints the most privileged of people—the world a vain and empty thing—heaven the only rest for an immortal soul—the devil a tremendous and ever-watchful foe—holiness the only true happiness—hell a real and certain portion for the unconverted. These were the kind of things which filled Whitfield's mind, and formed the staple of his ministry.

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## FOR THE FAMILY.

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### RIGHT EXAMPLE.

As a basis for a few practical remarks, I will adopt the following sentiment, *Let us be what we wish our children to become*. I shall endeavour to show this to be not only our best policy, but our imperative duty. All conscientious Christian parents feel an absorbing interest in whatever concerns their children, and realise more or less their own responsibility in regard to their



temporal and eternal interests. What higher incentive to right action can possibly be presented to the minds of such parents than the fact that their dear little ones' character and destiny will be shaped by their example and influence?

And who will not admit that our influence will be much more potent if our example is in perfect keeping with our precepts? Some one has said, that "he who cannot govern himself is not fit to govern another." We think this a correct position, and although self-government is as difficult as it is desirable, we have sufficient authority for saying that this attainment may be accomplished. Let us then, as parents, obey the sacred injunction, "Know thyself," and strive to cultivate in our own characters and lives the identical graces which we should wish our children to possess. How can we expect them to be amiable in their deportment, while we are constantly exhibiting before them the reverse of this spirit? Or can we expect them to practise self-denial, by sacrificing their own appetites and feelings for the good of others, while we indulge in our selfish propensities, regardless of the influences we are exerting upon those around us? Can we lose sight of the claims of God upon our best affections, and show ourselves indifferent to the interests of our fellow-beings, and yet reasonably hope to see our children growing up in the love and fear of God, and fulfilling the blessed law of Jesus, "Do unto others as ye would that they should do unto you"? Certainly not.

In view of these facts, and the obligations resting upon us, we have felt ready to exclaim, with the apostle, "Who is sufficient for these things?" But let us not be disheartened—the end to be obtained is of sufficient importance to demand a cheerful sacrifice of self-ease, and we have the assurance that our "labour shall not be in vain in the Lord." "As we sow, so also shall we reap;" and is not the precious promise, "My grace shall be sufficient," enough to stimulate us to actively engage in this labour of love? And shall we not receive ample remuneration in the peace of our own souls, besides witnessing the fruits of our labours in the correct principles of our children, and our future reward in the "*Well done*, good and faithful servant, enter thou into the joy of thy Lord?" C.

### MAKE YOUR HOME PLEASANT.

A CHILD may as easily be led to associate pleasure with home ideas as to think of it in connection with the home of his playmates. Certainly, if allowed to do so, he can as readily connect happiness with parents, brothers, and sisters, as with those of other kin. And a child will do so unless happiness and pleasure when he calls for them under the parental roof, respond "Not at home!" All home pictures should be bright ones. The domestic hearth should be clean and joyous.

If home life is well-ordered, the children having, according to age, work-time, play-time, books, games, and household sympathies, they will love and find pleasure there.

Give the little ones slates and pencils, and encourage their attempts to make pictures. Drawing will amuse them when noisy plays have lost their zest or are unseasonable, and the art will be useful to them in all the business of after life. Have them read to each other stories and paragraphs of your selection, and save the funny things and the pleasant ones you see in papers and books, to read them at your leisure. You cannot imagine how much it will please them, and how it will bind them to you. But choose well for them, for the impression made on their minds now will last when the hills crumble. Have them sing together, and sing with them, teaching them songs and hymns. Let them sing all day, like the birds, at all proper times. Have them mutually interested in the same things, amusements, and occupations, having specified times for each, so that their habits will be orderly. Let them work together—knitting and sewing—both boys and girls. They enjoy it equally unless the boys are taught that it is unmanly to understand girls' work. They should know how to do it, and practically, too, as thereby they may avoid much discomfort in future life. Let them work

together in the garden—boys and girls—both need out-of-door work. Together let them enjoy their games, riddles, all their plays, books, and work, while the parents' eyes direct and sympathise, and blend in loving accord. Have the children do some little things daily for your personal comfort ; let them see that it gives you pleasure, and that you depend on them for the service. This will attach them to you more strongly ; and if they feel responsibility, even in matters of themselves trivial, and are sure of your sympathy, their affections and joys will cluster around the home hearth.

Children like to be useful ; it makes them happy. So give them work-time as well as play-time. But, in any case, and in all cases give them sympathy. Express love for them.

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## POETRY.

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### ON HOME.

MORE than building showy mansions,  
 More than dress and fine array,  
 More than domes and lofty steeples,  
 More than station, power, and sway,  
 Make your home both neat and tasteful,  
 Bright and pleasant, always fair,  
 Where each heart shall rest contented,  
 Grateful for each beauty there.

More than lofty, swelling titles,  
 More than fashion's luring glare,  
 More than mammon's gilded honours,  
 More than thought can well compare,  
 See that home is made attractive  
 By surroundings pure and bright—  
 Trees arranged with taste and order—  
 Flowers, with all their sweet delight.

Seek to make your home most lovely ;  
 Let it be a smiling spot,  
 Where, in sweet contentment resting,  
 Care and sorrow are forgot.

Where the flowers and trees are waving  
 Birds will sing their sweetest song ;  
 Where the purest thoughts will linger.  
 Confidence and love belong.

Make your home a little Eden ;  
 Imitate her smiling bowers ;  
 Let a neat and simple cottage  
 Stand among bright trees and flowers ;  
 There what fragrance and what brightness  
 Will each blooming rose display ;  
 Here a simple vine-clad arbour  
 Brightens through each summer day.

There each heart will rest contented,  
 Seldom wishing far to roam ;  
 Or, if roaming, still will cherish  
 Memories of that pleasant home.  
 Such a home makes man the better,  
 Pure and lasting its control ;  
 Home, with pure and bright surroundings.  
 Leaves its impress on the soul.

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## THE SABBATH SCHOOL.

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### SABBATH SCHOOL RECOLLECTIONS.

FEW can so highly appreciate the character and work of the teacher as those who have been largely benefited by the efforts of some loving and earnest worker in the Sabbath school. Those who have thus striven with self-denying purpose for our spiritual advantage, have a first and foremost place in our affections. We have love and admiration for those who first led our steps into some path of knowledge which has since been to us a mine of hidden treasure, rich in profit and delight. We remember with gratitude their patience over our many failings and shortcomings, and their long-continued efforts before they could help us to attain any proficiency. But we retain still greater affection and reverence for those who first ministered to us successfully in divine things ; those who removed from us the objections we had to entertain religious subjects ; those who, with more than ordinary care and diligence, impressed our minds with truths of heavenly wisdom, and who, by the charm and loveliness of their characters, made us see the beauty and dignity of a holy life. For these our hearts are moved with profound emotion ; we bless their labours, we magnify their office, and we joy in their

works of faith and labours of love, the more because they did them so noiselessly and disinterestedly.

We owe to such no ordinary respect and veneration. They have imparted to us knowledge without which our life, with its fierce struggles and mighty temptations, would have been a wreck; without which, life with its strange adventures, its blighted hopes, its weary waitings, would be a still greater mystery; without which we should have to mourn the parting of friends with unmingled sorrow, and stand beside the graves of our dead without hope; without which, with all our earnest longings, our inquiring dispositions, our sensibility of feeling, how could we live!

Few have spent many years in a Sabbath school without knowing those whose memory will ever be fragrant because of their devotion to their work and the wealth of their labours. There are those who have at once impressed us favourably by the earnest manner in which they have fulfilled their duty, and the unity of purpose they have manifested in seeking the salvation of their scholars; those who realized the greatness of their work, who watched, and waited, and prayed, and looked believingly for the blessing.

Such was the character of one who, some years ago, taught with great success in our school, and whose influence will be long felt for good, though he has passed away. From his first introduction to our class, he gained the respect and attention of nearly all by the unmistakable interest he evinced for our religious welfare. In that eye, which scanned each of us so closely and so lovingly, there were depth and meaning; while the earnest tone of his voice told us that his whole thoughts and noblest energies were engaged for our profit. He seemed to have a lively realization of the fact, that in a very little time his scholars would be beyond the reach of Sabbath school influence; and the hearty and genuine welcome with which he ever greeted us, indicated his eager desire to make us possessors of the blessing he had himself felt and tasted. Seldom was he interrupted in teaching, for, before we commenced our Scripture reading, it was his custom to offer a short, fervent prayer, for the blessing on the lesson about to be taught; and even the most thoughtless did not then care to spoil the behaviour of the class. His teaching shewed us how carefully and conscientiously he had prepared for his work; he seemed to throw new light on every passage, and to make those lasting impressions which can alone result from a diligent effort to make the subjects well understood, and to make them attractive and suitable to the youthful mind.

The Parables of our Saviour, and the Sermon on the Mount, were especially the favourite portions of Scripture in which he delighted to instruct us. To those who have had the advantage of listening to a variety of instructors, it is interesting to note the individual characteristics of taste and feeling shown in the selections of Scripture which they severally endeavoured to teach. We can remember how that one interested us chiefly with the wondrous narrative of Old Testament history; how that another has led us with sympathetic spirit through the journeyings and difficulties of the Apostle Paul; how that some have opened to us the interpretation of the Parables, and others revealed to us the glory and majesty which surround the life and death of our Saviour. With our teacher, the Parables seemed especially suitable to have an influence on youth; and so thoroughly did he enter into them that there were a beauty and a freshness in his exposition that arrested the attention of the most careless. But he was not satisfied with the ordinary time for giving instruction and advice, though his regular and punctual attendance might seem to excuse him from other engagements. On the Sabbath evening, or during the week, he invited us to meet him, that he might have renewed opportunity of impressing us with the importance of the truths he had to communicate. Teachers cannot too highly estimate the advantage of these extraordinary efforts to gain the sympathies of the scholars, and to train them for good; they have a beneficial tendency far superior to those made in the regular routine of school duty.

Soon the result of his labours became apparent; one of the elder scholars of our class, who had hitherto been careless and refractory, became seriously

disposed. Gradually a marked change had taken place in him ; from being one of the most inattentive and disobedient, he had become attentive, obedient, and eager to improve. So strange and beautiful, also, was the change in his life and character that his companions could not but wonder. He had always been a favourite amongst us,—for his lively disposition, and his intense love of action ; in the week, he was always at the head of all boyish sports and youthful enterprise, so that he had gained the admiration and affection of all his school-fellows. Time passed on, and the change proved to be neither slight nor evanescent ; the first blade of promise grew and prospered, and bade fair to develop into a noble and devoted Christian character. He was still the chief actor amongst his companions, and the centre of attraction for them ; for, while he retained his former vivacity and love of enterprise, he had lost much of his passionate and resentful disposition ; and when, sometimes, his quick eye glanced revenge, as of old, his angry feelings were speedily repressed. The example which he lived before us was worthy and commendable, and had an influence for good which was strongly felt by all. It was the beginning of good things amongst us,—the dawn of brighter days ; one by one became impressed with the importance of divine things, until nearly the whole class were brought to the knowledge of the truth, and teacher and scholar had to rejoice together over the blessing of God in their midst. But the labours of him who had been chiefly instrumental in bringing about the change were not long to be continued. Having beheld the first-fruits of his earnest efforts and prayers, he had to leave it to others to carry on his work, for the Master had called him to his rest and his reward. But his holy influence did not die with him ; his name will long be remembered for his earnest and faithful labours and self-sacrificing spirit. Other teachers remind themselves of his success, and feel encouraged in their work. And now, from far and near, go up, ever and anon, thanksgiving for the life he lived, and the holy deeds he wrought ; and praise to Him, who, having first bought him with a price, led him to employ his noblest powers and energies for the good of others.

C. R. D.

### PHILOSOPHY OF QUESTIONING CHILDREN.

A good, searching examination of children is by no means that very easy thing which people commonly think. . . . The desirable point is to insinuate your information into their minds, so that by indirect and tortuous entrance it may be caught and entangled with what is already there, and not slip out again as it would through a direct passage. . . . Begin with a simple question readily admitting of an answer ; on that answer build another question, and on the answer to this another question ; and so on, until you bring the child to the answer, which is the conclusion required. In going through such a course the child feels not only a curiosity as to what will come next, and so keeps his attention awake, but also a lively interest from the experience of his own working power, and he regards the conclusion with something of that partiality which a mother entertains for her offspring. No wonder that he should firmly retain such information to the inculcating of which have been brought to bear three of the most powerful principles of his nature, curiosity, consciousness of power, and regard for his own.

The main point is so to shape and order our questions as never to be reduced to tell them anything on the way, and that the last answer should give the conclusion full and convincing. This evidently requires much patient practice on the part of the teacher, and some acquirements also. He must have gauged the capacity of the minds of the children, obtained an insight into their working, so that he may know where and how to press with his questions. He must have an intimate acquaintance with Scripture, be possessed of a good stock of clear vernacular language, be distinct in his conceptions, and be furnished with the means of apt and familiar illustration. And he must have a quickness of apprehension, to catch all for which the text gives him a handle, and to turn to account, on the way, the answers of the children, so that they may go on steadily in the proposed direction.

## MISCELLANIES.

## WHO IS THE OWNER? OR, CONVERSATIONS BETWEEN TWO NEIGHBOURS.

## CONVERSATION I.

A. WELL, neighbour B., how did you like our meeting last night? Were not the speeches excellent, especially that on the duty of supporting God's cause?

B. Now, Mr. A., I think that last remark of yours must be intended for a blow at me; because you imagine that I do not contribute so much as I ought. You know my mind upon the subject. I have before told you that my doctrine is "Charity begins at home."

A. Suppose we discuss the matter in a friendly way. You say, "Charity begins at home." Please to give me your explanation of this sentiment.

B. I mean that a man should first provide for the necessities of his own household. St. Paul says, "If a man provide not for those of his own house, he hath denied the faith, and is worse than an infidel."

A. Just so. I quite agree with the *principle* you have laid down. But, perhaps, you may have omitted to include religion in your list of necessities to be thus provided for. For my part, I think it should be placed at the very top of the list. Christ says, "Seek ye first the kingdom of God, and his righteousness." And I am sure that St. Paul would not consider any household provided for unless religion were included in the "bill of fare."

B. To be sure, religion must be thought of; but what has it to do with giving so much and so often? I contribute when I think I can afford it; but lately I have been laying out a great deal of money in increasing my stock of furniture and trimming up my house and family; and I could not afford to do this if I must be always giving away.

A. I see that you have been "improving appearances" as people call it, and I am not disposed to say anything against these improvements, providing they be paid for with honest money.

B. Honest money! You cannot suppose that I would steal anybody's money?

A. Now do be patient and I will explain. Suppose some person were to convey to you a plot of land upon condition that you pay to him every year, one-fourth of its produce, the whole of the produce could not be yours, but only what might be left after deducting the conditional fourth. So you see if you were to lay out all the produce, you would be expending money that did not belong to you.

B. But I do not see how your illustration applies to my case. Is not what I have the produce of my industry, and who has any right to it, if I have not? "Is it not lawful for me to do what I will with mine own?"

A. Certainly; with your own. But let us look into the matter, and see how far your claim will extend. First—there is the material on which you expend your labour. You did not make this material. Secondly—the strength to labour. You did not produce that strength. Thirdly—the understanding which gives you skill to labour. You did not form the understanding.

B. Hold! If you go on at that rate, I shall have nothing left. Already I feel my share to be slipping through my fingers. You are taking away the substance and leaving me only the shadow.

A. Do not be alarmed; you shall have your share, but you must regard it not as a right but as a gift. When we consider that man did not create either himself, or the creatures that minister to his well-being, it is easy to perceive that, on the ground of reason, he cannot claim anything as his own.

B. It appears not, on the ground of reason, but what does revelation say on this subject?

A. If you appeal to revelation, i.e., to the Bible, you will certainly have to make a surrender of all supposed right. The Old Testament is

pretty strong upon the subject, and the New Testament is even more sweeping in its demands than the Old.

*B.* I have heard people say that controversy unsettles one's notions, and makes one uneasy; and I find it to be so. I could wish that I had not consented to this inquiry.

*A.* You are not singular in this desire to remain undisturbed in prepossessions. Truth wears a stern aspect, and many tremble in her presence, and dare not look her in the face. But if you will try to fortify yourself with a little courage we will enter further into the matter next time we meet.

#### CONVERSATION II.

*A.* What ails you, my friend, that your countenance wears so gloomy an aspect? Has anything occurred to disturb your mind?

*B.* I must confess that the subject of our late conversation has a little unsettled me. But before I can accept the principle you maintain, I must hear how far you can sustain it upon Scriptural grounds.

*A.* In the account which the Scriptures give us of the first human family, we find that the firstlings of the flock, and the first-fruits of the earth were offered to God as a religious duty; and under the patriarchal dispensation a tenth is mentioned as being devoted to God's service.

*B.* I have repeatedly read of these things, but never discovered in them any truth of general application.

*A.* As we proceed you will see that the tithe question is not an uninteresting historical incident, but an important matter of religious finance, founded upon reason, law, and Gospel; and, in its application, both universal and perpetual.

*B.* Many consider tithes as essentially, if not altogether, Jewish.

*A.* I am aware of it; but this is a mistake, and shows a want of attention to the subject. The tenth enjoined under the Levitical economy, was a confirmation of God's approval and acceptance of that proportion which the patriarchs had devoted to his service.

*B.* There seems to be much confusion in people's minds respecting the application of the law; and I have observed persons to be much irritated when tithes have been mentioned in connection with Christian duties.

*A.* Much both of this confusion and offence must be put down as wilful.

*B.* Was this tenth all that the Jews had to pay for their religion?

*A.* No; there were a second and a third tithe, which, together with the first-fruits and free-will offerings would require from one-third to one-half of the people's income.

*B.* This is really startling. But were there any penalties to enforce payment?

*A.* It does not appear that any human tribunal had power to chastise defaulters. God looked upon default as an offence committed directly against himself, and took the punishment into his own hands. He calls the withholding of these claims a robbery. "Will a man rob God? Yet ye have robbed me. But ye say—Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation."

*B.* This denunciation is indeed severe. What purpose do you suppose would be answered by these tithe enactments?

*A.* They would serve to show us clear views of God's proprietorship and sovereignty, and teach the people that God would not be satisfied with mere verbal professions or empty-handed worship. No Hebrew might approach his sanctuary without an appropriate offering. The costly and magnificent scale upon which both the Tabernacle and the Temple were built and furnished, taught the people that God would be honoured in his own house. To "honour God with our substance" may not be looked upon as a duty that may be made subordinate to personal convenience, or even comfort, but must be considered as an essentiality of religious principle.

*B.* If the New Testament does not somewhat relax the stringency of the Old, I fear that many of us will be found in a bad case.

A. The New Testament shall furnish us with matter for further inquiry. Meanwhile, review the substance of what has been advanced in our previous conversations.

### CONVERSATION III.

B. Well neighbour A., I have been pondering over our recent conversations, and am desirous of hearing what you have to advance from the New Testament.

A. I am glad to hear you speak thus. How cheerful you look.

B. Yes; much of the mist that before enshrouded my mind has passed away. The evidence of Scripture appears to be so overwhelming that I feel I must yield myself up to it, and you know when a man gets himself set right with God, he gets set right altogether. But let us turn to the New Testament. There does not appear to be any specified amount mentioned in that part of the book.

A. True. Neither is there need, since Christ requires of his followers, as a condition of their discipleship, a full surrender of all they are and all they have. He then places them in his church as stewards, and holds them responsible for the employment of all the means of usefulness, whether in things temporal or in things spiritual, which he may place in their hands.

B. Will you point out a passage bearing upon this principle of full surrender?

A. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke xiv. 33. Other passages might be quoted; but can words be more explicit or all-embracing than these?

B. They are indeed both comprehensive and emphatic; but does the history of the church show that the first disciples and their successors understood these words in their literal meaning?

A. Yes. The cause of their Divine Master was in their estimation more sacred than either their property, their liberty, their relatives, or their lives. Amongst those sturdy followers of Christ we have less of theory and more of practice than in the present day.

B. Their religion cost them much.

A. They remembered that they were bought with blood. And instead of asking at how small a price they might sustain God's honour in the church, they tested their powers to the utmost, thinking that they could not do enough.

B. But they had not in those days any ecclesiastical establishment.

A. No; they had neither political nor ecclesiastical power. In the beginning they were few and generally poor, but their liberality was bounded only by the utmost stretch of their ability. Some of the first Christians had "all things common," and afterwards many gave even beyond their power. The tithe principle was here sublimely developed.

B. I can now better understand why our Lord commended the poor widow who put her two mites into the treasury.

A. That was a worthy illustration of the doctrine of devotedness. She gave all her living, and thus outdid all the rich contributors, and Christ has accorded to her an undying celebrity.

B. What think you of the woman's act of anointing Christ's feet with the ointment?

A. I look upon it as an act of honour done to our Lord. The disciples indignantly exclaimed against it as a waste; but our Lord commended the woman, and gave the deed a place in his Gospel, saying, "Whosoever this Gospel shall be preached in all the world, there shall also this, that this woman hath done, be told for a memorial of her." There must not be parsimony where God's honour is concerned.

B. Parsimony is excluded by the passage, "Freely ye have received, freely give."

A. Exactly so; and in many other passages which require that we give liberally, cheerfully, and to the glory of God. Our givings should be in honest proportion to our incomes, and bear a just comparison with our ordinary outlay. To cut an "appearance" in life whilst we plead poverty to

the church, shows either that we are living beyond our means, and so passing a fraud upon the world; or, that we are robbing God by withholding what ought to be given towards the support of his cause.

*B.* This is an alarming statement; but I do not see how such persons can escape from one or the other of these charges. I do wish that I had inquired into these matters sooner, but better late than never. I now see their importance, and feel greatly interested in them. Another interview will therefore be very acceptable.

#### CONVERSATION IV.

*A.* Here is my hand, neighbour *B.* I suppose you have come for the purpose of renewing the conversation that has lately occupied our interviews?

*B.* You have rightly judged of the purpose of my visit. I have been weighing things in my mind, and it appears perfectly clear that the whole universe can have but one owner; and that whatever may be held by any of God's creatures, can be held only at his permission, and must be held in subjection to his will.

*A.* That is just it. If the Christian Church would consistently act upon this principle, religion would be triumphant in its course, and following in its train, the world would witness a vastly improved political, commercial, and social condition.

*B.* I see. The machinery is impeded for want of those means which a more liberal support would supply.

*A.* Yes. And God's professing people, who pray that his kingdom may come, are largely withholding the means by which the prayer might have its fulfilment. This act throws grave doubt upon their sincerity. There is a want of harmony between the speaking tongue and the executing hand.

*B.* The doctrine of God's ownership has not been laid down sufficiently plainly nor sufficiently often. Hence the views of many Christians are not clear upon this point.

*A.* I agree with you. There needs a trumpet voice to wake up the conscience upon this subject. The honour of God and the salvation of the world demand that this truth be loudly proclaimed in all the churches.

*B.* I think that if God's claims were duly met, the church would possess ample means for carrying out the great purposes for which it was raised up.

*A.* Undoubtedly it would. God, whose providence so amply and so richly provides for all the other purposes of life, has surely not left the ordinances of his grace without an adequate supply of means for the accomplishment of their high purpose.

*B.* The money question is a rock upon which many souls have been lost.

*A.* Yes. It was upon this rock that the soul of the rich young ruler was lost. Upon it also was lost the soul of the man whose fields brought forth plentifully. And it made in hell a grave for the rich man who was clothed in purple and fine linen, and fared sumptuously every day. And Demas for the love of the world forsook the Gospel.

*B.* These are hard sayings; but I fear these men are types of many professors of the present day.

*A.* Hard as they may appear, we cannot alter them. We did not make either the law or the Gospel; neither have we power to alter the terms of their application. It will be well to take God's benefits upon his own terms. God does not confer his bounty upon any man for his sole benefit. Man must consider himself as a steward or agent in dispensing God's provisions for the evangelization of the world and assisting the poor.

*B.* I thank you for the trouble you have taken to enlighten me on this subject, and intend to act in a manner suitable to my convictions.

*A.* Fare thee well!

*B.* Farewell!



## CONNEXIONAL INTELLIGENCE.

## HOME DEPARTMENT.

**ENLARGEMENT OF CLUNTON CHAPEL, BISHOP'S CASTLE CIRCUIT.**—The above chapel, built in the year 1853, having become too small for our increasing congregations, has been enlarged by lengthening it ten feet, thus making additional accommodation for about sixty persons. The chapel was re-opened on October 26th, 1862, when two sermons were preached by Mr. Thomas Wood, of Nantwich, and collections were made, amounting to £16 5s. 9½d. On the Monday following a tea meeting was held, when addresses were delivered by Messrs. T. Wood, J. Webster, R. Jones, Norton and Griffiths. The cost is over £60. We desire to make grateful mention of the neighbouring farmers for their kindness in drawing the materials gratuitously; and of the Rev. E. Williams, who superintended the work, and generously gave a donation of £5, besides aiding us in other respects.

J. WEBSTER.

**THE GREEN, BISHOP'S CASTLE STATION.**—Through the blessing of God, and the kindness of friends, we have succeeded in the erection of a neat and comfortable chapel at this place. The foundation stone was laid on May 28th, 1862, by Miss Farmer, of the Down, in the midst of a large concourse of people; after which, a tea meeting was held, when about 380 sat down to the social board.

Sermons were preached in connexion with the opening, on November 2nd, by S. Ward, Esq., of the Wood, and Mr. J. Jones, Llandyssil. And on November 9th, two sermons were preached by J. Nott, Esq., of the Farlands; on November 3rd, about 270 sat down to tea. The pecuniary result of the collections and tea meetings is more than £40. The amount of donations is not yet ascertained. The cost of the chapel is about £150. Whilst we are grateful to all the friends, who have interested themselves in the erection of this house of prayer, we desire to make special mention of Miss Farmer, who gave £10, Mr. Maddox, who gave the land, and Brother John Davies, the treasurer, who in various ways has manifested his interest in this work.

J. WEBSTER.

[We regret, that in consequence of this and the preceding account having been sent to us with other papers, they have been mislaid. We give them insertion as early as possible after discovering the mistake. EDITOR.]

**MARYPORT STATION.**—We are happy to inform you, that in our station, "The Lord hath done great things for us, where-

of we are glad." The Lord's arm hath been made bare in the conversion of many sinners, and the Church blessed with an increase of moral power. Our increase of members for the nine months we have been a circuit, is 103; one Connexional chapel has been built, and five new places taken on our plan. At two of the new places we have missioned, viz., Greysouthen, and Wigton, we have had a pleasing and gracious visitation of the Spirit. Greysouthen is a village containing nearly 700 inhabitants, principally coal miners. It was missioned last midsummer by a few brethren from Wyndham-row and Ellenborough, and appeared on the Circuit's plan, July 20th. A house was kindly offered for the meetings—the place generally processioned and prayer meetings held—sometimes in the open-air. A camp-meeting was held July 27th, which caused a wonderful move in the place; one soul professed liberty, and bread was cast upon the waters to be seen many days hence. A class was formed soon after of three members, and taken in charge by Brother Joseph Ross, which at September quarter-day numbered seven members. Revival services were commenced early in December, conducted and supported principally by Brother Ross, and assisted by the travelling and local preachers. The Word of God was with power, and a mighty influence spread through the place; sinners of the most daring and outrageous character were arrested, and though at first they opposed and blasphemed, they were ultimately found at the penitents' form crying for mercy, until they could rejoice in a sin-pardoning God. A few backsliders were reclaimed, and some far advanced in life are amongst the saved. A few brave women having themselves found the Lord, made their husbands the subjects of special prayer in public and in private, and they soon had the pleasure of witnessing their conversion, and hearing them rejoice in the God of their salvation. In one row of four houses, with a population of thirteen adult persons, who were notorious for their disregard of religion, eleven are amongst the saved, and have united in Church fellowship with us. A great change has come over the village; the publicans are nearly at a stand-still; from their own declaration they sell little drink to what they formerly did. Groups of young men and others used to lounge about the street, and with oaths, yells, or laughs, mock the preacher, &c.; but now, nothing of the kind is seen or heard.

A year ago there was not a Primitive Methodist in the village; now there are thirty consistent members, and about forty children have been gathered from the street, and taught in a Sabbath-school.

Wigton is a market town, twelve miles from the city of Carlisle, and sixteen from Maryport, containing 4,000 inhabitants. It was formerly in the Carlisle Circuit, but was given up above eleven years ago, and has had no preaching from the Primitive Methodists during that time. Brother Joseph Jopling, who was residing in our circuit, felt impressed about opening a mission in Wigton, and requested the September Quarterly meeting to take it up; permission was given to Brother Jopling to mission it, promising him a change of each of the travelling preachers; and a few of the local brethren promised their help. A school room to contain 150 persons was taken at a moderate rent, and as an introduction to the place, a camp-meeting was held, which closed with a service in the room. The meeting was powerful, and good was done. There was preaching in the school-room regularly every Lord's-day and Tuesday night, and it was soon filled to overflowing. House to house visitation was attended to, and occasional meetings were held in cottages. Amongst the hearers were many who had never been accustomed to attend any place of worship. The move on the minds of numbers was visible in deep feeling and marked seriousness in hearing the word; the converting work broke out, and a goodly harvest of souls has been gathered—upwards of thirty members are united in society. A great change has taken place in the east part of the town, which was notorious for drunkenness, swearing, and open ungodliness. The general character of the neighbourhood is altered for good, and a moral reformation has taken place in many who have not professed a change of heart, while many decided conversions have been witnessed. In one family, much addicted to drinking and ungodliness, the father, mother, four sons and two daughters have experienced a saving change, and are on their way to heaven.

The good work, however, has been opposed, and some would like their place to be *minus* the Primitive Methodists; and from this feeling we were denied the use of the school-room; but the Lord raised us up a friend in time of need. A Mr. Dodgson, (belonging to the Society of Friends), was waited upon, and he very generously, for the good he believed we were doing, granted us the use of a room free of rent, providing we would put it in repair; this was thankfully accepted, and

in a few days was ready for meetings. It was opened on March 8th, by three sermons preached by Brother Taylor, and by public meeting the following evening; the expense of repairs was met by the sum realized at the opening services; souls were saved the first night; and others have professed to receive pardon since. The place is well seated with forms, and will hold about 180 persons.

In Oulton, two miles from Wigton, we have a steady congregation, averaging fifty in attendance, and six members in society. One great wrestler and fighter has been saved, and serious impressions appear on the minds of several. In some of our old places the Lord has graciously visited us. Cockermouth for many years has been low, but of late has much improved; the society has risen from sixteen to thirty-four members, and there is a proportionate increase in the congregation. Darham, within the last few weeks, has had a powerful work, and upwards of thirty souls have been saved. On the whole, our station is in a healthy working condition; our official laymen and members render excellent help, and in general take a hearty interest in the welfare of the cause. To the great Head of the Church we tender our grateful thanks, and pray that he may vouchsafe to shine upon us more and more, on the whole Connexion, and on all who call on the name of the Lord Jesus. By order of the March Quarterly Meeting, March 16th, 1863.

ADAM DODDS.  
JOSEPH ROSS.

CROSBY, MARYPORT STATION, is a small village, containing about 250 inhabitants. It was missioned by our people a little more than four years since, when several persons were awakened and brought to God; a society was formed, and our meetings were held in the village school. About two years ago we were deprived of the school, and had to meet in a cottage. This was found inconvenient, and the society was impressed with the necessity of having a chapel. Applications were made to several persons for a suitable site, but we met with a denial. Brother John McDowall, class-leader in the place, purchased a house and front in order to sell us the front for a Connexional chapel. This has been obtained, and a beautiful chapel is now erected in the centre of the village. It is 24 feet 6 inches by 22 feet 6 inches outside; the front wall is built of stone, and the rest of brick, and the chapel is lighted by two circular windows in front, and two square ones at the end. It is neatly fitted up with rising pews on either side of the pulpit, and at the opposite end, and has free sittings in the centre. It was opened on March 22, 1863. Mr. J. McDowall

preached in the morning, and the Rev. J. Taylor afternoon and evening, to large congregations.

On Monday, March 23, there was a public tea, about 140 persons being present. The public meeting was addressed by the Revs. J. Snaith (Hexham), J. Taylor, Messrs. H. Thompson, T. Dobinson, and the writer. The total cost, including price of ground, chapel deed, painting, &c., is above £160. By subscriptions and opening services we have realized £66; a few subscriptions are yet to come in. The sittings are all let, and souls have been saved in the new sanctuary.

A. DODDS.

**THIRSK MISSIONARY ANNIVERSARY.**—The services of our missionary anniversary were held as follows. On Sunday, March 29th, 1863, sermons were preached—in the morning by the Rev. J. Milner, and in the afternoon and evening by the Rev. William Lister. On the Friday following, being Good Friday, services were held in the following order:—a sermon in the morning by the Rev. J. Spoor; and in the evening by the Rev. William Sanderson. At two o'clock in the afternoon the annual missionary meeting was held, J. Waites, Esq., of Sowerby, in the chair. The meeting was addressed by Mr. Hall (Independent), Revs. J. Rumfit, J. Spoor, William Lister, William Sanderson, and the writer. The sum total of the proceeds is £31 17s 6d. We give thanks to the donors, collectors, and friends, and the glory to God.

J. M.

**BOUGHTON, CANTERBURY STATION.**—The fifth anniversary of the Primitive Methodist Sabbath-school at this place was held March 29th, and the following day. The proceeds amounted to £8. The services were well-attended, and of a very interesting character. The school has increased from 70 to 104 scholars during the year.

G. HULL.

**MILTON - NEXT - SITTINGBOURNE.**—This place was visited about sixteen years ago by some of our missionaries, and after surmounting many difficulties, a chapel was built in 1855, on which there has been some time a debt of £196. The members latterly felt anxious to reduce this debt, and therefore resolved on getting up a bazaar to accomplish their object, which was opened Tuesday, 31st March, and continued open on the three following days. The last of the four days being Good Friday, a tea-meeting was held in connection with the bazaar, after which a public meeting took place. A report of the success of the undertaking was given by the secretary, and addresses were delivered by Messrs. J. Williams and W. H. Brightman, and the Revs. W. Moore and W. Cooper. The congregation which filled the

chapel was much interested in the meeting, and a liberal collection was obtained.

April 5th two sermons were preached by the Rev. W. Cooper to good congregations, and a collection was made at each service. Great praise is due to the ladies for begging and working in this important matter. Thanks are also due to the members of other denominations and the friends generally who felt interested in the affair and helped considerably.

W. H. ALCOCK.

[We should have been happy to learn what was the total amount realized by this effort.—Ed.]

**MISSIONARY SERVICES, SCOTTER CIRCUIT.**—On Thursday, April 2nd, 1863, a series of missionary services was brought to a close in this circuit. We were efficiently served by the Revs. J. Petty, W. Harland, T. Whittaker, J. R. Parkinson, and J. Burroughs. £78 7s. 1d. were raised. To our numerous collectors, donors, and friends we tender our thanks, and to the Giver of all blessings we present praise.

T. WHITEHEAD.

**PENRITH.**—We held our annual tea-meeting at Penrith on Good Friday, April 3rd. The public meeting was held after.

On Lord's-day, April 5th, three impressive sermons were preached by the Rev. W. Fulton, when collections were made on behalf of the trust funds. The proceeds of tea and sermons amounted to £6 6s. 7½d.

T. ATKINSON.

**BOYLESTONE, BURTON-ON-TRENT STATION.**—The annual ten-meeting in connection with the Sabbath and day schools was held on Good Friday, April 3rd, at which a large number of friends were present. All the trays were given by persons who feel anxious for the welfare of the schools, and the proceeds amounted to the noble sum of £10 19s. After tea a public meeting was held, over which Mr. W. Tunstall presided. The claims of the schools were then ably and efficiently advocated by Rev. W. J. Brownson, Messrs. Scragg, of Derby, and Smith, of Stramshall; thus a very pleasant evening was spent.

On Saturday, the 4th, the children were favoured with their usual treat. Though the friends in this locality have to struggle with High Church influence, we are happy to say the schools are beginning to look up.

E. HIRST.

**LANGTHORNE, THIRSK STATION.—SCHOOL ANNIVERSARY.**—On Good Friday the annual tea-meeting was held here. The day being fine, great numbers, as usual, attended, and sat down to tea in a large tent erected on the premises adjacent to the Hall. Mr. and Mrs. Outhwaite, at the Hall, kindly afforded the use of their kitchen for boiling the water, &c. The

tea was excellent, and the provisions were rich and abundant. About 500 sat down to tea, beside the children of the school. The ladies presiding at the trays were Miss King, Miss Ascough, Miss Ellison, Miss Clarkson, Miss Metcalf, Miss Hobson, Miss Smith, Miss F. Jackson, Miss Lockey, Mrs. Kirton, Mrs. W. Stone, and Mrs. W. Hobson. After tea a public meeting was held, the Rev. J. Hedley presiding, when twenty-six pieces of poetry and appropriate dialogues were recited by the children. The choir, under the tuition of Mr. W. Wright, of Hunton, gave great satisfaction. A more successful anniversary has never been witnessed at the place. The total of the proceeds was about £26.

W. STONE.

**HAZLEBURY, STURMINSTER BRANCH.**—On Good Friday the Sabbath-school anniversary was held here. The writer preached in the open air to an attentive audience in the afternoon, and a tea party then took place; after the tea the chapel was crowded to excess, and the children recited pieces in a creditable manner, at the close of which the superintendent, Mr. R. Brown, received a handsome Bible, subscribed for by the school. On the Lord's-day following, three services were again held in the chapel, and also one on the Monday evening. Many expressed the opinion that this was the best anniversary ever held in Hazlebury. The proceeds of the anniversary, including profits of the tea, amounted to £6 9s. 3d. G. CRIPPS.

**BUBWITH, SELBY BRANCH, CHAPEL OPENING.**—During the last nine years five new chapels have been erected in the Selby Branch, at a total cost of £2,155 3s. 2d., of which sum £1,089 15s. 5d. have been contributed. The last of the above number was opened at Bubwith, April the 3rd and following days, by a series of services, in which Capt. McCulloch, of York, the Revs. C. Procter, W. Sanderson, J. R. Parkinson, and T. Waumsley, with Messrs. J. Dodsworth, G. Smith, W. Empson, W. Middlebrook, and T. Pratt took part. The chapel is beautiful for situation, and furnishes sittings for 204 persons. The pews are all let, and more are wanted. It is lighted by six windows, all of ground glass with coloured margins, by which means the light is equalised and modified, instead of that alternate glare and gloom so frequently experienced in places of worship. The wood work is stained and varnished, and the walls are boarded a proper height, while the form of the pulpit and the arrangement of the pews give to the interior a very neat and chaste appearance. The total costs of the erection amount to £206, towards which sum £130 have been given. The thanks of the trustees are

hereby tendered to Mr. Burt for the day of which the bricks were made; to Messrs. R. Longhorn and M. Thompson for making the same; to the ladies for providing tea for 600 people, and supplying articles for the bazaar; to Mr. T. Pratt for drawing the plans and specifications and for a donation of £5; and to all other friends who have assisted. Twelve months ago we had no cause in Bubwith; since that period, by the blessing of God, a society has been formed of twenty-five members, and the above-named house of prayer has been erected.

J. R. PARKINSON.

**CHILTERNHAM.**—Services in connection with a special effort for the reduction of the debt on our chapel in this town were held on Lord's-day and Monday, April 19th and 20th. On the former day three sermons were preached by the Rev. W. Mottram, of Bath. The congregations were good, and the collections liberal. On Monday, at five o'clock, 120 persons sat down to an excellent tea. In the evening a public meeting was held, and ably presided over by J. Gillett, Esq. A financial account was read, and interesting and appropriate addresses were delivered by the Revs. B. Smith, H. Souby, W. Mottram, and W. Robinson. The proceeds of the services are as follow:—by collecting books, £22 10s. 2d.; profits of tea-meeting, £4 10s. 2d.; public collections, £3 7s. 10½d.; total, £30 8s. 2½d. It is unnecessary to say that the pecuniary results of this special effort are very gratifying to those who have toiled hard for the accomplishment thereof.

J. HALL.

**HADNALL CHAPEL OPENING.**—The concluding services in connection with the opening of our new chapel at Hadnall took place on Sunday, April 19th, on which occasion three excellent sermons were preached,—those in the morning and evening by Mr. T. Bateman, of Chorley, and that in the afternoon, by the Rev. D. James, Independent minister, Hadnall. A tea meeting was held on the following day at which upwards of 150 persons were present: at the close of the same a very able and well digested Lecture on "The Origin of the Primitive Methodist Connexion" was delivered by Mr. J. Walford, of Hastinggrove. The proceeds of both days amounted to upwards of £15. Mr. Walford was the architect and builder, and great credit is due to him for the efficient manner in which he has discharged his duties. We believe that the model of this chapel is original. The front is of drest brick-work enriched with white polished stone, and each pilaster terminates with a spire-like finish. The roof is covered with ornamental pottery tile. The interior is lighted up with five cir-

cular-headed sash windows, three at the back and two on the front side, one square window in the gable end, and a fan-light over the door. There is a beautiful rostrum, part canopied with a moulded arch. The windows also are moulded. Opposite to the rostrum there are sixteen rising pews of different sizes, all of which are let. There is a communion in front of the rostrum, with mahogany hand-rail and banisters. The whole of the wood-work inside and outside, excepting the roof and ceiling, is well painted, varnished, and finished oak colour. The pilasters in front of the rostrum are marbled, which greatly tells in appearance. There are a good vestry and other conveniences attached to the chapel, and a spacious yard in front of it, with double gates and palisades, the brick and stone work in connection with which are in the same style of architecture as the front of the chapel. The chapel is 30 feet by 24 inside, and 14 feet 6 inches from the floor to the ceiling, and will accommodate about 180 persons with seats. It stands in an elevated position fronting the turnpike-road, leading to Shrewsbury, and is decidedly an ornament to the village. The entire cost inclusive of vestry, land, deeds, &c., is about £320, towards which we have already raised, with the sale of the old chapel, upwards of £140, and we hope, as there are moneys yet to obtain, that the debt remaining on the premises will not exceed £140 or £150.

J. HEATH.

**ST. GEORGE'S, WROCKWARDINE WOOD STATION.**—Our Jubilee Chapel at the above place having become too small we determined to erect a gallery, and having accomplished this, on Lord's-day, April 26th, we held our opening services. John Wood, Esq., of Nantwich, preached morning and evening, and the Rev. J. Prosser, in the afternoon. The collections amounted to the sum of £8 17s. 5½d. We shall pay the whole cost, for we do not intend to have any debt on the gallery.

J. BOOTH.

**WIGMORE, LEINTWARDINE BRANCH.**—The foundation stone of a new chapel was laid April 29th, by Mrs. J. Nott, of the Farlands. The Rev. W. Jones, of Kingstone, preached a very excellent sermon on the occasion; after which subscriptions were paid in which amounted to £115 12s. 5d. James Nott, Esq., of the Farlands, with his excellent lady, headed the list with £100. At the close of the service the people adjourned to the Odd Fellows' club-room, where a tea-meeting was held. After tea the Rev. J. Middleton took the chair, and the meeting was addressed by the Rev. W. Jones, Messrs. J. Nott, E. Norton, J. Evans, and the writer. S. PEAKE.

**LEICESTER FIRST STATION.**—You will doubtless allow us a little space in the Magazine to report the case of a noble effort to reduce the debt on Curzon Street Chapel; as it may be a stimulus and encouragement to others to go and do likewise. The chapel was built during the superintendency of our late lamented Brother Brownson. From unforeseen circumstances it cost considerably more than was originally intended. One matter was, the site had been a brick-yard, and although the materials which had been put in to fill up the pits were sufficiently strong to bear houses of an ordinary size, they were too weak to sustain a chapel designed to hold a thousand persons; in consequence of which the foundation had to be laid a great depth; which, of course, occasioned a serious item of extra expense. More than £600 were obtained, and yet more than £1,000 were left, when all ordinary means were exhausted. This was found to be by far too large a sum for a society of few more than a hundred members, of whom but few are in respectable, and none in what may be called affluent circumstances.

The March quarter-day of 1862, made it a peculiar case to retain the preacher who had been more or less connected with the chapel from the beginning. That done, "Ways and Means" were next considered.

It was proposed to have a bazaar of eight guaranteed ten pound stalls. The social gatherings for the cup that cheers, and collections, were to do the rest. A society meeting through the medium of a cheap tea was called, and the case was stated. It was suggested that four or more friends should unite to a stall to bear the responsibility and secure the amount. Mr. F. Warner nobly engaged to take two, the preacher one, four friends took another, the choir took one, a leader engaged his class to take one, two other leaders did the same. So the eight stalls, £10 each, were guaranteed. Mr. J. Roscoe engaged to give ten per cent on any amount that could be raised. And to crown the whole, a goodly number of the "angels of life," formed themselves into what they called a "sewing meeting," to make anything within the "long range" of the thimble and needle. The meetings were to be held monthly at any friend's house who would give tea, for which each attending was to pay sixpence. But, like all other "angels' visits," the monthly meetings were soon found to be too "few and far between." Fortnightly ones were adopted, and before the close, so many places were on hand they became weekly; and such interest was taken in the matter, that the last two meetings

produced £3 8s.; and thus the affair was spread over the whole society, each one doing according to ability, with ardour and friendly emulation. To wind up the whole the bazaar produced more than £90. Mr. F. Warner gave his in cash, Mr. J. Roscoe gave £12. The sewing meeting produced £17 12s. Tea-meetings and collections made the whole the noble sum of £130. With but little exception the whole was raised by the society. George Street friends were raising at the same time £44 for painting and cleaning their chapel. And not one who has contributed but will say with David, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." W. J.

**HULL SECOND STATION.**—Cottingham is a large and populous village distant about four miles from the flourishing town of Hull, in which we have had a good cause for a considerable length of time. During the last three years great progression has been made. A large chapel has been erected, with accommodation for more than 400 persons, and it is attended by a good, respectable, and attentive congregation. However, owing to some oversight, no effort was made to establish a Sabbath-school in connection with our place of worship until last year, when Mr. Pentith, sen., a warm-hearted official belonging to our Jarratt Street society, took the matter up, and volunteered (though residing a distance of four miles from the place) to assist in commencing and carrying out the noble project. His offer was gladly accepted; his experience and tact in Sabbath-school matters being well known. And on the first Sabbath in May, 1862, the school was opened. The beginning was comparatively small but promising, the superintendent being well supported by an intelligent staff of teachers.

A year has fled, and we have been holding the first anniversary services. May 3rd, the Rev. J. Tongue, from Hull, preached three appropriate sermons; and anthems and recitations were rendered by the children in such a manner as would have done credit to an old-established school. On Wednesday, May 6th, the anniversary proper was celebrated. A repast was provided by the ladies of the congregation. Afterwards a public meeting was held in the chapel; the chair being occupied by our old friend, Samuel Hodge, Esq. Interesting addresses were delivered to a crowded audience by Messrs. Pentith, sen., Render, Robson, Pentith, jun., Whittaker, and Worsnop. From the report it appeared that more than 50 scholars are already enrolled, and the

money raised during the last twelve months for the support of the school, including collections, donations, &c., amounts to the goodly sum of £17 8s. 9d. To God be all the glory. J. WORSNUP.

**PENARTH CHAPEL.**—This place of worship was opened for Divine service about seven years ago. Prior to its erection the society worshipped in a rented room, which was fitted up for their use; but the owner requiring it, they were obliged to make an effort to provide a place for themselves. They succeeded in building a chapel, school-room, and cottage, during the ministry of the Rev. J. Wilson; and during the Rev. W. Alderson's ministry, they erected a dwelling-house, intended for the minister's residence; but owing to the low state of the station the trustees were obliged to let it on lease for a few years. The accommodations afforded by these buildings are great, and our interests are much increased; but the trustees have been burthened with a heavy debt, and the financial affairs have been difficult to manage. About a year and a half ago the trustees decided to make a special effort to liquidate the debt, by having a bazaar. Things looked very dark for a time, but step by step was taken, circulars were printed and circulated in the town and neighbourhood, and the ministers commenced soliciting contributions towards the bazaar; and they met with good success, receiving upwards of £30 in money, and different kinds of articles were promised. A weekly sewing meeting was appointed, and a few of the lady members of the society and congregation commenced and continued to attend, and for several months were busily engaged in making all kinds of useful wearing apparel. Some friends in the town and neighbourhood, belonging to other religious societies, have kindly furnished all kinds of fancy and ornamental articles. And after a long season of great anxiety and hard toil, amidst much discouragement, we have been able to hold our first bazaar. We held it in the George Hotel Assembly Room, on Monday, May 4th, and the two following days. The amount taken during the three days was about £83. On Thursday a tea-meeting was held in the school-room, and a lecture was delivered in the chapel by the Rev. J. A. Bastow, of Carlisle. The net amount raised by contributions, the bazaar, the tea-meeting, and lecture, is about £86. We have paid £60 off, which we had on notes, and all the interest up to the present. The General Chapel Fund has promised to give us £20, and we intend to pay £50 off the mortgage, and thus reduce the debt on the property £110. T. ARKSON.

## COLONIAL DEPARTMENT.

**THE CANADIAN CONFERENCE.**—My dear Sir,—Thinking it might interest your numerous readers, I have taken the liberty of sending you a few particulars about our Conference, lately held in Canada. Our tenth annual Conference was held, according to appointment, in the beautiful and prosperous city of Toronto, on Friday, April 10th. On the morning of the previous Wednesday, the Conferential meeting of the Ministers' Mutual Improvement Association was held. A large number of the brethren were present, and were much interested and profited in listening to the excellent essays read by the Revs. W. Lomas, J. Natrass, and T. Crompton. In the afternoon the annual meeting of the Canadian branch of the Primitive Methodist Itinerant Preachers' Friendly Society was held. Several brethren were admitted members on probation. We were glad to see that our junior brethren felt the importance and necessity of this truly benevolent society, and were anxious to connect themselves with it. It is, in our opinion, the most equitable insurance society existing in this country, and is far preferable to those companies which hold out strong inducements to the clergy to enter them. In the evening the Preparatory Committee met. The business of the committee (which is composed of the President and the Secretary of the Conference, and the General Committee Delegates to the District Meetings), is to arrange in proper order and under distinct headings, the entire business belonging to the Conference; and the orderly and speedy manner in which business is done in Conference, is greatly owing to the labours of this Committee. The following day, Thursday the 9th, was occupied with the business of the General Missionary Committee and the General Committee. In the evening several of the brethren addressed missionary meetings in Yorkville and in Yonge Street, appointments belonging to Toronto Circuit. On Friday morning the Conference proper assembled in our handsome church in Alice Street; nearly all the delegates were in attendance. After devotional exercises, the credentials of the delegates were read, and all being found correct, the Conference proceeded to elect its officers. The Rev. John Natrass was unanimously elected president, and Rev. Thomas Crompton, secretary. The usual committees, on Finance and Statistics, on Grants to Missions, on Children's Fund Apportionments, and on Missionary Deputations, and the Stationing Committee, were appointed and read out, and the remainder of the morning session was spent in prayer and praise. It will not be ne-

cessary to detail the business of each day during which the Conference was in session; suffice it to say, each day was devoted to its appropriate duties. Resolutions were passed condemning the separate School Act for Roman Catholics, and objecting to the assistance afforded by Government to educational institutions under denominational control, and petitions based on these resolutions were directed to be forwarded to the legislature now in session. A memorial was read from the Order of the Sons of Temperance, requesting the co-operation of the Conference in the efforts made to abolish the liquor traffic, and a favourable reply was directed to be forwarded to the proper authorities. Our increase in membership, after filling 1,183 vacancies, caused by removals, backslidings, deaths, and left, was found to be 575. The following statistics will be gratifying. Ministers, including hired local preachers, 65, increase, 9; local preachers, 267, increase, 16; class-leaders, 287, increase, 51; Connexional chapels, 122, increase, 10; other preaching places, 206, increase, 6; Sabbath-school teachers, 631, increase, 62; Sabbath-school scholars, 3,920, increase, 363; members in Canada, 5,417, increase, 575. It was also ascertained from the report of the Finance Committee that 4,569 dollars and 64 cents, missionary money, was raised during the past year, being an increase of 143 dollars 82 cents. This comparatively slight increase was owing partly to deficient harvest crops in the new settlements, and partly to the derangement of commercial transactions with the adjoining republic, consequent on the war between the Northern and Southern States. The public meetings connected with the Conference were of a very interesting nature. On the evening of Friday the 10th, the customary Conference sermon was preached by the retiring president, the Rev. James Edgar, and many felt their love for the Saviour increased as they listened to the unctuous discourse founded on John iii. 16. On the Sabbath, sermons were preached in Alice Street church by the Revs. John Lacey, Thomas Crompton, and William Rowe; also in the other churches belonging to Toronto Circuit, and in some belonging to Scarborough Circuit, by ministers attending Conference. It is worthy of remark that all the pulpits belonging to our Wesleyan brethren in Toronto were occupied by our ministers. The temperance and missionary meetings were well attended and well addressed on the topics peculiar to each. The ordination service was of a solemn nature, and as our brethren, Haigh, Hughan, and Lacey,

were stating their conversion and call to the ministry, many were the prayers offered on their behalf. The charge of the Rev. R. Boyle to the above-mentioned brethren was considered so good that the Conference requested it might be published. But the crowning meeting, in our estimation, was the Conference breakfast, held on Wednesday morning, April 15th, and which was given by R. Walker, Esq., to the ministers and laymen attending the Conference, to their hosts and hostesses, and to the officials of Toronto Circuit. After disposing of the good things with which the tables were furnished, several short addresses were delivered. These were eminently of a social character, and exerted influences of no ordinary nature. The retrospect of the past, the contemplation of the present, and the hope of the future of our church in this colony, on which the different speakers dilated, awakened grateful feelings to God, and these feelings found expression in tears, sobs, and resolutions to re-consecrate ourselves to his work. This blessed meeting will long live in the remembrances of those who were privileged to be present, and many and pleasing will be the thoughts which the minister of God, whether toiling on frontier or bush stations, will direct to that occasion. Before the close of the meeting, a handsome present of several theological works was, by the president, presented to our dear brother Boyle, on behalf of the ministers and laymen present, as a small token of their appreciation of his efforts to promote their comfort at the different Conferences he has had to provide for. All things considered, this has been the best Conference held by us in this province, and the brethren in dispersing to their appointed spheres of labour, did so with the determination to be more faithful and diligent in the discharge of their holy but onerous duties. To know that they have the sympathy and prayers of your numerous readers will greatly encourage them, and amongst them the writer, who is

A CANADIAN MINISTER.

[We should have given this article insertion last month, but were unable to find space.—Ed.]

**BENDIGO CIRCUIT—SCHOOL ANNIVERSARY.**—On Lord's Day, December 24th, 1862, three sermons were preached in connection with our Eagle Hawk school,—in the morning and evening by Mr. George Kitching, and in the afternoon by Miss A. M. Hall. In the afternoon and evening the chapel was crowded to excess, and many persons were unable to gain admittance. On December 26th, a large tea meeting was held, after which the chapel was literally packed in every part, and

some who could not get in crowded around the windows. The Rev. G. T. Hall presided, and the evening was pleasantly occupied by the children's reciting dialogues and select pieces, and by appropriate singing. The net proceeds, after paying all expenses of children's tea, provisions, &c., amounted to £20 6s. 10d. An excellent library has been established in connection with this school. G. T. HALL.

**BENDIGO CIRCUIT—CHAPEL ANNIVERSARY.**—The anniversary sermons of our White Hills Chapel were preached in the morning and evening of January 4, 1863, by the Rev. I. H. Palfreyman, from Balaarat, and in the afternoon by the Rev. G. T. Hall. On Monday, the 5th, a tea and public meeting were held, on which occasion addresses were delivered by the Revs. Mr. Rennie (Baptist), G. Daniel (Wesleyan superintendent), I. H. Palfreyman, and Mr. Hayton. The Rev. G. T. Hall presided; the meeting was interesting and profitable. On Tuesday evening an excellent lecture was delivered by Mr. Palfreyman—subject: "Alcohol Physically and Mentally Injurious to Man."

P.S. The financial proceeds have not yet been correctly ascertained.

G. T. HALL.

**ASHBY, GEELONG.**—We held our ninth anniversary on Easter Sunday, April 5th, when two sermons were preached by our esteemed superintendent, the Rev. M. Clarke. The afternoon was devoted to recitations and dialogues; and at this and the remaining services many friends were unable to gain admittance. On Monday the 6th, we held our annual tea meeting, when about 120 friends sat down to a comfortable tea, kindly provided by the ladies. The Rev. M. Clarke presided at the public meeting; Mr. Lemon, the secretary, read the report. The meeting was addressed by the Rev. W. Higgs, (Independent) and Brothers Spalding and Burridge. Our income is considerably in advance of last year's, notwithstanding the present depressed state of the times.

E. J. ROWDEN.

**HOBART TOWN, TASMANIA.**—On February 15th and 16th, 1863, we celebrated our second Sabbath-school anniversary at Collins' Street chapel, Hobart Town. On the 15th, two sermons were preached—that in the morning at eleven o'clock, by the Rev. W. Lowe, Wesleyan superintendent, and that in the evening at half-past six, by the writer. At three p.m., the children of the school recited several beautiful pieces. On Monday evening, the 16th, a public tea was provided in the chapel; after tea a public meeting of an unusually interesting character took place. The chair was occupied by Mr. Stewart, the father of Sabbath-schools in Tasmania,



an old gentleman eighty-six years of age, a member of our church here. He told us that he commenced the first Sabbath-school in Tasmania, on Christmas morning, 1819, nearly forty-four years ago. The secretary read the Report, which showed that the school had been increasing during the past year; also that several of the senior scholars were walking in the fear of the Lord; and that the monthly teachers and children's prayer-meetings were times of peculiar refreshing and joy.

The collections on the Sabbath, with the profits of the tea, amounted to about £8. This has been a good anniversary; for the best of all, at the close of the Sabbath evening service, two precious souls started for heaven.

E. C. PRITCHARD.

SYDNEY, NEW SOUTH WALES.—The autumnal anniversary services of the Primitive Methodist Chapel, Kent Street, were held on Sunday and Monday, May 17th and 18th. The tea-meeting was well attended. After tea several addresses were given; the writer presided. After singing and prayer by Mr. Roseby, sen., the chairman entered upon the statistical matters connected with the chapel during the past year 1862. He said:—"It is with gratitude to Almighty God that we are able to record the following facts in connection with our struggles to meet the annual expenses, and lower the debt on this chapel. With a contribution from the school fund, and pew rents, house rents, tea-meetings, collections, bazaar, donations, and subscriptions, including the amount collected by Mrs. Crook for the harmonium presented for the chapel in August last, the amount of £344 17s. 10d. was received and expended as follows:—Balance due to the treasurer January 1st, 1862, £38 1s. 4½d.; ordinary repairs and painting, £5 19s. 9d.; interest of the debt paid during the year, £33 19s. 8d.; lighting and cleaning, £14 5s.; back interest paid, £16 17s. 6d.; paid part of the principal, £80; cost of the finishing of the chapel, £110 13s. 3d.; insurance, £2 12s.; anniversary expenses, advertising, rates and taxes, &c., £5 4s. 9d.; value of the harmonium, pulpit cushion, &c., £37 7s.; making a total of expenditure of £344 16s. 3½d.; leaving a balance in hand of 1s. 6½d. The amount of interest and outstanding bills due was £64 14s. 7d. The amount collected this year hitherto does not quite reach that sum; consequently, there are the interest and other needful expenses that have been incurred this year to the present time to raise, before we are straight with regard to current expenses. The debt on the chapel, for which we have to pay 8½ per cent., is a mortgage of £700; money on notes of hand at 6 per cent., £106, for

which the Rev. J. Sharpe, Mr. S. S. Goold, and Mr. Bennett are responsible; and £112, for which the Rev. R. Hartley is responsible." The Rev. Mr. Humphries (Independent) expressed his sympathy with the congregation of the chapel and their minister, on overcoming some of the difficulties with which they struggled, and dwelt interestingly on the "Pursuits of the Bible." Mr. Curtis expressed his pleasure at seeing seated on the platform three roses, though of different colours, yet belonging to the one stem of Christianity. As a good man had said, it was no matter what ship they travelled in, so long as they were all bound for the same place. He had heard that the word debt was the ugliest in the English language; but he was of opinion that its ugliness depended on the motive in contracting it. Their debt was honourably contracted, and would be honourably paid. By undertaking to test the truth of the saying, "A long pull, a strong pull, and a pull altogether," they, without doubt, would accomplish their desire. The Rev. W. Vanderkiste (Wesleyan) followed with an amusing and pithy address, during which he alluded to the marriage of his Royal Highness the Prince of Wales. When he heard that the royal cortège had, during its progress, halted to receive presentations from the representatives of cities, he felt that he, a poor Methodist minister, should have liked to have tendered his present of a scriptural text mounted on satin—"Ye must be born again." He wished that more scriptural matter was introduced into such worldly ceremonies. The age was one of great and glorious movements. The Primitive Methodist Connexion was an important one, and had brought forth fruit to the glory of God and the benefit of man. One sect stimulated another. If storms arose in the atmosphere of the Christian Church they should take courage, for many a success had broken out of a dark cloud. The meeting was subsequently addressed by Mr. S. S. Goold, the Rev. Mr. Pigeon, Mr. Goold, jun., Mr. Roseby, sen., Mr. Roseby, jun., and Mr. Mitchell. At intervals several selections of sacred music were tastefully sung by the members of the choir, under the direction of Mr. Woolford; and while Mr. Roseby was addressing the meeting the happy idea of singing a verse of the national anthem occurred to him, and the chairman happening to have a copy of the one sung at Colne, in Lancashire, on the royal nuptial day, the congregation rose, and it was sung in Sydney with much feeling, the choir performing their part admirably. The amount of the collections and the profits of the tea is about £10. R. HARTLEY.

## LITERARY NOTICES.

*Strong Meat for Christians*; or, Entire Sanctification defined, explained, proved, experienced, and enforced; being the Substance of an Essay read before the Associated Ministers of the Brinkworth District (Primitive Methodist Connexion), and published by the Committee of the Association, and the profits given to aid its funds. London: R. Davies, Sutton-street, and may be had of the Primitive Methodist Ministers. 60 pp. 8vo. Price Sixpence.

THIS is a lengthy pamphlet on the doctrine of entire sanctification; and the full exposition of the subject herein given does credit to the heart of the devoted brother by whom it was written. The views expressed are distinctly and unquestionably Methodist, and it speaks well for the soundness of the faith and love of our friends in the Brinkworth district, that such a paper as this was requested by the assembled preachers for publication through the press. Of all the sentiments and expressions it contains, it could hardly be expected we could fully approve, nor can we say anything very favourable of the arrangement of the arguments, or the literary execution of the work in general; but, comparatively, these are points of minor moment. The great matter is the soundness of the doctrine, and then the adaptation of the work for usefulness. And on these, we have no hesitation in saying, our verdict is decidedly favourable. We wish both our preachers and people would devote increasing attention to the subject of personal holiness, and we trust this pamphlet will have the effect of stimulating some so to do. If we will be a useful, we must be a holy people. We shall be glad if a large demand be made for this production, as we are sure it will be of service if carefully and prayerfully read among us.

*The Christian Ambassador: A Quarterly Review, and Journal of Theological Literature.* No. 3.—August, 1863. One Shilling. R. Davies.

THE contents of the present number of the *Ambassador* are—Edward Irving, Intellectuality and Religion, Caird's Sermons, Madagascar, Colenso on the Pentateuch, and the Proto-Martyr. There is scarcely as much variety in this as in the preceding numbers, but the length of some of the articles precluded this. The articles on Irving and Madagascar are deeply interesting; those on Intellectuality and Religion, and Colenso on the Pentateuch, are argumentative, instructive, and valuable; while those on Caird's

sermons and the Proto-Martyr are very readable. A few inaccuracies may be detected in this number, owing, we presume, to the haste with which it had to be worked off; but nothing of serious account is involved. It will be difficult, probably, to get a sufficient number of original papers to supply the quarterly demand of the *Ambassador*; but we should have no objection to a borrowed one occasionally. Some very superior papers could be collected very fairly from certain transatlantic, as well as English publications, which would be new to the generality of readers, and quite equal in interest and importance to papers for which large sums have to be paid by certain of our contemporaries. We hope, if the Editor find it necessary, he will not hesitate to select a good paper occasionally, after the fashion of the "British and Foreign Evangelical," for example. We hope our readers will give the *Ambassador* their cheerful and earnest support; and that our travelling preachers, especially, will use their influence to make it generally known, and to gain for it a circulation equal to its merits; and more we do not desire.

*The Complete Works of Richard Sibbes, D.D.,* Edited by Rev. A. B. Grosart. Vol. V. Edinburgh: Nichol. London: Nisbet and Co.

THIS volume contains treatises on the Christian Work; the Providence of God; an Exposition of Philippians, chap. 3rd; the Redemption of Bodies; the Art of Contentment; the Power of Christ's Resurrection; the Hidden Life; the Spiritual Jubilee; the Privileges of the Faithful; the Christian's End; Christ's Exaltation purchased by Humiliation; the Life of Faith; Salvation Applied; A Fountain Sealed; and the Fountain Opened. With such a bill of fare, the traveller in this quarter of the literary and theological world will surely be gratified. Sibbes is a host who by no means spreads his dishes sparsely, or serves out his viands with a niggard hand. He makes us heartily welcome to the best his house can afford, and his table is therefore a thoroughly dainty and ample one. How many a hungry student would have been glad to satiate his longing appetite at such a table and at such a charge in times gone by! We can remember days when with a treat like this we should have been in danger of sitting till the night hours grew small, and till we had heard the watchman crying, "The morning cometh and also the night." Well, let our younger brethren rejoice "that the lines

have fallen unto them in pleasant places, and that they have so goodly a heritage." If, as Bacon said, "reading makes a full man," we know not why we should not now-a-days have many full men around us; for assuredly there is abundant material provided for readers of all classes, of all capacities, and all circumstances. Among the many books worth reading are those of the present series; and if time be well husbanded by our official, and particularly by our ministerial brethren, many will be able to enjoy the company and counsels of the excellent Sibbes. We cannot well wish for them a greater treat.

*The History of Modern Europe, for Schools and Private Students.* By THOMAS BULLOCK. London: Simpkin, Marshall, and Co. Three Shillings.

MR. BULLOCK is favourably known in the literary and religious world as a writer of considerable ability, and the author of several useful and excellent works. His fame will be enhanced by the present production. It is a beautiful compendium of European history, and cannot fail to be very serviceable to that large class for whom it is designed. The facts appear to be judiciously selected, well arranged, and eloquently narrated; and the amount of information placed within easy reach, and offered at so small a cost is really astonishing. Young persons of both sexes should em-

brace the earliest opportunity of procuring, perusing, and re-perusing this handy and handsome epitome. We ought to say that a beautifully-executed map is prefixed to the volume.

*The Book of Bible Prayers*; containing all the prayers recorded to have been offered in the Bible: with a short introduction to each. By JOHN B. MARSH. Manchester. London: Simpkin, Marshall, and Co. Manchester: John Heywood, 143, Deansgate.

This is the embodiment of a somewhat novel idea. We rather like it. It is pleasing to have these specimens of Biblical devotional exercises brought together in this manner. We should like to see our Sabbath schools supplied with such books as this very largely; nor would our congregations and societies be injured by an acquaintance with them. Scripture Promises, Scripture Prayers, Scripture Precepts, Scripture Doctrines, Scripture Examples, &c., might to some advantage, we think, be separately arranged, and published among Scripture readers. Every means of this sort to promote familiarity with the inspired book has our best wishes.

[As we send our "notices" to press early this month, we have not so large a supply of works for notice as we sometimes have. Persons who wish us to notice their publications would oblige by sending them early.—Ed.]

## OBITUARY.

ANN JONES, wife of William Jones, Old Church-stoke, Bishop's Castle circuit, was born September 9th, 1808, and died February 3rd, 1862. Until about three years ago she lived an ungodly life. Before the erection of our chapel in the neighbourhood of her residence, our services were held in her cottage. She yielded to the Spirit, was converted to God, and became a consistent member of our society, and was regular in her attendance at the means of grace. For twelve weeks before her death, she was ill of a rheumatic affection. In her affliction she was sustained by Divine grace, and was happy in her soul; she said, "I shall soon be with Jesus;" and she wished to be "over Jordan, in the sweet fields of Eden." The Lord grant that her sorrowing family may meet her there. J. WEBSTER.

JONAS HUDSON, of Fleetwood, was born in or about the year of our Lord 1829. His parents were in low circumstances, and he was on this account compelled in early life to leave home, and become a

farm servant; and, like many others, he grew up to manhood ignorant of Christ and of the plan of salvation.

In the year 1850, God in the kindness of his Providence sent a few Primitive Methodists to Fleetwood to hold a camp-meeting. Curiosity induced Jonas with many of his companions in sin and folly, to go and hear what these babblers would say; deep impressions were made upon many minds, but various were the results. Some went away to scoff, whilst others retired to search the Scriptures to see if these things were so. The message itself was simple and earnest, and did not return void.

Jonas, assisted by the light of God's Spirit, came to the conclusion to seek for mercy through simple faith in Christ; he was anxious to realize peace of mind in the enjoyment of the divine favour. For this purpose he retired to an out-house upon the farm; he there fell upon his knees, and supplicated for mercy. He told the Lord in his simple way all his

desires, at the same time laying hold of the promise of God by faith, by which he obtained the remission of all his sins. Subsequently he often testified of the change wrought in his mind, both at love-feasts and band meetings. He was one of Christ's witnesses, setting forth in his life and conversation the great excellency of Christianity.

After his conversion he forsook his former companions. His earnest desire was to grow in grace and live in fellowship with God and his people, that he might be better able to persevere in his way to the land of promise. His motto was, upward and onward; his religion was not of a selfish character, but was pure, expansive, warm-hearted, and benevolent. He felt a special regard for the church to which he was united. He had an impression upon his mind that his stay upon earth would be of short duration, he felt that he was only a pilgrim here. He was not discouraged, however, though he knew the valley was before him; he knew in whom he had believed.

Frequent attacks of affliction reduced him almost to a skeleton, which rendered him unfit for his labour as a porter to the railway company. The company were very kind, and for some time bore with his infirmities. But human kindness failed, and medical skill could do no more. His lamp, however, was trimmed, and his light was burning; he was waiting for the coming of the Bridegroom; he was ready to be gathered to his fathers.

Three weeks prior to his death, he lost a brother, and in fixing the place for his interment, he requested to have a place by his brother's side, hoping soon to follow after him, quite enjoying the prospect of resting in the same grave.

Not many days after his brother's funeral Jonas was taken worse; he left his work, complaining of pain in his back and head. His family began to despair of his recovery. The doctor, who attended him, told his wife that his stay upon earth would not be much longer. His race was indeed run, the battle of human life was fought. He appeared sometimes delirious, but the chapel and school were much in his thoughts, and often did he pray earnestly on behalf of the children. At times he appeared upon the point of death, and as if his soul was just making its exit; and then again as if recalled for a little while, he would break out in a full and distinct voice,

"We've had a tedious journey," &c.

About three hours before his death, he told his wife he was going home; he prayed for the school children, and then offered a petition to heaven for his own

release. His brother left the room at two o'clock to take a little sleep, and returned at five. But Jonas had just gone, his spirit had taken its flight to the celestial abode of angels and of God. Thus died in peace, with a bright prospect of immortality and eternal life, Jonas Hudson, on the 27th of March, 1862, in the thirty-third year of his age.

P. WATSON.

GEORGE SIMPSON SLATER, of Brailsford, Belper Circuit, died June 13th, 1862, aged thirty-seven. He was converted after a sermon preached by J. B. Rodgers, in January, 1860, from which time till the time of his death, he was a zealous, consistent, liberal member. May his sorrowing widow meet him in heaven.

J. BARFOOT.

ELIZABETH ATKINSON, of Harden Beck, Bingley Branch, was born December 21st, 1793. She was brought up to attending the Church of England; but remained a stranger to religion until after her marriage. Her husband and she came to reside at Ryecroft; she then went to hear the Wesleyans, and was converted under their ministry. She joined that people, and remained with them until God in his providence sent the Primitive Methodists to Ryecroft. She was one of the first to join the Primitives, and she continued a consistent member, except when beyond the reach of the means. For twelve years a class met in her house, and she zealously laboured and fervently prayed for its enlargement. During the last three weeks of her life the class-meeting was held in her bed-room, and at one of these meetings she said, "I never felt happier in my life, and I desire to depart and be with my Saviour, which would be far better." A few hours before she died she said, "My affliction is great, but I shall soon have done with it, I am going home to heaven." The last words she was heard to utter were, "Jesus, Jesus, Jesus." Thus died our dear sister in Christ, June 16th, 1862, in the sixty-eighth year of her age.

M. FOX.

On Friday evening, July 5th, 1862, ELIZABETH WRIGHT, of Grantham, departed this life to be "for ever with the Lord,"—aged seventy-two years.

After the death of her father she was often visited with the strivings of the Holy Spirit; and in the early part of her married life these good impressions ripened into conversion. The Primitive Methodists of Grantham at that time worshipped in an old granary. In this barn-like looking building she heard the truth, felt its power, and resolved to unite with the people of God. The time was Sabbath afternoon; the preacher, Brother Worsnop; Satan was tempting; the Spirit

striving. Her feelings became intolerable; in the midst of the meeting she cried aloud for God to have mercy on her; and before the service concluded, she was happy in the Lord.

Thenceforth she was a steadfast friend of Primitive Methodism, and for years her house was the home of the preachers; and many a mile has she travelled to collect weekly pence for the Chapel Fund. To the extent of her power and ability she laboured for the good of the cause. Her assistance in a prayer-meeting was valuable, and whenever she spoke in public, a good feeling attended her words. Her latter end was a very painful one; her affliction was cancer; but her faith was firm. It was evident to all that saw her during the last week of her life, that she was clinging with confidence to Christ, and him crucified. S. T. MEADOWS.

CAROLINE MATTHEWS died at Brinkworth, July 7th, 1862. She was born at Ashton Keynes, 31st of May, 1830. She spent her life in sin, until through the ministry of the Primitive Methodists she was brought to a knowledge of the truth as it is in Jesus.

In the month of November, 1856, she was brought into liberty, and she immediately united with the people of God. During her last illness she manifested great patience; and often, when prayer was offered for her, she would respond aloud. The writer often visited her, and found her waiting upon the Lord. When asked as to the state of her mind, she replied, "Full of peace;" she said, "I feel happy, very happy." She continued in this delightful frame until it pleased God to call her sanctified spirit to the world above. Her desire for her mother's salvation was ardent and prayerful. In the month of February, 1862, she earnestly pleaded with her mother and prayed for her. The power of God came down, the aged woman was humbled at the foot of the cross, and the dying daughter had the unspeakable pleasure of rejoicing over a new-born mother. The morning before she died she was praising God aloud at seven o'clock. Her husband going up to her, she said, "Oh, John, be faithful to your work," (he is a local preacher) "live to the Lord, and if the child should live, bring him up in the way of salvation. Mother, meet me in heaven, and may all my friends meet me in glory." After this she sweetly fell asleep in Jesus. J. HILL.

Mrs. MARGARET BROWN was born at Willington, July 16th, 1840. From a child she delighted to attend the Sabbath-school and the public worship of the sanctuary, whither she was led by her affectionate mother and grandfather.

About three years ago Brother R. Thompson, a local preacher, visited her house, and after suitable conversation and prayer, invited her to our chapel at South Hetton (Sunderland Circuit) where she received her first deep and effectual impressions of religion, and was soon led to a saving acquaintance with the Redeemer. She then joined our society, and held fast her integrity to the end. After her conversion she became anxious for the salvation of her family, and was made the honoured means of leading her husband and others to the Saviour. Her natural disposition, which was very amiable, was remarkably sweetened by divine grace, which shone forth conspicuously in the whole of her deportment. Her piety was of the most decided kind; she repented sin, and recommended religion wherever the opportunity offered itself. Her confidence was strong in God; she believed he was too wise to err, and too good to be unkind. Her attendance was regular at the house of God, and she was much grieved whenever prevented from joining in public worship; she delighted in the society of God's people where the conversation was of a spiritual character, and often looked forward with joyful anticipation to the period when freed from imperfection, she should enter into the presence of the King eternal, and participate in the sweets of uninterrupted communion with him and all the heavenly hosts before the throne. Under her hospitable roof the ministers of the Cross were heartily welcomed, and their visits anticipated with considerable pleasure. During her affliction she manifested the utmost patience and submission to the will of God. When she saw her friends weeping she requested them not to grieve for her, remarking that they might have wept if she had been sinking into hell, and reminding them of the fact, that death entered the palace and could not be resisted there. If it was the Lord's will, she said, she should be glad to recover, but if not she was prepared to die; and then she added, "The will of the Lord be done." Her husband then asked her if she felt any doubts or fears respecting her safety; she replied, "No, no, not a doubt, not a cloud, not a fear, all is well, all is well!" Her last words to her husband were, "Don't fret, we shall meet in heaven to spend a long, long eternity together." Early on Monday morning, July 7th, she fell asleep in Jesus, at Risca, in Pontypool Circuit, aged twenty-two years. T. HOBSON.

MARY CHOLERTON, of Belper, died in the Lord, July 8th, 1862, aged sixty-four years. She had been a consistent, liberal member of our Society for about forty years. Her dying words to her children

were, "I want to take you all with me; I want to have you all in the Lord's Covenant, but—I can't get you." These words kept ringing in the ears of the family, and one daughter has given her heart to God, and taken her mother's place in the class-meeting. May all the others be saved, and follow the mother to glory!

J. BARFOOT.

ROBERT PUGH was born in the parish of Churchstoke, March 27th, 1792, and died at the Gritt, in Bishop's Castle Circuit, July 20th, 1862, aged seventy years. Though frequently convinced of sin, and the necessity of a change of heart, he remained a stranger to saving grace until about thirty years ago. During the last twenty-five years he was a consistent member of the Church, and adorned the doctrines of the gospel. For the last six years he was a class-leader. His health began to fail in February, 1862; but he bore his affliction patiently, although sometimes he would say, "Come, Lord Jesus." Towards the end, his affliction was so severe, that he was unable to leave his house; but his mind was fixed on heavenly things, and he would frequently give utterance to passages of Scripture and verses of hymns. On the Saturday before his death he exhorted his wife to hold fast, saying, "I shall be looking out for you." On the morning of his death, she read a psalm, and prayed with him, and asked him how it was with his soul; to which he answered, "I am the same in the storm as in the calm." He died in peace, resting on Jesus.

J. WEBSTER.

JANE PRICE, of Hadley, in the Wrockwardine Wood Station, died happy in the Lord, July 25th, 1862. Early in life she became connected with the Primitive Methodist Society, at Oakengates, and there is no doubt she was early converted to God. She was connected with the Sabbath-school at the same place, and for several years was employed as a teacher. She was a very consistent member of society, and tried to make herself useful. She was strongly attached to our ministers, and joyfully entertained them whenever they could visit her. In 1861 she was united in marriage with Jonathan Price, and they had the prospect of enjoying life together for years; but after giving birth to her first-born son, she was seized with fits, and on the day above-named she died, aged twenty-four years. She was interred at the ground connected with our chapel, Oakengates, and the number of people that attended her funeral, showed how much she was respected in life and lamented in death.

J. HUTCHINGS.

Mrs. HAIGH, of Dungworth, Sheffield first circuit, died July 27th, 1862. She became a Primitive Methodist about thirteen years before, and continued in membership until conveyed by "angelic bands" to the Church triumphant. She was one of the "excellent of the earth." The Rev. R. Parks, to whom she was well known, writes of her the following:—

"She was a lover of God's house. Notwithstanding her large family and extensive business, she was one of my regular hearers. She was consistent in her deportment. I never saw or heard of her doing or saying a wrong thing. She was a frugal and industrious wife. She ordered well the ways of her household; cleanliness, order, and quietness reigned in the house. She was given to hospitality. Liberal to the cause of Christ, she took pleasure in ministering to the servants of God."

After a short illness, her spirit ascended in triumph to heaven, whence her voice thus speaks to the sorrowing Church and weeping friends,

"Dry your tears,  
The pure in heart shall meet again!"

C. H. BODDY.

ELIZA ATKINSON was born at Friskney, May 24th, 1814. In early life she was lively and intelligent, fond of books, and especially of her Bible, which she read and "hid in her heart." Her conversion to God occurred in the days of her youth. She then became a member of the Wesleyan Church. Her devotion to God was entire; her spiritual enjoyments were rich. Led beside still waters, in green pastures, her piety was healthy and vigorous.

In the year 1840 she became the wife of her now surviving and sorrowing husband, and Halton became her home. She then united with the Primitive Methodist Church, of which her husband was a member. In it she found a settled home; and from that time, amidst the cares of a family and of business, she "walked with God." Her closest was to her a sacred spot; seasons of high and holy communion spent there were manifold, and the grace obtained there shone out in her life. Her love to the house of the Lord was strong; her absence from the means of grace was the exception, not the rule. As a wife she was affectionate, diligent, and careful. As a mother, tender, attentive, and beloved. As a neighbour, respectful, kind, and respected.

The last few years of her life she suffered much from bodily weakness and mental sorrow—sorrow superinduced by the loss of a young, singularly pious, and lovely daughter, by what she deemed a premature death. Her affliction was,

however, sanctified to her moral and spiritual benefit, and her sorrow gradually became more chastened and submissive as she advanced in life.

Her last illness was brief in its continuance, and its fatal issue scarcely anticipated by her friends. But though severe, it did not alarm her. While visiting her I asked some vital questions relating to her state and prospects; and in reply received answers prompt and assuring. She knew whom she had believed, and that he was able to keep that which she had committed to him against that day. She often gave expression to gratitude to God for her comforts and his mercies, and on the 28th July, 1862, when her friends were hoping for her recovery, the night of death closed on her, and she fell asleep to awake in glory.

G. WEST.

THOMAS R. GREGORY, of Belper, died July 28th, 1862, aged seventy-nine. He was converted through the agency of his pious wife more than forty years ago, and was a quiet, godly member until death. Shortly before his decease he said, "Jesus is waiting for me." He solemnly charged his family to meet him in heaven.

J. BARFOOT.

SAMUEL WOODWARD, of Weaverham, in the Northwich circuit, changed mortality for life July 28th, 1862, in the fifty-first year of his age, having been a consistent member of our society for twenty years. He lived according to the course of this world till he was about thirty-one years of age. His wife started for heaven first; and for a while he had very strange notions of religion and religious people. For some time he watched their conduct very closely, and not finding anything in their doings but what he thought was right, he concluded religion was right and he was wrong. The Spirit of God strove powerfully with him, and led him to believe on Christ to the salvation of his soul. He then joined our society at Weaverham, of which he continued a steady, pious member, till removed to a happier clime. "He was a man who was faithful, and feared God above many."

For several years the preaching service was held in his house, and the class-meetings are held there yet. His house was always open both to the travelling and local preachers; they were welcome to the best he had. He was a cheerful supporter of the good cause.

When he joined society, he also signed the pledge as a total abstainer from intoxicating drinks, and such he continued while he lived.

For the last few years of his life he worked on the railway, under the London and North-Western Company; and he

was killed while assisting to adjust some plates on the line near the Hartford station. He was attempting to get out of the way of a cattle train from Liverpool, and came into contact with the express from Crewe; he was knocked down, and killed on the spot.

He had a very narrow escape a short time before; and speaking of it to a friend, he said, had it been sudden death it would have been sudden glory. All who knew him believe it was so at last. His fellow workmen begged that they might have the honour of carrying him to his grave. Many attended his funeral, and the whole village appeared to be in a move when the procession passed through. The writer preached his funeral sermon at Weaverham, in the Wesleyan Chapel, to a crowded congregation; many could not get in. He was highly respected by all who knew him. In his removal his wife has lost a good husband, his children a kind father, and the Church one of its brightest ornaments. May his family, the reader, and the writer meet him in heaven.

A. KIRKLAND.

MARY EDWARDS died August 1st, 1862, at Scaford, Melton Mowbray Circuit, under very painful circumstances, being fearfully burnt.

When Scaford was missioned by the late John Brownson, she was convinced of her state as a sinner, and at once sought salvation through faith in Jesus; and now she became a pillar in the church. She was the oldest member but one; she was valiant for the truth, a burning and a shining light in the village. After the conversion of her husband, she turned her attention to the building of the chapel in which we now worship. A plot of land was purchased, and the work of building commenced, her husband digging the foundations, while she went into the village to beg money. Her love for the cause of Christ was never quenched; for thirteen years she swept and cleaned the chapel gratis. Her love for missions was known to all, and besides being a collector she gave the produce of a gooseberry bush annually. Her attendance at the means of grace was constant and regular.

On going to the chapel, July 20th, 1862, she expressed her thought that it might be the last time, and so it proved. Ten days subsequently her husband left home for work, and as she was re-kindling the fire, her clothes ignited; she ran into the yard, and was instantly encircled with flames, burning her arms, breast, and face terribly—the fire could only be extinguished by tearing the clothes from her person. She was put to bed, burnt in the most frightful manner; still she was happy and quite resigned. Her husband having

asked her how she felt, she replied, "I have faith yet! I have faith yet!" "Should you like to die and go to heaven?" he asked. She answered, "Yes, yes!" When asked by Mrs. Lock and others if she was happy, she said, "Yes, to be sure; I shall soon be with Jesus; bless him!" She was mostly insensible, but when reason returned she expressed her assurance that her hopes were fixed on the Rock of Ages. She lingered till the above-named day, when her happy spirit took its flight to the paradise of God, aged seventy-three years.

A. BEANLAND.

Died August 1st, 1862, GEORGE BURNHAM, of Swanwick, in the Ripley Circuit. In youth he was not grossly wicked; he possessed an amiable disposition, and was preserved from many of those vices in which young people indulge. His father says he never knew him swear in his life. When a child he was sent to the Baptist Sunday-school, but he lived a stranger to the saving grace of God until he was eighteen years of age, when, under a sermon preached by the Rev. J. Norton, he was convinced of sin, and was soon enabled to rejoice in a sin-pardoning God. He immediately united with the Primitive Methodists; he loved our mode of worship, was a sound and constitutional member of the Connexion; the books he read were chiefly the holy Bible and our Magazines, large and small; he was a great admirer of our Connexional literature, and read it with pleasure and profit. He was a working Christian; he believed that the way of duty was the way of safety. He was very useful, both in the Society and the Sabbath-school. His character was good, his life consistent. The affliction which terminated his life was consumption; his sufferings at times were great, but he bore them patiently. On being asked if he should like to get better, he calmly answered that he had no will of his own in the matter, but for him to live was Christ, and to die would be gain.

G. WHITTINGTON.

ELIZABETH QUIRK departed this life, August 2nd, 1862, at Whitehaven, aged fifty-eight years. Her afflictions were somewhat severe and protracted, but amidst all she maintained a confidence of her acceptance with God; and when visited by her minister and friends, she expressed herself as being a sinner saved by grace. Although she was naturally reserved and timid, yet she would at times greatly rejoice and bless the God of her salvation. She was a kind neighbour, a loving mother, and an affectionate wife. As a member of society, she was regular in her attendance at the means of grace, consistent in her conduct, and upright in all her conversation. Her experience in class

was generally expressed in few words, he showed a pure Christian spirit, and a soul hungering and thirsting after righteousness. The salvation of her husband and son was to her a subject of deep concern, and for it she earnestly and devoutly prayed. In all the walks of life she adorned the Gospel of our Lord Jesus Christ, and she feared the Lord above many.

T. YATES.

ELIZABETH MARCH was born at Coates, in the county of Gloucester, March 9th, 1796, and died at Oaksey, in the Cirencester Circuit, August 11th, 1862. Being the daughter of the clerk of the Established Church, she was brought up according to the rites of that church; she learned to read the Word of God, and was taught her duty as a Christian.

In the year 1850, she was led to see that the way she was travelling in would lead to eternal death; she then decided to come out from the world and join the people of God; she joined the Primitive Methodist Church at Oaksey, and was a sincere and useful member until she was called to join the church above. She was of great service in the prayer-meetings; her words were plain and full of meaning.

About twelve months before her decease she was unable to attend the house of God for several weeks; but this only made her joy more sweet when her recovery from illness again permitted her to attend the house of God.

On Sunday, the 10th of August, on acquaintance from her native village called to see her, and asked her if it was dark in the valley; she replied, "No, light; Jesus is there. Sweet Jesus! all is light." Those who stayed with her during the night, say, if they asked her anything about her soul she would say, "All is well; Jesus is here."

On Monday evening her son, kneeling by her bed-side, asked her if she knew she was dying; she replied, "I am not dead; I am alive in Christ Jesus, God's own Son." He said, "My dear mother, can you tell me where you are going?" She said, "To be with Jesus." Thus her happy spirit took its flight to be with Jesus. The church has lost a useful member, and the inhabitants of Oaksey a dear friend.

J. KERR.

JOHN LEWIS, of Padeswood, in the Chester Station, was removed from this region of toil, suffering, and death, on the 11th of August, 1862. He lived without saving grace until he was twenty-five years of age, when in answer to the prayers of a pious and devoted mother he was brought to God, and obtained redemption in Christ, the forgiveness of sin. He joined the New Connexion, and con-



tinued with them until our people missioned Buckley, Padeswood, and other places in the neighbourhood. Brother Lewis heard their lively singing, and earnest appeals, and his heart warmed towards them. He offered his house for them to preach in, became a member, and subsequently a local preacher. He was simple and unaffected in his manners, steady and consistent in his deportment; and although his talents were not of a high order, he was a light in the church and neighbourhood, and highly esteemed. The writer of this sketch having enjoyed his friendship for more than twenty years, felt naturally drawn frequently to visit him in his last and painful affliction, to try to console him as a brother; but his chief joy was from above; the Divine hand was stretched forth to help him, and with an unshaken confidence he could say, "I know in whom I have believed." The day before his death, being the time for our annual camp-meeting at Buckley, several of the Chester friends called to see him, and this was his testimony before them, "The foundation standeth sure;" and he fervently prayed,

"Rock of Ages cleft for me,  
Let me hide myself in thee."

A short time before he expired, being still sensible, two of the Buckley friends called to see him, and reminded him of one of his old texts,—*"Say ye to the righteous that it shall be well with him."* "Yes," he said, "it is well with me now; though I pass through the valley of the shadow of death, I will fear no evil, for thou art with me." And in ten minutes our aged brother fell asleep in Jesus. May we meet him in the skies.

E. DAVIES.

Mrs. ANN LEVER was born on the 5th of September, 1806, in the parish of St. George's-in-the-East, London, and was sent to a Sabbath-school, where she received those impressions which never wore off. She went to service when very young, and was much respected, but lived without God and without hope in the world until the year 1838, when she heard a sermon on the ten virgins, and became alarmed. She then sought him who hears the cry of the penitent, and obtained "the oil of joy for mourning, and the garment of praise for the spirit of heaviness." She could say, "I know in whom I have believed." She soon joined the Church, and she continued a humble follower of Christ till her death.

In the year 1861 Providence brought her among the Primitive Methodists at Limehouse, in the London third circuit, where she was regular at her class unless prevented by sickness. Her experience was sound and scriptural. The latter

part of her life she endured much affliction, but she bore it all with patience. I visited her in her affliction, and always found her happy; and she would say, "The will of the Lord be done." She died in peace, August 12th, 1862.

J. BEDWELL.

CAROLINE COOK was born at St. Alban's, Hertfordshire, in the year 1834, and departed this life August 12th, 1862, at Hadley, in the St. Alban's mission. At an early age she was sent to a Sabbath-school; but she remained a stranger to saving grace till 1851, when through the labours of brother J. Rackham she was convinced of the danger of her condition; and she believably and successfully sought to become a child of God. She became a member of our society at St. Alban's, and by an upright walk showed forth the praises of him who had called her from darkness into his marvellous light.

About six years ago she entered into the marriage state with one of our local preachers, and they endeavoured to promote each other's growth in grace until our sister was removed to a better world.

For two years previous to her death she was greatly afflicted; but she never complained of her lot, nor wished her sufferings less. About ten days before her departure I visited her, and conversed with her about her confidence in Christ, enjoyments of grace, and future prospects; and she replied with seriousness and animation, "I feel Christ is precious now, and when the earthly house of this tabernacle is dissolved, he will give me a building of God, a house not made with hands, eternal in the heavens." In this state of mind she passed away to glory.

B. B. ROGERS.

Died at Byker Bar, in the Newcastle circuit, August 13th, 1862, THOMASINE SOUTHERN, aged eighteen, deeply lamented by a knot of young companions, amongst whom she was acknowledged as a model of piety. At nine years of age she entered our Sabbath-school at Ballast Hills, and from that time was orderly and faithful in her attendance, and she profited by the instructions she received. As she grew older, and showed ability and aptitude for teaching, she was appointed to head a class of girls, an office which she filled with credit to herself and satisfaction to the school. Teaching was a work of love with her. Though she was so young she conducted a day-school for some time. Bereft of her father when but two years of age, she was thrown solely on the care of her mother, who also died about four years and a half ago, leaving her and an elder sister to struggle for themselves, with the aid of a little property left to them.

Our sister became a subject of grace early in the year 1858, during a time of "refreshing" with which our Ballast Hills society was favoured. At that time the door of grace was thronged, and she entered amongst others, and joined the female class, having seen her sinful state, and found peace in Christ. Her walk was in every way such as to entitle her to Christian membership, and to command the esteem and affection of her companions. She was of an amiable nature, of an even temper, and had "the ornament of a meek and quiet spirit, which is in the sight of God of great price." Very pleasant she was to her young compeers. But the flower was favoured to be plucked and gathered early by the Hand which none can stay or hinder, and which does all things well and wisely.

In the month of April her health declined, baffling all attempts at restoration. Symptoms of decided consumption pointed to an early grave. She was not apprehensive that death was so near till within the last few days of her life; but she continued to cherish hope, as it is natural for youth to do. When it became manifest that she was dying, she readily gave up the hope of life, and clung with stronger grasp to the hope of immortality, charging her sister not to fret for her; "for," said she, "you know where I am going." On the day before she died she tried to sing the hymn called "The Pilgrim," ending with "But my Father knows;" but she could not finish it: the spirit was willing, but the flesh was weak. We magnify the grace of God which can reconcile and more than reconcile a young Christian to forego life at a time when it has most charm and promise. To her companions her removal is a voice and a lesson, which we trust will be heard and heeded. She lies interred in a quiet churchyard in the country, awaiting a joyful resurrection.

T. GREENFIELD.

SARAH HANSON, of Enchmarsh, in the Church Streeton branch of Bishop's Castle circuit, was born October 31st, 1839. From her childhood she attended the ministry of the Primitive Methodists, and at an early age was the subject of religious impressions. She gradually yielded her heart to God, and became a member of our society. Henceforth she adorned her Christian profession by a lovely disposition and unblamable conduct. She loved the people of God, and when she heard any one speak against them, she would warmly defend their character and plead their cause. She was anxious for the welfare of our Connexion, and was deeply pained when any of its members walked disorderly. Her seat in her accustomed place of worship was never vacant,

unless some pressing duty detained her. Singing was her delight, and in her home her sweet voice might be heard from morning until night hymning the praises of God.

In the month of April, 1862, she was laid aside by affliction, which proved to be consumption. During her illness she was occasionally depressed with doubts and fears, and would repeat those lines—

"At times I'm almost led to think,  
I ne'er shall reach my journey's end;  
But Jesus will not let me sink,  
While on His mercy I depend."

Renouncing self, and deploring her shortcomings and negligence of duty, she would say, "I have thrown myself on Jesus, and if I perish I will perish there." She frequently and earnestly prayed for the family, particularly for her father and eldest brother, and exhorted them to relinquish every evil practice, and to walk in the paths of holiness. Her sufferings were severe, especially during the last week of her life; but through Divine grace she bore them all with exemplary patience and resignation, praying and asking others to pray, that she might be willing to suffer all her heavenly Father's will; thus she waited in hope till the 13th of August, when she gained admittance into her heavenly rest. In her death the family circle has lost a kind and loving sister, her parents a dutiful daughter, the church a consistent member, and the writer a faithful friend. May we all meet her in heaven. ANN EDWARDS.

Died at Lynn, August 14th, 1862, in the sixty-second year of his age, JAMES CAUSE. He was brought to God under the labours of the Primitive Methodists about thirty years ago. He opened his house for preaching at Inglethorpe. He removed to Lynn about twenty-five years ago. He subsequently became a member of brother Lincoln's class. It would seem, however, that for some time he was dismembered, through non-attendance at his class; until a revival broke out in Lynn, when brother White invited him to join his class. He did so, and from that time he was a consistent member to the day of his death.

Our departed friend was of a weak constitution, and for several years he was the subject of affliction,—especially for the last twelve months he was in a very enfeebled state of body. He was confined to his house for the last twelve weeks of his life, during which time he was severely tempted by the devil. At this time he was visited by Mr. Gibson and Mrs. Hillen, when the snare was broken, and the cloud dispersed. As he neared the eternal world his faith strengthened, light was in the valley, and he could say, "I will fear no

evil, for thou art with me; thy rod and thy staff they comfort me."

He was frequently visited by the sick visitors of the North End district, belonging to our Benevolent society. A short time before he died, while they talked and prayed with him, a holy joy animated his countenance; and while he spoke of his consolations in Christ, he gave a happy illustration of the language of the immortal Young—

"The chamber where the good man meets his fate

Is privileged beyond the common walk  
Of virtuous life, quite on the verge of heaven."

On the last Sabbath of his life the friends of the town mission held a service in the yard where he lived. It was a precious season to his soul. His daughter propped him up in bed with pillows that he might be able to see the people, and he did rejoice in the God of his salvation. He died in the triumph of faith. May the reader and the writer meet him in heaven. Amen. G. DAWSON.

Died at Northampton, August 22nd, 1862, JEREMIAH HUMPHREY, aged fifty-eight years. About ten years ago, our

departed brother united with our society at Northampton, and continued a member to the day of his death. His last illness was of short duration, but his sufferings, which he endured with Christian resignation, were great. I visited him several times, and always found him resting on the "Rock of Ages." The day before he died he said to his wife, "Give me my hymn-book, and I will read one more hymn to you, it will be the last." Having reached him the old hymn-book, which he prized much, he read clearly and distinctly those beautiful lines,

"For ever here my rest shall be,  
Close to thy bleeding side;  
This all my hope, and all my plea,  
For me the Saviour died."

The morning of the day on which he died, he said to Mrs. Payne, "Jesus is precious!" to which she replied, "He is, Mr. Humphrey." "Yes," he added, "Jesus is precious to them that love and fear him." Shortly after his spirit passed away "to be with Christ which is far better." May the reader and writer meet him there. P. COATES.

## MONTHLY SUMMARY.

THE Wesleyan Conference has opened its sessions at Sheffield; Dr. G. Osborn is the President; and the Rev. John Farrar the Secretary. The annual assembly of the United Methodist Free Churches is also in session at the time we write, but we have not yet received any intelligence respecting its proceedings. The New Connexion Conference, as well as our own, was held this year at Leeds. An old friend of our own, and an ex-travelling preacher with us—the Rev. W. Cocker—is their president. Their increase of members for the year is reported at 328: the total number in the Connexion now being 32,808. A fraternal communication was received by our Conference from theirs, and was cordially responded to by ours. More kindly feelings seem to be growing up among the different sections of the great Methodist body, as well as among other denominations; and in this we see cause for mutual gratulations.—The Spanish Protestants who were awhile ago sentenced to the galleys, have since been favoured with a commutation of the sentence, the Pope himself, it is stated, (?) having joined other parties in remonstrating with the bigoted Queen. They are now banished from the kingdom, and some of them, Metamorphosed among the rest,

have recently been in London. Madagascar has lately passed through another of the strange series of moral earthquakes for which it has become so remarkable. The Protestant king has been cruelly butchered by a conspiracy of his subjects. Heathenism, and jealousy of foreign, chiefly French, aggression, seem to be the most probable causes assigned for the bloody deed. However, the Christians of the country seem, so far, to have been unmolested. Many prayers, doubtless, ascend daily to heaven in their behalf. The widowed Queen now reigns, and some suspicion it seems is attached to her in regard to her husband's murder. But this may be groundless.

Poland is still struggling against the Russians, and so far Providence seems to be on her side. But the end is not yet. How soon the Western nations may become embroiled with Russia no one seems able to say. "Give peace in our time, O Lord," is now a timely prayer.—American slavery is not in very promising circumstances at present. The Southerners are going to the wall, and the Northerners are in high glee. A shocking outbreak has recently taken place in New York, which was accompanied by incendiarism, pillage, and several murders. Ostensibly the

cause was opposition to the conscription; but it is supposed the real cause is antipathy to the government and to emancipation. A deputation, consisting of Dr. Massie and the Rev. Mr. Rylance, of London, has been to America to convey the sentiments of European, particularly English, Christians and ministers, to the American Churches, on the subject of slavery. A very hearty reception was given to the deputation.—In India and China the cause of the Redeemer is advancing. The temples of heathenism are going to decay; such a thing as a new temple is never heard of; the reverence paid to the Brahmins is declining; and on the whole the people seem to be awaking to the fact that Christ is the only Saviour and Christianity the only true religion. A missionary hospital at Peking is the centre of a salutary moral as well as physical influence; and several natives have received Christian baptism.—Dr. Colenso keeps his place as one of the notorieties of the day, and in Ireland as well as England he has been killed several

times over.—France has been recently annoyed by Popish interference with the elections; but the Ultramontane or "high Church" party seems to be losing influence. Austrian Popery seems also to be waning, and "freedom to worship God," according to the Bible, to be gaining ground there.—Our Parliament has broken up once more without having done anything very remarkable during its session, except, perhaps, rejecting Mr. Somes' Bill in favour of closing public-houses on the Sabbath-day. Mr. Lawson, M.P., has intimated that he will (n.v.) next session introduce the Permissive Bill, by which the people would be enabled to determine whether they would have the public-houses open on any day. The Duke of Hamilton, the Marquis of Normanby, and Sir Cresswell Cresswell, among the great men of the land, have lately been called to their long home; and several persons of standing in our own denomination have likewise been taken to their rest. May we and all our readers be ready when the Master shall call us!

## POETRY.

### THE GOLDEN YEAR.

We sleep and wake and sleep, but all things move;  
The sun flies forward to his brother sun;  
The dark earth follows wheeled in her ellipse;  
And human things returning on themselves  
Move onward, leading up the golden year.

Ah, though the times when some new thought can bud  
Are but as poets' seasons when they flower,  
Yet seas that daily gain upon the shore  
Have ebb and flow conditioning their march,  
And slow and sure comes up the golden year.

When wealth no more shall rest in mounded heaps,  
But smit with freer light shall slowly melt  
In many streams to fatten lower lands,  
And light shall spread, and man be liker man  
Through all the season of the golden year.

Shall eagles not be eagles? wrens be wrens?  
If all the world were falcons, what of that?  
The wonder of the eagle were the less,  
But he not less the eagle. Happy days  
Roll onward, leading up the golden year.

Fly, happy, happy sails and bear the Press,  
Fly happy with the mission of the Cross;  
Knit land to land, and blowing heavenward,  
With silks, and fruits, and spices, clear of toll,  
Enrich the markets of the golden year.

But we grow old. Ah! when shall all men's good  
Be each man's rule, and universal peace  
Lie like a shaft of light across the land,  
And like a lane of beams athwart the sea,  
Through all the circle of the golden year?—TENNYSON.





I am,  
Yours as ever  
Thomas Parr

# THE Primitive Methodist Magazine.

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OCTOBER, 1863.

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## BIOGRAPHY.

### MEMOIR OF THE REV. WILLIAM LONSDALE.

HIDDEN among the hills of Durham is a fertile dale of great natural beauty ; to a traveller, in winter, the surrounding hills present a stern and frowning aspect, but in summer time the influence of a mild sun, of balmy breezes, of a murmuring river, of rich meadows and extensive pastures, make Weardale lovely. Its people, too, are manly and vigorous, being employed partly in lead mining, and partly in pastoral farming ; they love music and singing, and it is delightful to hear them, as you sit on the mountain side, uplifting their united voices till the valley rings, as they return from their worship. Their simple manners and retired habits exert a favourable influence on their relative character. But Weardale possesses the still higher attraction of having been the scene of several religious revivals.

In this beautiful dale, Mr. Lonsdale was born. His parents, John and Susanna Lonsdale, resided at the time at High Mount-Pleasant, Westgate. His father was a very amiable man, of irreproachable character. William's youth was spent in honest industry, but he knew little of business and nothing of anxiety. He was fond of rural sports, and excelled in running and leaping. He was popular in village debate, was a musician, and could sing sweetly. On the whole he was a pleasant companion, nor did he neglect to say his prayers and attend the chapel. He could tell many interesting stories of Oxtoby, Batty, Suddards, and Flesher, and many others, who had preached in the dale prior to his conversion. His mind was gentle and generous, and to some extent it had surrendered itself to the influences of these good men.

William was converted in a religious revival. One Sunday night he became greatly alarmed as if overwhelmed with shame, grief, and fear ; he obtained a full view of his own heart and life, and refused to be comforted ; but after much prayer he found peace. His conversion was thorough. His peace passed understanding ; his joy was unspeakable

and full of glory. This truly evangelical conversion had much to do with making him a soul-saving minister, as well as in supporting him in seasons of temptation and trial. William joined his brother Thomas's class, and in this he did well, for Thomas deservedly bore a very high character for Christian simplicity and fervent piety. William was very humble, and sought much to be taught of God. While others went to their books he went to the throne of grace; with him the Bible was a supreme authority. The prospects of his life soon began to shape themselves definitely in the direction of the Christian ministry. In his application to be taken on the list of approved preachers he gives the following account of himself:—"I was converted," he says, "on the 14th of March, 1830, under the ministry of Mr. William Sanderson. I was put on the local preachers' plan in December, 1831, and was taken into the Itinerancy by Hull Circuit, in March, 1833, and was stationed to travel in my own native dale."

The quality of his mind showed itself by the preference it ever gave to the great truths of religion. In his sermons there was freshness and power; he was never dry or long; he was more given to proving than to painting. Genius would sometimes have given more graceful forms to his thoughts, and taste would sometimes have made greater use of the lights of science; but he sought not such helps. He excelled in homeliness; he spoke much in the parabolic style. He had a good head, a very good heart, and by no means a feeble imagination. Perhaps it was not of a lofty type, but it was potent of its kind; very apt in making common things available for illustration. "One day," says W. T., "he was on his way to a camp-meeting, where he was expected to speak to a number of infidels, some of whom were mechanics; he plucked a flower, and when called upon to speak, he held it up to the view of the congregation, and said, 'Can any of you make a flower like this? It is not large, and many of you are ingenious, can you do anything in this way? It has form, colour, scent, life, and is sustained in the storm by a feeble stem. To the God that made this flower I bow my knee;,' an infidel in the congregation bowed his also, and gave his heart to God."

He was remarkably earnest; his tearful eyes, his lifted hands, his troubled accents, and every lineament of his countenance indicated the depth of his feelings. Salvation, present, free, and full, by faith in Christ, was the favorite theme of his ministry; he had no notion of delays, exceptions, or limits, his great cry was "Come." He was never very clerical in his appearance, there was no assumed air of decorum; he was much in the style of a north country farmer, his dress was usually a little behind the fashion; to be sure he honoured the cloth and the necktie, but he was not near so dainty in such matters as some of his brethren. He honoured all men, but his preferences were with



the pious poor ; he ridiculed the idea of human condescension. A humble brother told him one day of the condescension of one of our talented ministers in chatting freely with some pious old women, "Pshaw ! my friend," said Mr. Lonsdale, "where had my good brother been that he had to come down to talk with his people ? It is no coming down to talk with the humblest saint."

It is no mean commendation of him to know that God could use him without the danger of destroying him by pride and vanity, and that his friends could entertain him without the danger of destroying him by their generous hospitality. He was a great lover of the prayer meeting. Being fruitful in expedients and illustrations, he assisted the understanding and strengthened the confidence of many a penitent ; he fully believed that his faith could bring a degree of gracious help to the mourning soul, and so assist the vessel in taking the bar and entering the harbour.

In June, 1837, Mr. Lonsdale was married to Elizabeth Baty, of Nenthead. Elizabeth was a good girl, but of delicate health ; she was brought up chiefly by her uncle and aunt, Mr. and Mrs. Harrison, who were among the few first and fast friends of the early preachers. They were rich and without children of their own, and they brought Elizabeth up, in a delicate way, so that in some respects she was very unfit for the discomfords of the early Itinerancy. She bore two children, Harrison and William, and died a most triumphant death, October 5th, 1841. Mr. L. travelled in Westgate, twice in Driffeld, in Canterbury, twice in Scotter, in Whitehaven, Barnard Castle, Bradford, Whitby, twice in Gainsborough, in Doncaster, twice in Swinefleet, in Grimsby, Pocklington, Brigg, and Hornsea. Several good chapels were built under his superintendency. His station at Canterbury was a failure ; he was sent to that city to open a mission, but his health failed ; so also to some extent did his heart and hope. After six months, he was re-stationed for Driffeld. During his station in Whitby, Mr. Harrison died, and Mrs. Harrison who had undertaken to make a home for Lonsdale's children, under the severity of the shock and the importance of her undertaking, prevailed on Lonsdale to resign his ministry and go home. She meant well but advised ill ; she was a kind woman, but like winter fruit she ripened late. But thank God she did ripen, and died well in a good old age. This was the most serious mistake in Lonsdale's religious career ; he went to a good home, to plenty of land, and trade, and money, but he could not be happy out of the ministry. He resigned in 1842, and in December of the same year he went to Scotter Circuit as a hired local preacher, and at the Conference of 1843, he was again restored to the ministry as a probationer. In August, 1844, he married Mrs. Longmires, one of the earliest and best of our female preachers.

Mr. Gibson, of Liverpool, says, "Dear Sanderson,—Having heard that you are requested to prepare a memoir of Mr. Lonsdale, I think it my

duty to say, that it was my good fortune and great pleasure to travel with him two years in the Driffield Circuit ; he was a devout, humble-minded man ; a laborious, acceptable, and successful preacher. When we entered the station we found the members in a very agitated and unhappy state ; Mr. Lonsdale led the way to much prayer, family visiting, circumspect walking, kindness, and faithfulness. I well remember his saying to us on one occasion, ‘ Now, my lads, we are one hundred members below last March, and except we pray much, visit much, and in every sermon aim at saving souls, we shall be down at the district meeting.’ We united in effort, the work broke out, and scores were saved ; so we were able to report an increase. He was an efficient family visitor ; his words were few but appropriate ; his prayers were brief, simple, pointed, and often powerful. He was mighty in the prayer meetings ; and for sweet singing and powerful praying few could surpass him. He once said to me, ‘ I have never been able to raise a circuit without paying special attention to Sunday night prayer meetings.’ On the whole he was a superior man. JOSEPH GIBSON.”

Mr. Waumsley, of Swinefleet, says, “ My departed friend was dear to me ; he was every inch a man and a Christian. He was true to the Connexion, a kind superintendent, and to me a father. He knew the great truths of Christianity, and how to place them within the grasp of a child. Many in this circuit acknowledge him as their father in Christ : his crown won’t be starless. I have gone through the reports of his stations since 1843, and find that he never had but once to report a decrease ; he once had a decrease of five members, but in every other instance he had an increase, and some of them large—making in the whole many hundreds. THOMAS WAUMSLEY.”

His death was not sudden, his constitution broke up gently ; the soft hands of angels might have untied the bands of animal life ; for long there was no sigh, or pain, or doubt, nor did his mental energy ever fail. His last conversations were highly interesting ; the bearing branch was purged into greater fruitfulness ; he exhibited all the triumphs of faith, and greatly rejoiced in the promises. He was fully persuaded that his end was at hand ; death accompanied him as a presence, both in his best and worst hours. Several of his old friends united with him during the last few days of his life in carrying the needed promises of the Bible to the mercy seat ; and we ever found Heaven’s broad windows wide open.

A few days before he died, I told him of an excellent article which had just appeared in the magazine on the late revival in Weardale. I said, “ Mr. H. Philips, the writer of the article, says it is the mightiest revival there has ever been in Weardale.” At this, his face grew bright ; he shook his head, and said, “ That was the greatest revival

when I was converted." Of that wonderful revival he had some good stories. His preferences were very pardonable, and I confess as I looked on so good a relic, and thought of others of the same standing, and in many respects of equal credit, I was ready to subscribe to my friend's opinion. Of the living I say nothing, but it was no small affair to add a William Lonsdale to the church of Christ.

Mrs. Lonsdale says, "My dear husband's earliest struggles to obtain peace were intensely distressing, but he never afterwards lost the blessing. In speaking his experience I have often heard him exultingly exclaim, 'I feel I am converted; I have my trials, but I am converted; I feel I am failing fast, but I am converted; my head is getting grey, but I thank God I am converted.' This was a great, a living fact in his experience, and often he said to me with great emotion, 'As I get nearer eternity, my gratitude increases from the fact that I am converted, and that the greatest portion of my life has been spent in the service of God, and that I have not lived in vain.' He was full of zeal for God and pity for man; he was often in labours more abundant. I cannot forget with what gladness he was wont to hail the prodigal's return, and what pains he took in pointing the sinner to the Saviour. Many on his different stations have acknowledged him as their father in Christ. He was strictly just, 'Owe no man anything,' was in his way of reckoning as binding as repentance and faith.

"One day as I stood weeping at the prospect of my approaching widowhood, he affectionately urged me to look to the Lord, adding, 'Thou wilt soon follow me.' I said, 'My sorrows are crushing me, and I fear I shall not hold out.' He said, 'I too might fear; I have many defects, but it is all through mercy.'

"His confidence was unshaken, even in the near prospect of death. There was a grandeur in his character and movements which covered me with holy awe and reverence. He scarcely seemed, at times, like an inhabitant of earth; he assured me that Satan was not permitted to hurl a dart at him; that he was going home because his work was done. I saw that virtue (or rather piety) alone has majesty in death. He was a conqueror, and more. To an old friend, who asked him how he was, he said, 'just alive,' but added

"Tis done, the great transaction's done,  
I am my Lord's, and he is mine.'

"At another time he said to me, 'My bodily sufferings are indescribable.' I said, 'I hope they are not intolerable.' He said 'O no.' I said 'You feel Jesus is with you.' He said, 'O yes; I had need. He is my constant companion;' and then added, 'The covenant is signed and sealed.' When he thought of the District Meeting, and of his application for superannuation, he said, 'It is most likely I shall cease at once to work and live.' He spoke of his departure

as if he was going to take a pleasant journey. Towards the last he suffered much ; but his mental powers remained unimpaired. About half-an-hour before he died he said with great solemnity, 'I have a conviction that I am going.' And then in a tone of holy awe and gladness he exclaimed, 'He is coming!' And he ceased to live."

He died on Tuesday, May the 19th, 1863, nine days after he had attained the fifty-sixth year of his age. On the following Friday his body was buried in the cemetery at Gainsbro.' The service was performed by his friend the Rev. W. Harland. W. SANDERSON.

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### MEMOIR OF MR. JOHN GILPIN.

JOHN GILPIN, of Doncaster, was born March 9th, 1804, at Whitehaven, in Cumberland. In early life he lived according to the course of this world, and neglected the salvation of his soul. From various causes he was called to pass through heavy troubles and trials ; and on those occasions he had recourse to the intoxicating cup, instead of looking to Christ, who has promised to help those who call upon him. While thus pursuing the downward path, the good Spirit of God wrought upon his mind, and he began to reflect upon his ways, and to cease in some measure from those practices in which he had indulged. He was blessed with a pious mother, who prayed much for the conversion of her children. One Sabbath evening she went to John's house on purpose to talk with him about the salvation of his soul. She was led by the Spirit to speak in such a way to him, that he felt deeply his sinful state. He wept, and his family too. It appears from this time deep conviction seized his mind ; he felt as he had never felt before. He called his family together, and cried for mercy ; but did not then find pardon. The next day he went to see a brother who was ill, and he told him the state of his mind. His brother understood the plan of salvation, and at once pointed John to the "Lamb of God which taketh away the sin of the world." The day following he went to a friend's house at High Bentham, where he then resided, and he told her to enter his name in the class-book, as he wished to become a member of society. After a little conversation on the subject of religion, believing him to be sincere, his name was put down. He soon after obtained pardon, and was filled with joy unspeakable and full of glory ; and he continued a faithful and consistent member till removed to a higher and a better place.

About twelve months after his conversion his name appeared on the plan, with a few appointments. This circumstance greatly troubled his mind, as he did not feel satisfied about his call to the work. Some of the brethren talked to him about it, and he felt a little encouraged to go on and do his best in trying to win souls to Christ. He did go forward in the work, and God honoured him and blessed his labours. He sometimes spent hours in prayer before he went to his appointments ; and the

word preached was so mighty, that on one occasion thirteen souls professed to be saved and made happy. Some of them became local preachers, and some have died in the Lord, and are now happy before the throne.

About twenty years ago he came to live at Doncaster, in which station he laboured hard, and was made a blessing to many. He was soon appointed to the charge of a class, and he strove well to lead his members into the enjoyment of a full salvation. He was a man of much prayer and of strong faith in God. Several remarkable conversions took place through his instrumentality. His pleadings with God in prayer at times were extraordinary, and many have wept while he has been pleading with God. He was employed for some time as a town missionary in Doncaster, in which sphere he was made a blessing to many souls. He well understood the plan of salvation, and many no doubt will be "the crown of his rejoicing in the day of the Lord."

The affliction which terminated his useful life was a cancer in his face, from which he suffered much pain; but in the midst of all his sufferings he possessed a good hope through grace of reaching the place where affliction and pain are for ever unknown. Satan at times endeavoured to take advantage of his weakness, but through the merits of Christ's death he was enabled to overcome and say, "My heart and flesh fail, but God is the strength of my heart and my portion for ever." He found Christ to be precious to him in time of need. He was enabled to look forward to the time when he should be with his Saviour for ever. His sufferings at times were great, but he endured them with great patience and resignation, believing that all would work together for his good.

He was regularly visited by the preachers and friends, who all bear testimony to his happy state of mind, and the confidence with which he spoke of heaven as his home. I saw him the day before he died, and found him happy, and fully ready for his departure. He said, "Tell the people where you go that the religion I have recommended to them supports me now I am dying. I feel," said he, "I am on the Rock. I have not one pain too many; if I could alter my position, I would not. It is all right. Nights are not long to me, I am so engaged in blessing and praising God. It gets brighter and brighter; I can view the goodly land by faith, and in a little time I shall be safe before the throne of God, and enjoy the fulness for ever." He died happy in the Lord, and in full assurance of a glorious resurrection to life eternal, December 24th, 1862, aged fifty-eight years.

T. KENDALL.

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#### MEMOIR OF MR. RICHARD COOPER.

RICHARD COOPER was born at Hetton-le-Hole, in the county of Durham, on the 30th of August, 1830, and killed December 30th, 1862, at Spennymoor, in the Durham circuit. Richard when but a child was

remarkably kind and tender-hearted ; but he evinced signs of a corrupt nature, and the necessity of a change of heart. He was privileged above many, having a father who was brought to a saving knowledge of the truth through the agency of the Primitive Methodist ministry, and who has been a member of our church and a useful office-bearer therein for nearly thirty years. Feeling anxious for the spiritual instruction of his children, he placed them under Sabbath-school tuition. Richard's mind—like a flower in summer, unfolding its petals to receive the rays of a warming sun—opened to receive the light of Divine truth, which disclosed his moral condition and melted his heart. His father, discovering the religious impressions of his son, strove to lead him to God. On retiring to rest one night, he kneeled near the bed on which Richard lay asleep, and poured forth his soul in prayer, especially for his penitent boy. Richard awoke, and hearing the voice of his pleading father wept and prayed also. The father, anxious for the conversion of his son, wrestled on and on, until He who spoke to the Galilean lake, and said, "Peace, be still ; and there was a great calm," spoke to his weeping boy, and said, "Thy sins which are many are all forgiven thee." By faith he heard the welcome sound, and sang with joy,

" ' I have liberty found  
Through the blood of the Lamb.' "

Glory ! glory ! glory ! " He at once identified himself with the people of God, exclaiming, "This people shall be my people, and their God my God."

He was punctual in his attendance on the means of grace, desiring "the sincere milk of the word, that he might grow thereby ;" and the ministry of the word was greatly blessed to his soul. He acquired a taste for and formed the habit of reading, which furnished and expanded his mind, and increased his store of information. The Church observing the progress of his piety and the growth of his intelligence, thought him capable of greater usefulness, and strongly recommended him to the quarterly meeting as competent for the local preachers' plan. And after passing through the usual preliminaries he occupied a place thereon ; but in consequence of a diffidence he felt in public speaking, and which he never fully overcame, he declined that sphere of usefulness ; but his so doing he afterwards deeply regretted. He possessed a talent for singing, and took great interest in that department of worship. Five years previously to his death he signed the teetotal pledge, and proved a great auxiliary to the temperance movement. For the last three years of his life he lectured frequently on the subject. His name is embalmed in the memory of many, whom he won from the sin of drunkenness to sobriety, social comfort, and Christianity. He also laboured to secure the best interests of the young, and delighted much in Sabbath-school teaching. He superintended our important Sabbath-school at Spenny-moor the last year of his life, with great credit to himself and satisfac-

tion to the school. His counsel and addresses will long be remembered. On the evening before the day of his death he attended the house of God; the droppings of the sanctuary were sweet to his taste, and his soul enjoyed the preaching of the word. The next morning he descended the dark mine, cheerful, well, and happy in God. At three o'clock in the afternoon, while engaged at his work, a ponderous stone fell from the roof of the mine and crushed him to death. He was not heard to sigh or groan. How sudden, yet how safe! His death exclaims, "Be ye also ready!" He has left a widow and three children to lament the loss of an affectionate husband and a loving father. His remains were followed to their resting-place by an immense concourse of persons, who manifested their sympathy and respect for departed worth. E. RUST.

#### MEMOIR OF MR. JOHN SILVERWOOD.

JOHN SILVERWOOD was born at Emley, Yorkshire, December 2nd, 1794. His parents being Wesleyan Methodists, trained him up in the nurture and admonition of the Lord; hence he was never heard to take the name of the Lord in vain. John was led regularly to attend a place of worship. He was not brought to a knowledge of the truth by the eloquence of the sons of thunder; but, like Lydia of old, his heart was gently opened to receive the truth; and on December 29th, 1816, he found peace with God through our Lord Jesus Christ.

He and his wife joined the New Connexion Methodists at Clayton West. In about two years they removed to Shelley, and continued with the same body of worshippers. In the year 1826 they removed to Manchester where they united with the Primitive Methodists. This was the commencement of a new era in John's life. Providence pointed out that he had something to do for the advancement of the Redeemer's kingdom in another capacity. He was appointed to assist in the Sabbath-school, and visit the absentees; he gave short exhortations, and grew in favour with God and man.

He subsequently removed from Manchester to Emley, in the Barnsley Circuit, and continued to spread the savour of religion wherever he was. In the year 1838 his name appeared on the Barnsley plan as an exhorter, and he gave general satisfaction in his pulpit ministrations and was a local preacher up to the time of his death. Some time ago a friend said to him, when he was on his way to preach the gospel, "John, the weather is unsettled and likely for rain." He replied, "My plan says nothing about rain; it says I am planned and must go." He frequently said, "I am not a fair weather preacher." There was no trouble about his appointments. The friends in the circuit felt confident that John's appointments would be supplied unless something very uncommon transpired.

At our Quarterly Meeting, December 25th, 1862, there was a little

complaint about neglect of appointments. John rose from his seat and made a solemn appeal to the local brethren. With seriousness in his countenance he said, "I wonder what the preachers mean troubling the circuit-steward and committee with their appointments; I never troubled the committee in my life with appointments." He was not the man to be remiss in his duty, or to shuffle the work on some one else. He went to his work in the Primitive style, relying on the promises of the Bible, and he delivered his message in a plain, pointed way, believing that God would bless his efforts and comfort the people. His piety was deep and fervent, which caused a regularity in his general deportment through life. He did not move by frames and feelings. A sense of duty actuated him to labour for the advancement of the Redeemer's kingdom and the happiness of his fellow-men. He tried to make the best use of both worlds, and enjoyed a tolerable share of them. Little did we think on the 25th of December, at our Quarterly Meeting, that his voice would be heard no more to give advice and counsel in conducting the affairs of the circuit.

After he arrived at his home on the date above mentioned, he led his class and exhorted his members to be ready for death. On the 27th he was seized with a pain in his side,—which caused a difficulty in breathing—(called inflammation of the pleura). The writer called on Sunday the 28th, and found him in bed. He was a little concerned about his appointment at Clayton West. He said, "It is fifteen years since I have been unable to move about on the Sunday." I read a portion of the Scripture, and prayed and commended him to God, and he heartily responded and confided in God. A short time before he died his wife asked him how he felt, and if he was ready. He could not speak, but he lifted his hands in token of victory. This gave her satisfaction. On the morning of January 2nd, 1863, he calmly fell asleep in Jesus, in the sixty-ninth year of his age; and he was carried to his grave by a number of the oldest local preachers in Clayton West circuit. J. BALDWIN.

[I have been reminded while editing the above sketch of my old friend, of a conversation I once had with a respected brother at Emley, about the neglect of appointments. I said to him, "Brother Frudd, I have no complaint of neglect of appointments by the Emley local preachers as I go round the circuit." (And we had about half a score of Emley brethren on the plan—Brother Silverwood being one—and the journeys were many of them long and trying.) "No," said he; "our lads never miss if they can go. For if they did the whole society would give it them. We would not be disgraced by having our lads miss their appointments." —ED.]

#### MEMOIR OF MR. JOHN PARKER.

MR. JOHN PARKER was one of the sons of George and Mary Parker,



and was born near Frosterly, in Weardale, in the county of Durham, in the month of September, 1803. His parents, though not wealthy, were of true nobility, being sober, industrious, and persevering.

John was a coal miner, and soon excelled in this branch of industry, which ministers to our domestic comfort and social happiness. The late George Stephenson, observing John's native talent and genial spirit, soon brought him into prominence by entrusting him with authority and power, and in time he became one of the best servants and most able managers of the coal mines in Derbyshire; and as proof of the high esteem in which he was held by the Claycross Company, it may be said in passing, they bore the expense of his interment, and followed his corpse to the grave.

His connection with our society was of the highest order. His fine loving heart beat with warm and glowing emotions for the weal of our Zion, and his bowels yearned for the salvation of the villagers, and he was most anxious to assist in any project for extending the cause of his dear Redeemer. Frequently would he say to me, "Now what can we do to get on the good work?" Again, "we must have this and that done."

In his last address, on the evening of the first day of this year, and at the close of a tea-meeting, where he much enjoyed himself, he said, "Each of us must try to save one soul this year. How?" he asked. "By binding them round our warm and loving hearts, and by carrying them daily to the 'throne of grace,' and there pleading the blood of sprinkling. Then," said he, "our numbers in Claycross will be more than 200."

In June last this part was made a branch of the Chesterfield circuit, and Mr. Parker was chosen the branch steward. This election was the means of bringing out his plans for general usefulness; and during his brief stewardship our numbers in Church-fellowship rose from 204 to 257, and our finances improved accordingly.

As our sketch is designed to be more religious than social and commercial, we will glance at a few traits in his character. John Parker loved the house of God; and I speak this to his honour. His attachment to the sanctuary was sincere and fervent. He could say with David, "Lord, I have loved the habitation of thy house, and the place where thy honour dwelleth." Again, "I was glad when they said, Let us go up into the house of the Lord;" and again "My feet shall stand within thy gates, O Jerusalem." The Bible was also his chief book; though he had other books,—some on the arts, sciences, and literature, and others on the Bible,—notes, comments, and expositions;—and I have heard him say, "I like to read the Bible alone, and in the spirit of true devotion." On another occasion he said, "Never did I see such light and feel such power as when I was reading God's word. I could sit up all night to read the Bible. O how I love thy law! 'Great peace have they which keep thy law, and nothing shall offend them.' 'Thou shalt guide me with thy counsel, and afterwards receive me to glory.'"

In the pulpit Mr. Parker was one of our most able and efficient local preachers. His views of divine truth were clear, vigorous, and evangelical; and his discourses rich, vivid, and instructive. While preaching his eagle eye would dart round his congregation and pierce through his audience, and now and then his fine face and noble brow would light up with more than earthly radiancy. Having an appearance that was commanding and authoritative, a voice full, round, and sonorous, and other prepossessing accompaniments for a public speaker, he was well received, and his class, pulpit, and platform exercises were highly instructive and profitable.

The youths of this village were to him objects of deep, anxious, and earnest solicitude. A short while after my arrival at Claycross he laid his plan before the officials for forming a Bible class for the moral and religious improvement of the young men in our school and society, and for this noble purpose one of the houses under our chapel was turned into two rooms for them, and there he was to be found on a Friday night, from seven to a little after eight o'clock, teaching them the great truths of the Bible, and kindred subjects bearing upon their present and future welfare. Thus our Bible class has lost a wise teacher and kind benefactor. O that the members may ever experience the reality and power of his oral instructions, so that at last they may meet him around the throne of the Infinite and Eternal. Mr. Parker also formed a society class, and in a few weeks it rose to more than twenty members. In this religious service he took great delight. He used to call his members his little flock, and he was beyond doubt a good and wise shepherd.

To most of us of late it was obvious that Mr. Parker was ripening for heaven. Never in my travels did I see one in so short a time make such sure and rapid progress for another world. It was a pleasure to be in his company. His sudden departure was deeply lamented by all classes in this neighbourhood. The accident which closed his valuable life fell upon us like a clap of thunder.

As he was coming up out of the pit on Monday morning, January 5th, seeing his danger of being drawn over the wheel, he sprang from the cage, fell upon the office roof, rolled upon a loaded skiff, and thus in less than two hours ended his life in the midst of physical torture and agony. But the Lord did not leave him in the hour of severe affliction, for he was enabled to triumph over the last enemy death, and was heard to say, "Lord Jesus, receive me into thy kingdom." Feeling our great loss, and also deeply sympathizing with his widow and family, we sent a letter of condolence. The following is an abstract :—

"TO MRS. PARKER AND FAMILY,—

"The officials of the Primitive Methodist society in Claycross Branch do hereby desire to express their deep sympathy on account of the great loss you have just sustained by the death of your dear husband and

father, and hope and pray that you may be comforted with the rich consolations of the Gospel of Christ, and that at last you all may meet him who now sleeps in Jesus. Moreover they do hereby testify that as a branch steward, preacher, leader, and member, he was every way adapted for and useful in these spheres of labour, and we mourn most deeply his sudden and unexpected departure from us ; but at the same time firmly believe that our and your loss is his gain.

Yours in the bonds of affliction,

JOHN BRINING, Secretary."

The Rev. William Jefferson, of Leicester, who knew Mr. Parker for more than thirty years, has sent the following sketch of his life and character :—

"Dear Brother Brining,—I had not heard of the melancholy fact your note to me contained,—the death of one of my oldest and best friends, John Parker. Nothing in my life so nearly resembled the impression produced on my mind by the sad intelligence as the communi- cation concerning the death of my brother, who sacrificed his life at the Burradon explosion on March 2nd, 1860, in going into the pit to attempt to save the lives, if possible, of some of the men in\* that great catastrophe. I know something of Mr. Parker ; our friendship has been intimate and strong for considerably more than thirty years. We have worked together, worshipped together ; we were put on the plan nearly together, and have travelled many a mile to and from our appointments together. And yet that is all nothing, or next to nothing towards me saying anything, to my own satisfaction at least, on his character. The fact is, he was one of those characters which is very difficult indeed to delineate. His character was too original, too unique, to be easily described. His mind in my opinion was distinguished for two characteristics or traits, breadth and depth. He had not a glowing fancy, or what might be called a brilliant imagination. Hence things new and somewhat curious, and rising into *cloudland*, never gained much favour with him. He was slow in heart to believe in the upstart opinions of the day. But for solid views of Divine truth he was second to none within the range of his own circumstances and education. His sentiments were large and liberal ; he would do nothing by halves or in little. Had Providence led him into trade he must have been a whole- sale dealer ; and such were the sentiments of his heart in the great cause of truth and righteousness, and to all who loved the Lord Jesus Christ in sincerity. He was a man of the Church, not of a sect. He belonged to a society, but could not be confined in love and labour within the boundary lines of any Connexion. He respected rule and order, but no human authority could have set bounds or limits to the exercises of his free and unfettered bond-hating soul. In friendly debate he was very interesting, had great command of temper, and reasoned fairly, was

ready, clear, and cogent; would give any opponent the utmost liberty and fair hearing, and then meet him openly and honourably. These are traits for which he always commanded respect. In fact it were impossible to know him and not respect him. I mourn his unexpected and sudden departure; but that he has gone to be for ever with the Lord is my solace and support, and ought considerably to assuage the grief and modify the sorrow of his bereaved one and her family."

Mr. Parker's funeral sermon was preached in the New Connexion Chapel, Claycross, by the writer, on Sunday evening, January 25th, from "This mortal must put on immortality." It is said that hundreds could not gain admission, such was the respect in which our friend and brother was held by the people.

He has left a widow, four sons, and two daughters, to mourn his loss. It is expected that a neat and suitable tablet will be put up in our chapel to perpetuate his memory.

"Thus star by star declines,  
Till all are passed away;  
As morning high and higher shines,  
• To pure and perfect day:  
Nor sink those stars in empty night,  
But hide themselves in heaven's own light."

J. BRINING.

### MEMOIR OF MR. JOHN SAMUEL.

JOHN SAMUEL was born about the year 1777, and departed this life at Forden, Montgomeryshire, January 10th, 1863, being in the eighty-sixth year of his age. The first forty-two years of his life were spent in sin; and the remaining part in the service of the Lord. He was living at Bellan when he first heard the Primitive Methodists preach. The truth reached his heart, he humbled himself before his God, and soon found the "Pearl of great price."

For more than forty years he was a local preacher, and warmly attached to the Primitive Methodist Connexion. His love to the Connexion will be seen by the following:—Bellan, where he first joined the society was given up for some time, it being too far away for any circuit to supply it with preaching. The members thought and talked of joining some other section of the Church, but the old man said, "You can join where you like, I got my good among the Primitives, and I shall be one through life." He laboured on with the little society, and kept it together, preaching nearly every Sabbath until it was taken up by one of the Salop Circuits.

After some years our brother removed to Church Stretton, where he opened a great many places on the branch. He laboured much in the Bishop's Castle Circuit during the hot persecutions that were carried on in that quarter. And like his companions in tribulation, he often

had to put up with a shower of stones, &c., at the same time feeling himself highly honoured to suffer for his Master's sake. Rough weather, long journeys, and cruel persecutions, could not keep him from his work. At whatever place he was planned, the congregation was never disappointed.

For the last two or three years, his physical strength would not permit him to take any appointments on the plan, yet in the social circle he pointed men and women to "the Lamb of God that taketh away the sin of the world."

Brother Alsop (one of our local preachers) saw him a little before his death; his confidence then was unshaken, the witness clear, and his hope blooming with "immortality and eternal life;" he was then in the "furnace," but he gave his friends to understand that he should come forth reflecting the image of the Purifier.

In life our brother's difficulties were very many. The sea over which he sailed was often stormy, but the harbour in which he anchored was calm. When standing upon the deck of his tempest-driven bark, he took a retrospective and prospective view at the same time; viewing the past he could say, "I have kept the faith;" looking at the future he exclaimed "There are my house," &c. And then without a single struggle the tabernacle fell, and the inhabitant passed away from this troublesome life, and he is now resting in the calm and sunshine of the eternal world.

N. PASCOE.

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#### MEMOIR OF MR. RICHARD TEECE.

MR. R. TEECE, of Birkenhead, was born at Bewdley, Worcestershire, January 1st, 1777. Of his parents, or his early life and habits but little is known. After residing in various parts he settled at Liverpool nearly forty years ago; soon after which, through attending Maguire Street chapel he was so deeply convinced of sin as to lose all relish for food for several weeks. When, however, he sought the Lord with his whole heart he found him to his joy and satisfaction. He always looked on Mr. John North, who was then stationed in Liverpool, as his spiritual father, and spoke of him frequently in terms of affectionate respect. Having joined our society he sought in every way to promote its prosperity.

For many years he was a class-leader and assistant, and once for a little while he had his name on the plan, but in this he did not feel at home, hence his name was taken off. His forte in Christ's vineyard was family visiting. Believing what had blessed him would bless others, he strenuously laboured to induce all he could to go to his place of worship, and as desires to serve Christ appeared, he would strongly urge the subjects of them to join his Church. Nor did he labour in vain; many were led to the house of God and the blessings of Christian fellowship through his agency; while many more were happily preserved from falling away

through his timely visits and counsel. Nor can we doubt but that were this godly jealousy for each other's welfare more manifested by the members of Christ's Church in general, many more would be preserved from backsliding, while multitudes might be led to Christ.

During the awful visitation of cholera, in 1832, he, in company with Mr. T. Oliver (then stationed in Liverpool), spent much time day and night in visiting the sick and dying. For many years a class was met in his house, which was ever at the service of our Connexion. During the last few years of his life he was subject to much infirmity and feebleness, which prevented him from getting to the public means of grace; to his class-meeting, however, he would go, and he took a lively interest in its welfare, and while rejoicing in hope of the glory of God, he would frequently rejoice that God had so graciously blessed our Connexion. For his family, too, he was much concerned, and he habitually prayed that his three sons might become the adopted children of God. His patience under affliction, and his resignation to God's will were manifest more and more to the end. However often he was questioned, his hope was full, "a glorious hope of immortality;" and although diffident of self, he had strong confidence in God, and would frequently say, "God who has kept me so long, and brought me to the dock gate, will not leave me now, but bring me safely into harbour." Then when anticipating the meeting with old friends, he would say,

"And when in heaven appearing,  
With rapture we'll each other greet;  
And palms of victory bearing,  
We'll cast our crowns at Jesu's feet."

In our frequent visits to him in his last affliction, we had good opportunities of knowing his spiritual state and prospects, which we always considered highly satisfactory. When no one suspected death was near, he said, "I lie in God's hands, waiting to see what he will do with me; I have lived to a great age, and am willing to live or die as he may appoint." A few hours afterwards he said, "Come, Lord, now, and receive my spirit;" this was repeated several times. Just before his last breath his partner said, "The Lord bless you!" He quickly answered, "He will;" after which he soon fell asleep in Jesus, on January 20th, 1863. After all, the question may arise,—had he no faults or failings? Without doubt he had, but these were better known to God, himself and family, than to others; he reckoned himself a sinner freely saved by grace; and we doubt not but that he has joined the church above in singing "Unto him that loved us, and washed us from our sins in his own blood, be glory and dominion for ever." May his prayers be answered in the salvation of his sons. Amen.

T. DOODY.

## MEMOIR OF MR. PETER LUCAS.

OUR late brother was born at Buglawton, in the Congleton circuit, 1791. Little is known of his career previous to his marriage, but it appears his moral and intellectual education was much neglected; and for some years after that period he was notorious for vice, such as drunkenness and profanation of the Sabbath; he was also a noted pugilist, and a bitter persecutor of the people of God. When living at Daneinshaw he was taken ill, and brought near to the house appointed for all living. While in the furnace he was led to see the exceeding sinfulness of his past life; and on his recovery he gave up keeping a public-house, and took a farm near Congleton. Here he had an interview with his brother, then a local preacher, and afterwards a travelling preacher in our Connexion; this conversation had a salutary effect upon his mind, and led him to go to a class-meeting held on the Sabbath morning at Congleton. His persecuting spirit being known, the members were wishful to have him put out, but the leader said "No." At that meeting he gave his heart to God, joined the society, and afterwards became the leader, for which office he was in every way adapted. Eventually his name appeared on the plan as a preacher, and, though his talents were slender, his piety was deep, his faith strong, and he had a burning zeal for the extension of the Redeemer's kingdom; he was really a home missionary. On the Sabbath morning he would rise early and visit the neighbouring farm houses and cottages, praying a minute or two with all to whom he could have access, exhorting them to flee from the wrath to come, and to attend the house of God. The following places at which we now preach were opened by him:—Marton, Gawsorth, Loach Brook, Weston's Edge, and other places. He was also an extensive visitor of the sick, and was made a blessing to many; and as far as his means would allow, he was a liberal supporter of the cause.

A few weeks before his death, he met a person on the road, to whom he said, "I am going to see my brother, to know how he is getting on for heaven, for," said he, "I am going to live there before long." He had been unwell for some time.

On the 25th of January, he appeared to be fast sinking, and he said to his wife, "My confidence is strong in God; I have religion for myself, but none for you;" exhorting her to give her heart to God, and prepare to follow him. On the morning of the 26th, he exchanged mortality for life. His death was improved at Marton, February 22nd, by Mr. J. Broad, to a large and affected congregation.

J. HUFF.

## D I V I N I T Y.

### THE QUALIFICATIONS FOR THE CHRISTIAN MINISTRY REQUIRED BY THE TIMES.

*Being the Substance of a Sermon preached at Grimsby, on Tuesday evening, May 5, 1863, before the Ministerial Mutual Improvement Association, of Hull District, and published by request of the Association.*

BY THE REV. JOHN PETTY.

"Who is sufficient for these things?"—2 Cor. ii. 16.

MY DEAR BRETHREN,—It has been announced that I am to address you on "The Qualifications of the Christian Ministry required by the Present Times." This is confessedly a subject of vast importance, and one which I certainly should not have presumed to discuss, had you not requested me to do it. Its momentous character arises from the tremendous importance and fearful responsibility of the ministerial office. All other professions, and all other callings, however honourable and useful, are but of trivial importance, compared with the ministry of the Gospel. The profession of the law is exercised in order to protect the secular property and civil rights of men; the medical profession seeks to promote the health of men's bodies, and the preservation or prolongation of their lives; but the ministry of the Gospel is designed to promote the highest and eternal well-being of men's souls. The views of the Christian ministry entertained by the Apostle Paul, appear to have impressed him with an almost overwhelming sense of its vast importance, and he evidently trembled under its tremendous weight when he wrote the impressive passage of which the words of our text form a part, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?"

And if the great Apostle, notwithstanding his extraordinary natural gifts, his liberal education, his eminent piety, and his miraculous endowments, was so deeply and forcibly impressed with the importance of the Christian ministry, with what modesty and diffidence, with what seriousness and prayerfulness, should ordinary men attempt to discuss the requisite qualifications for the important office! And this is the *principal* part of our subject, though the *special* requirements of the present day should occupy our particular attention. With becoming lowliness and solemnity of mind, in humble dependence upon Divine help, and craving your candour and indulgence, would I enter upon its discussion.

I begin by remarking that the requisite qualifications for the



Christian ministry may be arranged in two classes, namely, *natural* and *acquired*. We notice

FIRST. THE NATURAL QUALIFICATIONS REQUIRED IN THE MINISTRY BY THE PRESENT TIMES.

These qualifications may also be divided into two classes, *physical* and *mental*.

I. *Physical*. Among the physical qualifications required for the ministry in our day, we name the following:—A strong constitution, a good voice, a fluent utterance.

(1.) *A Strong Constitution*. Many persons indeed can see no great need of a strong constitution for the Christian ministry. They imagine that the life of a minister is the life of a gentleman; a life of ease, if not one of indolence and sloth. And certain statistics are occasionally published, which seem to sustain their opinion; presenting, as these statistics do, greater longevity among divines, than among either medical men or lawyers. But these statistics are, doubtless, derived from the ranks of the established clergy, whose duties, generally, are not to be compared with those of the majority of dissenting ministers, much less with those of Methodist preachers, and least of all with those of Primitive Methodist preachers, whose active duties are confessedly more numerous and laborious, than those of any other class of ministers in the land. For the efficient and regular performance of these duties much bodily strength is required. It is an utter delusion to suppose that a young man of feeble constitution, or delicate health, is fit for our laborious ministry. Many who enjoy tolerable health, and who fulfil the duties of their respective callings with comparative ease, would soon break down in our regular ministry. Numerous facts corroborate this statement. Scores of men have some of us known, who entered our ministry strong and healthy, who in a few short years were either carried to the grave, or were compelled to relinquish the ministry for a less laborious calling, which many of them have since followed for many years with health and comfort. Our ministry is not, it is true, in some districts at least, so laborious and exhausting as in former years; and in most established circuits such privations and hardships have not to be endured as were frequent in the early days of the Connexion. But still our ministry unquestionably requires a strong constitution; otherwise its numerous duties cannot be performed in such a manner as the times require, nor as our people generally expect. Let no feeble, delicate, effeminate young man, ever think of becoming a candidate for our ministry; and let no injudicious friends puff such a one up with the idea that he is equal to its onerous demands. All such young men are physically unfit for the work of our ministry; and to push them into it would be to inflict a serious injury upon them, and make them a burden to the Connexion instead of a blessing.

(2.) *A Good Voice* is another physical qualification required for the Christian ministry. A Christian minister is a public speaker, and therefore needs a good voice for the acceptable discharge of his duties. This is especially necessary for Primitive Methodist preachers, whose vocal powers are almost constantly called into exercise. Preaching six or seven times a week, leading classes, conducting other religious services, and praying with thirty or more families weekly, will in time severely test the voice of any man; and unless it be naturally good, it will prematurely fail. Some of our congregations, it is admitted, are small, and the demand made upon our vocal organs when addressing such assemblies is not heavy. But others of our congregations are large, and are likely to become increasingly so, as our places of worship are rapidly increasing in magnitude, as well as in number; and our frequent open-air exercises, especially at large camp-meetings, at which thousands of persons assemble to hear us, require no ordinary strength of voice. The regular and acceptable performance of these onerous and important duties for a number of years in succession, can only be expected from those whose constitution is strong, and whose voice is naturally good.

(3.) *A fluent utterance* is a third qualification for the ministry of the present day. This is of great importance in all popular assemblies, whether political or religious. It is more than ordinarily important in Methodist congregations. Methodist preachers as a body have hitherto been distinguished by a fluent and animated address. Many of them may have less polish, less accuracy, less elegance and chasteness of expression, than numerous ministers of older denominations; but most of them have always been and still are gifted with a free and fluent utterance, which has largely contributed to their acceptability and success among congregations long accustomed to such a mode of delivery. A free and fluent utterance is especially necessary in our congregations. A slow, hesitating delivery, or any material impediment of speech, would be a serious drawback to the usefulness and success of any of our preachers, as such impediments would greatly lessen their acceptability among our people. With these physical defects and imperfections it would be difficult for them to gain the attention of their hearers, and far more so to win their confidence and esteem. Scarcely any qualification would be deemed a compensation by many of our people for the lack of a fluent utterance. Such an utterance may be regarded as an essential qualification for acceptable preaching in our community.

2. Among the *mental* qualifications required by the ministry of the present day we mention a clear understanding, a sound judgment, and a retentive memory.

(1.) *A clear understanding.* This qualification is requisite in order to form accurate conceptions of things, to discover their nature, and to discern their relation, their resemblances, their differences, and their

comparative importance. Without it we cannot well distinguish truth from error, nor discern the difference between matters of the first or highest moment and those which are of secondary or even of trifling importance. The lack of a clear understanding produces misty and confused ideas, and is one fruitful source of unscriptural doctrines and pernicious errors. Hence the importance and value of this qualification for the ministry of the Gospel. And intimately connected with it, and equally necessary for the Christian ministry, is

(2.) *A sound judgment.* This is truly an invaluable faculty. It is of great importance in all the affairs of life : in the practice of medicine, in the profession of the law, in the administration of justice, in commercial enterprises, and in all secular concerns ; but it is of unspeakably greater worth in the Christian ministry, which has to deal with matters of the highest moment, and those which concern the eternal well-being of men. Religious errors, to which a man of unsound judgment is constantly exposed, are incalculably more serious in their results than errors in mere secular affairs ; for religious errors affect more or less the highest interest of mankind, and not a few of them imperil the eternal salvation of those who entertain them. It is difficult, if not impossible, to estimate rightly the value and importance of a sound judgment in a Christian minister. A fertile imagination is a distinguished gift, and when properly regulated may render eminent service in the cause of Christ. It enables its possessors to present religious truth in ever-varied forms, to clothe it in rich and beautiful drapery, and to exhibit it in the most winning and enchanting aspects. But if not under the guidance of a sound judgment, it is ever liable to run wild, to produce serious error by extravagant representations of truth, or to create prejudice against the vital doctrines of the Gospel by the fantastic forms in which it arrays them. A sound judgment is a safeguard against these perils, and by keeping the imagination under proper restraint, renders it eminently subservient to the cause of truth. It is, therefore, of incalculable importance in the Christian ministry.

(3.) *A retentive memory* is a third mental qualification required in the Christian ministry. Without a good memory no great progress can be made in learning, no great acquisition in knowledge ; for without a tolerable faculty to retain what is learned or acquired, it is necessarily soon forgotten. A retentive memory is indeed sometimes improperly employed. It is the custom of too many preachers of all denominations to commit to memory other men's sermons, and to repeat them in the pulpit as if they were their own ; a practice which cannot be recommended, and which, when discovered, never fails to lower a preacher in the estimation of his hearers. Some excuse may be made for men who are engaged in worldly business during six days of the week, if they borrow a skeleton or an outline of a sermon, and use it on the Sabbath ;

but those who are wholly devoted to the work of the ministry, if they would be "workmen that need not to be ashamed," should acquire the habit of studying and composing their own discourses. A good memory, however, is of unspeakable importance to the Christian minister in many respects. When well stored with sacred learning and useful knowledge, it is a rich and valuable treasury, out of which he can at all times bring "forth things both new and old," in all needful variety, for the edification and profit of his hearers.

A good *verbal* memory is a qualification of much worth to a preacher, as it enables him to quote correctly the passages of Scripture which are necessary to confirm his statements, or to beautify and adorn his discourses. It is also of service to him in the citation of passages from other writings, either for the illustration of his subject, the confirmation of his statements, or for controversial purposes; accuracy in all such citations being absolutely necessary.

But all these natural qualifications, physical and mental combined, are not sufficient to fit a man for the ministerial office. Many persons possess all these qualifications in a respectable degree, who are nevertheless utterly unsuitable for being public religious instructors. Hence we proceed to consider,

SECONDLY. THE QUALIFICATIONS WHICH SHOULD BE ACQUIRED AS A PREPARATION FOR THE CHRISTIAN MINISTRY IN THE PRESENT DAY.

Among the acquired qualifications we deem requisite for the ministry among us we name—

1. *Some acquaintance with the general branches of human learning.* To understand *thoroughly* all the sciences, or all the branches of learning now cultivated, is too much to expect or require. Life is too short, and the means of acquiring knowledge too limited and imperfect, to admit of such vast attainments. No ordinary man can become eminently skilful in more than a few sciences. A critical acquaintance with numerous sciences is not practicable, except to men of extraordinary powers, and who also enjoy the advantages of the most liberal education. Yet some general knowledge of the principal branches of human learning is desirable for a Christian minister. It is even *necessary* that he should have, at least, some tolerably correct conceptions of the subjects to which they relate, and some knowledge of the meaning of the terms employed in teaching them, lest his entire ignorance thereof should create a prejudice against him in some circles of his acquaintance, and thereby injure his usefulness. But he should acquire

2. *A more intimate knowledge of those branches of learning which are more especially serviceable for the ministry.* Among these we may class,

(1). *Geography.* A knowledge of the various countries of the earth,—of their extent, their population, their languages, their laws

and customs, and their religious rites and creeds, is necessary for those who take part in the management of missionary societies, or who are frequently called upon to plead in public the missionary cause.

(2). *History.* A knowledge of history, ancient and modern, assists the student to understand many portions of the Old and New Testaments, both historical and prophetic. History also illustrates the principles of the divine government, and therefore affords numerous lessons of instruction and admonition. An enlightened and devout believer sees "God in history," overruling all the affairs of men, and without interfering with their free agency, yet "working all things after the counsel of his own will, "rewarding virtue and punishing vice,"—communities and nations rising or declining in proportion as virtue or vice obtains among them.

*Ecclesiastical* history especially demands the study of the Christian minister. It will teach him many lessons of useful instruction, and may stimulate him to holy diligence in his calling by the many noble examples of faith and piety which it presents; and it will afford him most solemn admonitions against those evils which in different ages have corrupted the Christian Church, impaired its usefulness, and in many instances assimilated it to the world. The history of Christianity in our own country should be very familiar to British ministers, and our preachers should especially be thoroughly acquainted with the history of the Lollards, of the Protestant Reformers, of the Puritans and Nonconformists, of the Methodists in general, and of our own denomination in particular.

(3). *Astronomy.* A knowledge of the number, the magnitude, the distances, and the revolutions of the heavenly bodies, and of the laws by which they are governed, greatly enlarges our conceptions of the wisdom, power, and goodness of God, and tends to strengthen our confidence in him, and to promote our reverence for his greatness and majesty. Hence the sacred writers direct our attention to the numerous and mighty orbs which shine in the starry firmament for illustrations of the divine character and perfections. "The heavens declare the glory of God, and the firmament sheweth his handy-work."

(4). *Grammar.* A minister should have a good knowledge of the rules of grammar, in order that he may speak correctly, and not excite the smiles of his hearers, nor awaken their prejudice or aversion by gross or flagrant blunders. To be able to convey his meaning in clear and correct language, so that his hearers cannot possibly misunderstand him, nor be prejudiced against him on account of his glaring ignorance and errors, is an acquisition of no mean value, and one which every young preacher should earnestly labour to obtain by all the means in his power.

(5). *Logic.* As a Christian minister has frequently to refute errors,

and to establish truth by clear and solid arguments, a knowledge of logic, or the proper mode of reasoning, is of great importance. What an example of powerful reasoning have we in the writings of the apostle Paul! What acuteness and strength of reasoning appear in his argumentative epistles! Dr. Priestley might call this apostle an inconclusive reasoner; but if Dr. Priestley had been a believer in evangelical doctrines, he would probably have regarded the argumentative or reasoning powers of the great apostle in a very different light. By such an example of clear, acute, and powerful reasoning as Paul presents, and by the rich benefits which flow from it, a powerful motive is furnished to all young ministers to covet the art of reasoning well.

(6). *Rhetoric.* As rhetoric is "the art of persuasion," it must be of great importance to public speakers. And to no public speaker is the art of persuasion of such vast importance and value as to the Christian preacher. His great object is to "persuade men" to turn to God, to seek salvation through Jesus Christ, to live a holy and useful life, and to persevere in the ways of the Lord to the end of their pilgrimage, so that they may be finally saved, and enjoy eternal felicity in the immediate presence of God and of the Lamb. An object surely of unrivalled importance this! But what numerous and formidable difficulties are in the way of accomplishing it! What reluctance on the part of men to yield to the kind and gracious invitations of the gospel, though yielding thereto would promote their highest interest, their present and eternal well-being! And what opposition on the part of Satan to their conversion and salvation! No orator has a task so difficult of accomplishment as the Christian orator. None should therefore be better qualified for his task. And as a correct knowledge of rhetoric, and the ability to use it, are of great service in gaining the attention, convincing the judgment, arousing the passions, and persuading the will of an auditory, they should be earnestly and prayerfully sought by Christian ministers; so largely contributing as they do to efficiency and success.

3. *A Christian minister should have a respectable degree of sacred learning.* By sacred learning, we mean learning immediately connected with his sacred calling. Every minister should have a good knowledge of that blessed Book which professedly contains his creed, which should be the rule of both his faith and practice, and which it is the great business of his life to explain to others. But is an acquaintance with the original languages of Scripture necessary to this knowledge? An acquaintance with these languages is certainly desirable in most ministers wholly devoted to the great work of publicly expounding the Word of God. No translation can *fully* express the meaning of every Hebrew and Chaldean word in the Old Testament, and of every Greek word in the New. An intelligent and learned writer in a recent number of the

"Quarterly Review" says, "We have just risen from marking every place in which it [our English version of the Scriptures] falls short of the original, *as any translation must do*, in perfect distinctness and precision, and they are to be counted by thousands. 1237 in the single gospel of St. Matthew, 1082 in that of St. Mark (and the proportion is the same throughout), will give some idea of the increased light which is thrown upon the interpretation of the New Testament by referring to the original Greek." Besides this we may state that there are many beauties of style in the original languages of Scripture, which are necessarily lost in the process of translation into modern tongues. But notwithstanding these assertions, we cannot go so far as to affirm that a knowledge of Hebrew and Greek, though certainly a truly valuable acquisition, is absolutely requisite to a good knowledge of the Scriptures, and therefore absolutely necessary for every Christian minister. It is admitted by every competent critic that the English translation of the Scriptures is, on the whole, a faithful and excellent version of the original, and that every important doctrine and precept of the inspired volume may be readily learned and correctly understood by a diligent and prayerful examination of it. The writer just quoted, adds to the words we have cited, "But this reference [to the original Scriptures] will only bring out more clearly and prominently the great truths and doctrines which at present are expressed perhaps less clearly in the authorised Version."

But though a knowledge of the original languages of Scripture is not absolutely necessary for every minister of Christ, an acquaintance with Hebrew antiquities, and with other Oriental, and with Greek and Roman customs, is really necessary for him. Without this acquaintance many passages, both of the Old and New Testaments cannot be well understood. Many learned and excellent works on these subjects are within the reach of most young ministers, and with the assistance of such works, and that of able commentaries on the Scriptures, they may readily become familiar with this useful and necessary branch of Biblical learning.

But Christian ministers *should especially possess an accurate and comprehensive knowledge of theology*. Theology is the grand and glorious science which they profess to teach; and to be content with a slight and superficial knowledge of it would therefore be *a shame*. May we not say that in most cases it would be *a sin*, and a sin without excuse? Ignorance of other sciences *may be* excused, especially in those whose means of acquiring a knowledge of them have been but small; but there can be no excuse for a minister who is not well acquainted with divinity, which is *the* science emphatically belonging to his sacred profession. A lawyer who is but slightly acquainted with the laws and customs of his country, is contemptible. A physician who knows but little of phy-

siology and anatomy, of the diseases to which the human frame is liable, and of the quality and power of medicines, is unworthy of our confidence, and unfit for his honourable and useful calling. What then shall be said of a Christian minister who has but superficial or confused ideas of the most important Christian doctrines, and an imperfect acquaintance with theology in general? How poorly is he qualified for the important office which he has presumed to enter! How little deserving of the confidence and respect of the people to whom he ministers! Let it be the earnest and prayerful effort of all young ministers to become sound and skilful divines. However defective they may be in other desirable attainments, let them be careful to make proficiency in the study of theology.

But important and valuable as are the natural and acquired qualifications which we have hitherto considered, they all fall far short of what is absolutely requisite as a proper qualification for the Christian ministry. To all the gifts and acquirements we have named, there should be added

4. *Eminent spiritual endowments.* The Christian ministry is not a mere profession. It is a Divine institution, a heavenly calling. The great Head of the Church, whose right it is to call men to the work of the ministry, can alone bestow the spiritual qualifications which are requisite for it. Among the spiritual endowments which the ministry requires, we mention

(1.) *Strong faith.* Strong faith in the truths of God's blessed word, causes these truths to make a deep and vivid impression on the mind. It makes the preacher feel that he deals not in doubtful speculations, or in vague uncertainties, but with important verities and momentous realities. It brings death and judgment, heaven and hell, immediately before him; surrounds him with the solemnities of the future state; and enables him to study, and preach, and labour, with eternity in view. It gives a solemn earnestness to all his addresses, and makes his hearers both *see* and *feel* that he believes all he teaches. Strong faith in God and in the truth of his gracious promises, enables the preacher to take hold of the arm of Omnipotence in times of peril; and to repose in him that cannot lie an unshaken trust in the midst of distressing disappointments and other discouraging circumstances, and nerves his arm with strength in the day of battle. It brings God nigh to him in the study and in the pulpit, and fills him with Divine energy and spiritual power. It secures for him through the mediation of Jesus Christ, large measures of Divine influence in his public ministrations, and enables him to say with truth, "Our Gospel came unto you not in word only, but also in power, and in the Holy Ghost, and in much assurance;" for he preaches the Gospel "with the Holy Ghost sent down from heaven." If but small measures of Divine influence attend our



preaching, it is because our faith is *weak*. If we have *strong* faith, a large measure of this influence will usually, at least, accompany our public ministrations, and convey the word we deliver, with power to the hearts of our hearers.

(2.) *Fervent love to God* is another spiritual endowment requisite for the Christian ministry. There is no true minister of Christ without a measure of this love. But an ordinary degree of it should not satisfy the Christian minister. His heart should glow and burn with this sacred flame. He is an ambassador for God. He has to "speak in God's behalf," to "justify the ways of God to man;" to convey the Divine message of grace and mercy to our fallen rebellious race, and to bring as many as possible to submit to the rightful authority and sovereign rule of God, and to accept of pardon at his hands. And surely he should not do this with a cold and unfeeling heart, or in a dull and lifeless manner. His heart should kindle and flame with love to that gracious Being whose authority he seeks to maintain, and whose glory he professedly aims to promote. A cold heart in him who proclaims the boundless mercy and melting compassion of God to our rebellious race, and who has himself shared in that infinite kindness and love, is a great disgrace and a great sin. Angels sent from heaven to earth on errands of mercy or of judgment; burn with ardent love to him whose they are, and by whom they are sent; and shall not pardoned sinners, entrusted with an embassy of mercy from their gracious and forgiving God to their sinful fellow-men, burn with love to him from whom they have received such wondrous displays of kindness and benevolence, and to whom they are laid under infinite obligations? Shame on us, my brethren, if our love to God is cold; if we, who have been saved by his matchless grace, and honoured with conveying the tidings of his love and mercy to others, convey those tidings in a cold, or in a dull, lifeless, or unfeeling manner! With what confusion of face should we confess our fault at the mercy-seat, if at any time we have delivered the gracious message of God to our fallen race, with coldness and indifference! What flaming love becomes our character and calling! With what fervour of desire to promote the Divine honour, and the maintenance of the Divine authority, should we study, and preach, and pray! If our hearts do not glow and burn with love to our gracious, forgiving God and Father—if our love to him is cold and feeble, we may be assured that whatever gifts we may possess, whether natural or acquired, we are but poorly qualified for the high and holy calling upon which we have entered. May a live coal from the altar of God touch our lips, and give us a "tongue of fire," and a heart of burning love!

(3.) *Ardent zeal for the honour of Christ and the extension of his kingdom*, is a third spiritual qualification requisite for the Christian ministry. The Christian minister is not to seek his own honour, but the

honour of Christ his Lord and Master. He is not to make a display of his learning, gifts, or attainments, in order to gain the applause of men ; but to proclaim “ the unsearchable riches of Christ,” and seek to promote *his* glory in persuading men to acknowledge his authority and bow to his sceptre. Satan, that arch-rebel against the government of God, has set up his throne in this fallen world, and usurped the dominion among the majority of mankind. “ The whole world lieth in wickedness ;” hundreds of millions of our race render Satan homage and obedience. But “ the Son of God was manifested that he might destroy the works of the devil,” and turn men “ from the power of Satan unto God.” And it is the duty and privilege of his ministers to make known the Saviour’s wondrous condescension and love, and to conduct as many as possible to Christ in penitence and faith, that they may obtain pardoning mercy and renewing grace, and hereafter shine as stars in the Redeemer’s crown.

And with what ardent zeal should we perform this duty ! If faithful ministers of an earthly sovereign are zealous for his honour, and do their utmost to put down rebellion whenever it arises, to make all his subjects dutiful and loyal, and to maintain at all times his rightful authority, what zeal for the glory of Christ and the maintenance of his royal sway should burn in the hearts of Christian ministers ! With what ardour should they labour to extend his dominions ! With what quenchless zeal should they prosecute the glorious enterprise of bringing the whole world into subjection to his authority. The zeal of the Lord should be like a fire in their bones, and prompt them to deeds of noble daring and acts of constant self-sacrifice. Forgetful of their own honour and reputation, comparatively indifferent to their personal ease and comfort, and altogether unmindful of worldly gain, they should live only for the glory of Christ, and uniformly devote all their energies to the great work of extending his empire among men. The zeal of the Lord should “ eat them up.”

(4.) *Melting compassion for the souls of men* is another spiritual endowment requisite for the Christian ministry. The Gospel message is a message of love and mercy. It is founded upon the grand scheme of human redemption, which originated in the boundless love and infinite mercy of God to guilty man. It contains, indeed, fearful threatenings and solemn admonitions ; but these are addressed to the impenitent and disobedient. The Gospel is nevertheless good tidings—tidings of pardon for the guilty and salvation for the lost. It breathes divine benevolence and infinite pity to fallen man. And the Christian preacher should imbibe its spirit, and proclaim its message in love and tenderness. He should pity the erring and wayward, and grieve over their sins and misery. The thought of their precious souls perishing for ever should fill him with unutterable sorrow, and cause him to entreat them in tenderest

terms and in the most compassionate manner to turn to God in penitence and faith. What tenderness and compassion moved the Son of God when regarding the impenitence and approaching misery of his countrymen! "And when he was come near he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." On another occasion he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Similar was the compassion of the apostle Paul towards his unbelieving countrymen. "I say the truth in Christ, I lie not; my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."—Rom. ix. 1—3. Writing to the Philippians, he says, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." Phil. iii. 18, 19.

Such is the compassion for the souls of men which should characterize the Christian minister. It should be seen in his looks, and heard in his tones whenever he addresses perishing sinners. It should influence him in his studies and assist in moulding his discourses. It should prompt him to labour and toil, to wrestle and agonize in prayer, that sinners may be converted and saved. This compassion for souls will reconcile him to hardships and privations in the prosecution of his labours, and make him think lightly of suffering, weariness, and pain, if souls be saved under his ministry. And it gives him power with men, and thus tends to render his ministry effective. Melting compassion for sinners, seen in a minister, melts and subdues an audience, and usually succeeds in winning many souls to Christ. These spiritual endowments are requisite for the Christian minister,—

(1.) *On the ground of consistency.* Ministers exhort others to exercise faith in God, and they should therefore themselves be distinguished by the exercise of faith in him. They call upon others to cultivate love to God, and should therefore themselves love him with a perfect heart. They seek to provoke others to zeal in the service of Christ, and should therefore themselves be zealous in his cause. They enforce kindness and compassion to their fellow-men upon their hearers, and should therefore themselves be moved by tenderest sympathy and compassion for perishing souls. Surely what they preach to others they should practise themselves, or they are mournfully inconsistent. May you, my brethren, never dishonour yourselves, nor throw a stumbling-block in the way of others by this melancholy inconsistency.

These spiritual endowments are requisite—

(2.) *As an example to others.* Men need the aid of a pious example, as well as of pious exhortations and godly instructions, to influence them to lead a Christian life. The lack of such an example in Christian ministers would, in most cases, neutralize the most eloquent preaching. Many of their hearers would be ready to say, "Physician, heal thyself!" There is, on the contrary, a powerful and beneficial influence attending consistent conduct in Christian ministers, which gives weight to their addresses, and adds force to their exhortations.

These spiritual endowments are requisite in the Christian minister,

(3.) *As a moral fitness for the discharge of ministerial and pastoral duties.* Without faith in the truths which a minister ought to preach, without love to God whose servant he is, without zeal for the honour of Christ whose kingdom he should seek to extend, and without compassion for souls whom he should labour to benefit and save, no preacher can be morally fit for the office which he has presumed to enter. He can have no sympathy with evangelical truth, no delight in his work, no real earnestness in his preaching. His duties must be irksome and burdensome, and the service of God a weariness. He may have mental gifts and scholarly attainments which would qualify him for other professions, whose duties he might perform with credit to himself and to the satisfaction of all concerned; but he is morally unfit for the sacred ministry, and should never dare with his unhallowed hands to serve at the altar of God.

These spiritual qualifications are requisite for the ministry,

(4.) *In order to secure the Divine approval and the accompanying blessing of God.* Ever since the Christian religion was taken under the protection of the Roman emperors, and Christian ministers have been supported by the state, multitudes of unconverted men have been thrust into the ministry as a respectable profession, and in order to obtain a comfortable livelihood. And while human nature remains as it is, such will continue to be the case more or less in all Established or State Churches. But no unconverted minister can surely have the Divine approval, nor reasonably expect the Divine blessing to attend his labours. All such ministers are intruders into the sacred office, and retain it without the sanction of the Most High. "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?"—Ps. l. 16. Occasional instances have doubtless occurred of souls being converted under unconverted ministers; but these instances have been comparatively rare, and form an exception to the general rule. The infinitely holy God cannot approve of his holy Word being preached by unholy men, nor can his blessing on the preaching of such men be consistently expected. Would you, my brethren, enjoy the approbation of him whose servants ye are, and be favoured

with his blessing, without which all your labours will be in vain, seek to be holy. Would you be *eminently* useful? labour to be *eminently* pious. Would you have *large* success? pray to have strong faith, and cultivate fervent love to God, ardent zeal for the glory of Christ, and melting compassion for the souls of your fellow-men. The greatest blessing we can wish for you is that you may be eminently holy and entirely consecrated to God. Much as we desire you to excel in all those gifts and qualifications for the ministry which have come under our consideration, we are most devoutly solicitous that you may be eminent for piety, that you may be "full of the Holy Ghost and faith," and that "much people may be added to the Lord" under your ministry.

In conclusion, allow me to address a few words to those who are not preachers, but who are members of our churches, or hearers in our congregations. My Christian friends, you perhaps discern that many or most of us who are in the ministry come far short of those high qualifications we have been considering as requisite for the ministry in the present day. But are not *you* partly to blame for our acknowledged and lamented imperfections? Have you helped to promote our improvement all you could? Have you kindly and frankly given us useful hints for our guidance? Or have you rather complained of us to others, or made our infirmities subjects of amusement in your families or among your friends? How easy it is to find fault! It requires neither talents nor grace to complain that our preaching is cold, lifeless, dull, or uninteresting. But does this habit of complaining, especially to others and not to ourselves, tend to make our preaching better? Would you really help to promote our improvement? Then earnestly wrestle and agonize in prayer that we may have all needful assistance from on high, and become "able ministers of the New Testament." How earnestly is prayer for ministers enforced upon the Christian Church in the writings of St. Paul! How anxious was he to share in the prayers of those to whom he wrote and among whom he laboured! And if an inspired apostle needed the prayers of the Church to render his labours most effective and successful, how much more must ordinary ministers require such help! Do *you*, my friends, daily and devoutly discharge this duty? Do you help your ministers in their arduous work by fervent supplications to heaven in their behalf? Do *you* earnestly pray that a rich measure of holy unction may attend their discourses and thus render them effective in the conversion of sinners and in the sanctification of believers? By this means, if by no others, you may render them effectual aid, and greatly promote their efficiency and success. But seek also to co-operate with them in all practicable and prudent efforts to promote the prosperity of the work of God and the salvation of precious souls. Both ministers and people should be zealous and active in efforts of this character. The state of the world and the character of the times in which we live loudly call for

active and zealous efforts to extend the kingdom of Christ, and save souls from sin and death. O! for a working ministry and a working Church! It is cause of devout thanksgiving to Almighty God that we have been favoured, in some considerable degree, in our own community, with this happy combination. But may it be much more fully realised among us throughout the length and breadth of the whole Connexion. So shall we have no district decreases to record, but we shall be blessed from year to year with continued and enlarged prosperity. "God, even our own God, shall bless us," and shall crown the labours of our hands with continued and abundant success. Amen.

## WORKS OF CREATION.

### POLARIZED LIGHT.

Most persons who have looked through the "wondrous tube," the microscope, have, at one time or other, witnessed the gorgeous phenomena of polarized light. Nothing that the artist can do, can truly represent the magnificence of many objects when thus seen. But, while brilliancy and splendour characterize this mode of observation, the extreme *delicacy* of many of the tints is not less remarkable; and, by proper management, even with a single object, an almost infinite variety of colour may be obtained. No wonder, therefore, that this particular mode of using the microscope should be so popular as it is; and no wonder, either, that an idea should prevail that polarized light is much more beautiful than useful. It must be confessed that microscopists have, for the most part, been content to enjoy the varied beauty of its effects, and have greatly neglected its practical application. No great use, however, can be made of polarized light, except as a sort of empirical test, without a familiarity with the optical principles involved in its phenomena; and although this department of optics is one of the most difficult and abstruse in the whole range of science, yet whoever will take the trouble to master it, will be amply repaid by the intrinsic interest of the study, by the beauty and strangeness of the phenomena with which it is concerned, and by the great practical uses to which, in competent hands, it may unquestionably be applied.\* Briefly stated, the case is this. Polarization divides a single ray of light into *two rays*. These rays pursue different courses, and have different properties. When produced by double refraction, one of them follows the ordinary law of refraction, and is called the ordinary ray, while the other is refracted *out of the usual course*, and is called the *extraordinary ray*. These two rays are said to be oppositely polarized. If they are examined by means of a Nicol's prism, (a crystal of Iceland spar so prepared as to transmit *only one* of the two rays,) it will be found that there is a particular position of the prism in which one of the rays will be completely transmitted, and the other completely stopped. If the prism be then carried through half a revolution, the same results will follow. But if it be carried through only a quarter of a revolution, the ray that was transmitted will be stopped, and the ray that was stopped will be transmitted. On carrying the prism through half a revolution from this point, the same results will be obtained. Glass polarizes light, when the ray falls on it at an angle of  $56^{\circ} 45'$ , with the perpendicular to its surface. The polarizing angle

\* For a general idea of the more important principles concerned, see Woodward's *Familiar Introduction to the Study of Polarized Light*; the *Essay on Light* in Professor Miller's *Chemical Physics*; and Dr. Pereira's *Lectures on Polarized Light*.

of water is  $53^{\circ} 11'$ . Indeed, much of the light that we ordinarily see reflected from windows, sheets of water, and other brilliant objects, is really polarized, though it cannot be thus recognised by the naked eye.

There are various modes of polarizing light, as by bundles of plates of mica, or of glass; plates of agate, or of tourmaline; crystals of Herapathite, &c. : but the usual apparatus supplied with the microscope, consists of a Nicol's prism, in a revolving fitting, to be received below the stage; and another Nicol's prism, which may either be used in the compound body, where it has the advantage of not contracting the field, though considerably diminishing the brilliancy of it; or it may be placed (as it usually is) over the eye-piece, in place of the ordinary cap; in which position a more brilliant, though smaller, field is obtained, and there is greater facility for the rotation of the prism. The lower prism is called the polarizer; the upper, the analyzer. As a large portion of the light is stopped out in its passage through these prisms, a very strong and brilliant light should always be employed with the polariscope.

Many objects having the property of double refraction display, when examined under the polariscope, the most gorgeous colours, which change with the revolution of either the polarizer, the analyzer, or the object itself. But where the power of double refraction is too small to produce these colours they may often be obtained by laying a slide containing a thin film of selenite beneath the object. For an explanation of the cause which produces these colours, we must refer the reader to Mr. Woodward's little book. Suffice it to say here, by way of correcting a popular error, that it is altogether distinct from the prismatic decomposition of light; this latter depending on the *different refrangibility* of the several colours which make up white light; while the colours of polarized light depend on what is called "the law of interference."

By the marked action of doubly-refracting bodies on polarized light, the presence of such bodies is readily detected; when, if examined with ordinary light, they might easily escape notice. Thus we recognise at once silica, raphides, (crystals found in some kinds of vegetable cell,) starch-grains, hairs, spicules, &c., in organized structures; certain peculiarities in the structures themselves,—as inequalities of density, elasticity, and thickness; many adulterations and impurities in food and drugs,—as of alum in bread,\* and quinine in quinine; the presence in urine of phosphates, and carbonates of lime and magnesia, and of alkaline phosphates, sulphates, and urates. But the peculiarities of different bodies under this mode of examination can only be studied by actually *making* such examination. So much for the practical. As to the beautiful and curious, some of the most noteworthy objects are,—the circular crystals of salicine, cinchonidine, and magnesio-sulphate of copper; crystals of chlorate of potash, nitrate of potash, alum, sugar, &c.; siliceous cuticles of Equisetum, Deutzia, and many plants of the grass tribe; scales of Eleagnus; hairs of rat; scales of fish; palates of Gasteropods, (a branch of the snail family;) sections of horn, shell, teeth, &c. Many of these are dull and most uninteresting objects when viewed by ordinary light; and very marvellous is it to note the change not only in the play of the investing colours, but in the appearance of the structure itself, as soon as it comes under the influence of polarization.

Another very desirable addition to the microscope is the Parabolic Illuminator. The most ordinary form of it is a paraboloid of glass, with the apex cut off; and this blunted extremity ground out into a hemispherical cavity. In the centre of the cavity is fitted a stop, which cuts off all direct light from the object. The apparatus fits into a tube below the stage, or into a secondary stage as the case may be, and can be used with any object glass except the very high powers; but it requires to be moved nearer to the object, the higher the power employed. The plane mirror should always

\* A friend of ours, some little time ago, being dissatisfied with a recent purchase of wine, submitted it to the test of the polariscope; and found sufficient evidence of the presence of alum, to condemn both the Port and the merchant who sold it.

be used, and if the illumination be unsatisfactory, the light must be concentrated upon the mirror by means of the condenser. The light enters the base of the cone in parallel rays, but the central rays are stopped out altogether, and the remainder, being reflected out of their straight course at the curved surface of the glass, are thus made to converge upon the object, which is most brilliantly illuminated from every side; while the rays are projected upon it, or rather across it, at such an angle as not to enter the object-glass at all. The result is an apparently luminous object upon a black ground; an arrangement by which silicious and other structures are seen to great advantage.

Here, for instance, is one of the suckers of a specimen of *Holothuria*, better known as the sea-cucumber. Longitudinal and transverse sections of the skin show abundance of spicules which are disposed in no regular order; but in the suckers they take a circular arrangement, forming a sort of rosette of crystal flint, which viewed in the ordinary way, shows very indistinctly through the fleshy covering; but with the black-ground illumination the rays strike upon the clear edges of the spicules, and each one is seen outlined in brilliant light, with a sharpness that not only makes it a pretty object, but leaves a definite impression on the memory. On another slide is a minute annelid; and here, certainly, we see that the Paraboloid may be put to real, practical service; for, while it is difficult by transmitted light to detect any difference in the structure of the œsophagus, as compared with the intestinal tube which joins it, and of which the latter appears to be a simple continuation, yet, by the dark-ground illumination, the different character of the two structures is unmistakable, and cannot escape the most careless observer.

The shells of the smaller Foraminifera, with their often curious and always graceful forms, are by this means seen to much advantage. Still more beautiful are the shells of *Polycystina*, inhabited by the same low organisms, and formed on the same general plan as those of the Foraminifera. Both groups exist in such countless numbers as to cover—we might almost say to form—a large proportion of the sea-bed; and they are scarcely less widely distributed on land. The infusorial earths of Bermuda and Richmond, (the seat of the Confederate government,) certain rocks of Sicily and Greece, and especially a rocky stratum in the island of Barbadoes, abound in them. The slide now on the stage contains specimens from the latter locality; and, under a curious old-fashioned objective (of about half an inch focus) of unknown origin, and which does not look worth five shillings, we have as pretty a sight as the eye can well look upon. The diversity of form is, perhaps, the first thing that strikes the attention; but this, though considerable, is not so great as it seems to be. Some are merely imperfect specimens, others are shells of the same pattern in different positions, and thus seen from different points of view; still there are seven or eight species very well represented. The most numerous are nearly the shape of a bishop's mitre; others resemble the skeleton of one of the *Pedicellariæ* of the star-fish. Other shapes bear more fanciful resemblances. In any collection of war-clubs from the South Seas, there is pretty certain to be one particular pattern,—evidently a favourite. The long, straight, smooth handle grows gradually thicker towards the bent extremity, which swells out into a circular disk, with a sharp beak projecting from the face of it. The edge of the disk is certain to be neatly carved, and very often the space between that and the angle also. Now, if the New Zealanders had possessed microscopes, and had studied the *Polycystina*, we should have said that they had simply copied one of these minute shells; for here is the club, carving included. Some, again, are circular, with elaborately-sculptured disks, and plain, projecting rays. These simple projections are a characteristic of the group, and are often strangely placed. Seeing how exquisite is their general finish, we cannot be surprised that for some time the tenants of these wonderful structures were placed high up in the various systems of classification. They have, however, been reduced to their true and very humble position; and are now placed in the same category as the sponges.



## FOR PREACHERS AND CLASS-LEADERS.

## EXTRACTS.

**PLAINNESS IN THE PULPIT.**—A man who cannot make things plain, is not qualified to fill a pulpit. First of all, let the preacher think out his subject so thoroughly, that his ideas shall lie clear and distinct, like crystals, in his own mind; and then let him remember that a "straight line is the shortest distance between two points," and speak accordingly. What right has he to use an involved and tortuous manner, when declaring the great things of God—"darkening counsel by words without knowledge"? What right has he to come before plain people in a strait-jacket of professional dignity, and talk of "volition," instead of will, "intellectual processes," instead of thinking, and "moral obligation," instead of duty, and the like, as if the very use of language were, as Talleyrand suggests, "to conceal one's thoughts"? What right has he to give his hearers the hard stone of metaphysics, when they are dying for the bread of heaven? What right has he to bring forward profound disquisitions and curious speculations, when the command is, "Preach the preaching I bid thee?" And what right has he to hide that Christ whom he is to make known amid flowers of rhetoric, as Verelst, in his portrait of James II., virtually hid his majesty in a profusion of sunflowers and tulips? When the late young preacher, Erskine Hawes, was dying, he said, "I wish to live to *preach the Gospel more simply.*" How many at death's door have felt as he felt!—*Dr. H. C. Fish.*

**THE CROSS IS THE STRENGTH OF A MINISTER.**—Give me the Cross of Christ. This is the only lever which has ever turned the world upside down hitherto, and made men forsake their sins. And if this will not, nothing will. A man may begin preaching with a perfect knowledge of Latin, Greek, and Hebrew; but he will do little or no good among his hearers unless he knows something of the Cross. Never was there a minister who did much for the conversion of souls, who did not dwell much on Christ crucified. Luther, Rutherford, Whitefield, M'Cheyne, were all most eminent preachers of the Cross. This is the preaching that the Holy Ghost delights to bless. He loves to honour those who honour the Cross.—*Rev. J. C. Ryle.—Home Truths, 2nd Series.*

**SAID** a minister once when I gently hinted to him that he had not preached the Gospel that morning: "No! I did not mean to preach to sinners in the morning; but I will preach to them in the evening." "Ah!" said I, "but what if some of your congregation of the morning should be in hell before the evening?"—*Rev. C. H. Spurgeon. (Sermon, "Paul before Felix.")*

**LET** us remember as ministers of the Gospel what M'Cheyne beautifully said: "Depend upon it," said he, "it is God's Word, not man's comment upon God's Word, that saves souls." And I have marked that if ever we have a conversion at any time, in ninety-nine cases out of a hundred the conversion is rather traceable to the text, or to some Scripture quoted in the sermon, than to any trite or original saying by the preacher. It is God's Word that breaks the fetters and sets the prisoner free; it is God's Word instrumentally that saves souls; and therefore let us bring everything to the touchstone. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—*Rev. C. H. Spurgeon. (Sermon on "Search the Scriptures.")*

**REMEMBER,** before you fix your mind upon a text, to go upon your knees and ask your Master for one. If he give you one, he will speak by it to you and your flock. Oh! you know not what a blessing will always attend this child-like faith in your heavenly Father. Be much in searching the Scriptures, for, in so doing, you will find rich food for your own soul,

and for the flock over which the Holy Ghost hath made you overseer. If you have only a dozen poor people, never let it be a temptation to be less earnest and fervent in your preaching. If you watch the wind, you will not sow; but keep your eye upon the Lord of the harvest, and do his work faithfully, and he will give you your hire.—*Mrs. Mary Winslow. (Extracted from her life, by Octavius Winslow, D.D., p. 199—200: Being a letter to her son on ministerial work.)*

## FOR THE FAMILY.

### PIOUS INSTRUCTION.

THE most wayward children never forget the precepts of pious parents. They may seem unmindful of them—their life may be in direct variance with them, but in their sober and thoughtful moments, in sickness, in trouble, after retiring to rest, in the wakeful hours of the night, those precepts will return. The still small voice of conscience will repeat them; a bitter experience will enforce their truth; the thoughts and eternity, which none can entirely forget, will point them out. The case of Richard Cecil affords an interesting illustration. He writes thus :—

“Where parental influence does not convert, it hampers. It hangs on the wheels of evil. I had a pious mother who dropped things in my way; I could never rid myself of them. I was a professed infidel in company rather than alone. I was wretched when by myself. These principles, maxims, and data spoiled my jollity. I went with one of my companions to see ‘The Minor’—a profane play; he could laugh heartily at Mother Cole, I could not. He saw in her the picture of all who talked about religion; I knew better. The ridicule on regeneration was high sport to him—to me it was none; it could not move my features. He knew no difference between regeneration and transubstantiation, I did. I knew there was such a thing. I was afraid and ashamed to laugh at it. Parental influence thus cleaves to a man, it harasses him, it throws itself continually in his way. My mother would talk to me and weep as she talked. I flung out of the house with an oath, but wept when I got into the street. Sympathy is the powerful engine of a mother.”

That mother lived to see him an altered man. The remembrance of her precepts and example was the means of his conversion, and he became one of England’s choicest ministers.

“No mother’s care  
Shielded my infant innocence with prayer,”

wrote the poet Savage in extenuation of his life’s failure. Alas, how many might trace their ruin to the same source! Parents who can give their children but little else, can impart to them pious instruction. This makes noble and successful men more frequently than riches, and it may lead them to obtain a priceless and eternal heritage for their souls.

### THE SHEPHERD SAVED BY HIS DOG.

FARMER STEWART came home from the hill one evening, looking grave and vexed. A favourite dog had met with an accident, which was likely to cause its death, “He is a most valuable animal,” said the farmer; “he cost me money at first, and has saved me much more. But this is not all; he knows and loves me so well, I shall almost feel as if I had lost a friend, if poor Oscar dies.”

The children ran off to visit and comfort the invalid. When they came back to the parlour, after discussing Oscar’s merits and sufferings, the conversation took a more general turn.

“Papa,” said Jane, “why are dogs so wise? How do they come to know so much more than the pigs?”

"As to the why and the how, all we can say is, that God has so ordered it. He has made the dog a higher species of animal than poor piggy, and given him a higher degree of that wonderful faculty which we call *instinct*."

"When you or William speak to the collies, they really seem to understand what you say; they do exactly as you bid them."

"Yes, it is wonderful how much they can be brought to do among the sheep, which other kinds of dogs could not do nearly so well. No part of natural history seems to me more interesting than that of dogs, their different species, characters, and uses, in various parts of the world. When you are older you will enjoy reading about them."

"If they could only *speak*, papa, as well as understand!"

"Ah! speech is one of the gifts which God has given to man alone, among all his beautiful and wonderful creatures. How anxious we should be to make a good use of it!"

"Parrots can speak," observed Johnny.

"They can repeat words, my dear, but that is all. I hope my little Johnny will never learn his lessons like a parrot."

"I often think," said Mrs. Stewart, "how feeble and helpless a child is for long, compared with a young animal. Look at our baby and our dog of the same age; what a difference!"

"Oh, yes!" said Jane, "baby cannot even feed herself, nor go out without being carried."

"Nor will she ever be able to do many things that Hector can. She will never bound over the hills, and scent out the game, or swim across the river. But there is one thing we shall soon be able to teach baby, which no dog can ever learn."

"What is that, papa?"

"Think a little. What shall we all do together before we go to bed to-night?"

"We will pray to God. Oh yes! baby will learn to say her prayers, and to know about Jesus and heaven; and dogs can never learn that, for they have no souls!"

"You are right. The great distinction between man and all the rest of God's creatures in this world is, that he only can be taught religion. A shepherd and his dog often go to the same church, and perhaps look both equally quiet and attentive; but you know the one understands what the minister is saying, and the other does not, and cannot. Therefore the most wretched of human beings is of far more value in God's sight—and ought to be so in ours—than the finest animal."

The children were thoughtful and quiet for some minutes. Then Jane came to her father's side.

"Tell us a story about dogs, papa."

"You like a story, Jane, better than this grave way of speaking? Well they are both good in their own place. You know that dogs have often saved men's lives?"

"Oh, yes! The Newfoundland dogs save people from drowning, and the dogs of St. Bernard save people from dying in the snow."

"Very well remembered. Each of these has his own wonderful instinct given by God, and makes the right use of it; and is a useful example for us to follow, by employing for the good of our fellow-men the higher powers we have received—our speech, and reason, and knowledge of the gospel. But you are wishing for a story—not a lecture. Well, I shall tell you one that I read lately, of a shepherd being saved from a very dreadful death by the sagacity of his dog."

"Oh, that will be nice! Where was it papa?"

"It happened in the Island of Arran, perhaps about fifty years ago. A stout, active sheep-farmer left his house on a fine autumn morning, to look after his sheep on a distant hill. It was a wild, romantic walk, through a glen strewn with large pieces of granite rock, which had fallen from the mountains on either side. Ronald had his two collie dogs with him, and he suddenly noticed that they had started a fine rabbit, and were chasing it down

hill. He watched them with some interest, but just as they were on the point of seizing the creature, it slipped under one of the large fallen rocks, and disappeared."

"I am glad the rabbit escaped."

"Ronald was not glad; he thought a good rabbit would have made an excellent supper. So he went up to the rock, and found that it was a large mass of granite resting on some smaller stones, and that the rabbit had gone into the crevice between them. Without much thought he lay down at full length, and thrust his arm into the hole to feel for the animal. But, oh! what was his horror, when suddenly the great rock slipped down a few inches, and fixed his arm between itself and a smaller stone."

"Oh, papa! could he not draw his arm out again?"

"He tried, but found this quite impossible. There he was, firmly fastened to the earth, in great pain from the pressure of the rock, and in a solitary wilderness, miles from any human habitation."

"But," said Mrs. Stewart, "can this be true? How could he have moved such a large rock by touching it?"

"I am assured of the truth of the story, and there is nothing impossible in the rock moving. It is well known that in mountainous regions of our own or other countries, there are sometimes found what are called 'rocking stones.' One mass of granite rock rests upon another only at a point, and is so nicely balanced that a very small effort will make it vibrate or rock, like a cradle. I believe the most remarkable of these in Britain are found in Cornwall. Some of them are thought to have been so placed by human art, but in other cases this is evidently impossible."

"Are they very large?"

"I have read of one more than sixty tons weight, and others larger. One on the Cornwall coast, was long an object of great interest to strangers, and travellers would come from a great distance to see it. Not very many years ago, the captain of a revenue cutter was so foolish and barbarous as to employ his men in moving this rock off its balance. But the indignation of the country people at finding their marvel destroyed was such, that the culprit was obliged with great labour to get it replaced again. It weighed between eighty and ninety tons, so I think the sailors must have had hard work."

"But we are forgetting poor Ronald," said Mrs. Stewart, "do you suppose that he had touched a rocking stone?"

"Not exactly, but a rock which was resting so unsteadily on the broken pieces below, and the steep side of the hill, that a very little force made it move downwards."

"Then what a dreadful situation his must have been! What did he do?"

"He fainted from pain and terror, and when he recovered his senses, felt that he might die of starvation before any human being was likely to pass such a lonely spot. His first thought was to try to cut off his arm at the shoulder, with his pocket knife, and thus release himself."

"Horrible! did he do so!"

"Mercifully he could not easily get hold of his knife, and had time to consider that even if he succeeded in accomplishing the terrible operation, he should die from loss of blood before reaching home. Then suddenly, and most providentially, it occurred to him, that his faithful dogs might be the means of his deliverance. The poor animals seemed quite to understand that he was in distress, and were whining and fawning upon him, licking his face, and snuffing all round, as if seeking how to help him. He tried to order them home, but they seemed determined not to forsake him, and even when he scolded them away they soon returned. At last he recollected that one of them had a remarkable love for his youngest boy, and was his constant playfellow. So calling the faithful animal, he told it to go and "seek Alastair," and to his inexpressible joy beheld it with a joyful bark set off at full speed."

"But, papa, the boy could not save his father, he would not be strong enough."

"No, but the dog on reaching home behaved in a strange way, leaping upon the boy, running towards the hill, and looking back with a whine, as if entreating him to follow, and repeating this again and again, till at last the whole family were alarmed, and convinced that some accident must have happened. They called together their nearest neighbours, and set off in all haste, taking with them ropes and tools. The dog led the way, evidently with great joy. They arrived at the spot where the poor sufferer lay, and with much difficulty and great caution were able to release him."

"And was he much hurt?"

"It was long before he recovered, for besides the injury to the arm, the shock to his nerves had been so great."

"How they would all love that dog ever after!"

"They would indeed, and I trust they would long feel the deepest gratitude to their gracious God, who had made the wonderful instinct of this creature the means of such a blessed deliverance."

J. L. B.

## POETRY.

### THE REAPERS' SONG.

Ye verdant hills, ye smiling fields,  
Thou earth whose breast spontaneous  
yields

To man a rich supply,  
Echo whose mimic notes prolong  
The melting strain and bear along,  
O'er distant glades and caves among  
The mountain shepherd's artless song,  
Soft swelling to the sky—

Attend the reapers' joyful lays,  
And bear the tribute of their praise  
To nature's boundless King;—

Whose voice loud sounding from the pole,  
In thunder oft is heard to roll,  
And oft has melted down the soul,  
When murmuring along it stole  
The Zephyr's silken wing.

With bread the heart of man to cheer,  
See, bending low, the ripened ear,  
Bow its luxuriant head;  
In vain, ye swains, had been your care,

Had not he caused the blight to spare  
The promise of the summer fair,  
And bade the sun, the rain, the air  
Their gracious influence shed.

He bade the soft refreshing gale  
Blow gently down the teeming vale,  
Nor hurt the peeping grain;  
But when the ear began to rise,  
To him we raised our anxious eyes,  
Oft from the cisterns of the skies  
He sent in mercy rich supplies,  
Early and latter rain.

And now his hand hath crowned our toil,  
We joy like those that share the spoil,  
The harvest home to bear;  
With shouts the laughing pastures ring,  
With grateful hearts, ye reapers, sing  
The praise of heaven's eternal King,  
Through whose paternal care ye bring  
The produce of the year.

DR. COLLYER.

## THE SABBATH SCHOOL.

### HOW MAY THE INTEREST OF CHRISTIAN CHURCHES IN SUNDAY SCHOOLS BE INCREASED?

*A Paper read by the Rev. A. REED, B.A., of Preston, at the Lancashire  
Conference, held at Blackburn, on Good Friday.*

THIS question, like most others, has a double aspect. It may have a querulous, complaining form, or it may be practical and advantageous; the former has been only too frequently a theme of declamation, and even the latter has been subjected to some exhaustive discussions. I would wholly deprecate the fault-finding view of this subject, and seek some of the freshest branches of that which aims at improvement.

There has been too great a proneness, first to imagine an estrangement between Christian churches and Sunday schools, and then to propose various

hypothetical remedies. The merry monarch (Charles II.) desiring to give his pedantic men of science a lesson, wittily propounded to them a query obscurely stated, in order to conceal his own knowledge of its absurdity, and gravely inquired the reason why so-and-so was the fact? After laborious search for reasons possible and impossible, one of the least foolish of these learned ones quietly suggested a prior question, viz. : Was the king's supposition *a fact*? Thus guided, they soon discerned the cheat played on them, and have been quoted as beacons ever since; let us avail ourselves of the lesson. Before we admit what may seem implied in the terms of our proposition, a certain want of interest in the Sunday school on the part of Christian churches, let us analyze the fact, and inquire in what sense, and to what extent, it is true; otherwise we may be trying to overtake a will-o'-the-wisp, or to catch the rainbow.

Well do I remember, in the good old City of Norwich, that the Sunday School Union had become defunct, or at least dormant, as I have occasionally known it elsewhere, from want of some individual with energy and ability to keep its machinery in order. I had always a sense of its value, and set myself to revive it, summoning my honoured brother, Mr. Charles Reed, to my aid, and to a task which ever finds him ready. It was a success—all was again instinct with vital earnestness; periodical meetings of the teachers were fixed for prayer and conference, the first of these was held in our school-room. I thought I would go down and see how the first essay passed off; I stood behind the door awhile not to interrupt the business, when to my confusion I found the assembled teachers engaged in assailing the Christian churches, and particularly the ministers, for their indifference to Sunday schools. I could not help thinking of that traveller who put a half-dead snake in his bosom, which, reviving with the warmth, stung his over-trustful deliverer. I entered the room, and did my best to turn the debate to less offensive and more useful channels; but since then I have often found Sunday schools and teachers haunted by this chimera. I dare say the ghost is here in some corner, and I hardly hope to exorcise or to lay the spirit, yet will try to throw a little light into his dark hiding-places, and make him shrink away into the gloom.

What is more unlikely than indifference from the church to the Sunday school; as institutions they are not only kindred, but mutually dependent; whence did the school originate—whence are its teachers and officers recruited—whence its pecuniary support obtained, but from the pastors and members of our congregations? And whence comes the continual stream of youthful converts and workers back into the bosom of the church, but from the classes of the Sunday school? Can the family neglect its nursery? Save in exceptional instances, where perverse jealousy or rigid formality occasions a collision of interests, or a chasm of distance, this should seem impossible.

How deep the injuries inflicted on both institutions by such estrangement; the school would lose much effective support, but the church would be by far the greater loser; she would alienate from herself most of the young and zealous workers; she would lose her chief source of increase, and condemn herself to joyless sterility and barrenness; she would part with her chief instrument for aggression on the careless population around her, with the precious spring whence her new pastors, evangelists, deacons, and missionaries may be early and well nourished for future service; and she would put from her the main power she possesses in the eye of the world, that of education, and neglect the most imperative command of her all-anticipating Lord, "Feed my lambs;" she would hazard the passing forth from her communion of her heartiest, most devoted children, in order to join with other fellowships of Christians, who better appreciated their momentous work. Such indifference would be a madness little short of self-annihilation in the course of time; it never can become general. No doubt the church is formed

\* Our own Sunday schools in Preston have this year furnished twenty-one youthful members to our church.

of imperfect human materials, and is too prone to be remiss in all its most solemn duties ; but that there is any special indifference to the Sunday school beyond what is, alas, displayed too often in every other field of Christian labour we cannot believe.

When we examine also some of the proposals on which the complainants rely for a remedy for the presumed evil, we find them sometimes measuring the whole question by standards which we venture to think utterly impracticable and undesirable. We have heard it loudly contended, that the interest of the church should be shewn by a frequent visitation of the Sunday school, by those not engaged in its pursuits, who are urged thus to manifest their sympathy in its work. Now, this we have always thought would be utterly destructive of all order ; troops of gazing spectators wandering about the rooms with no obvious business, speaking to the teachers, distracting the scholars, stumbling against the superintendents, and choking the passages, would be a nuisance sufficient to ruin the efficiency of the best school. I have heard of superintendents actually locking some door of access to the class-rooms to prevent any interruption. Occasional visits from persons experienced in the work, who may borrow or suggest improvements, and from pastors and friends able suitably to address the school are very useful ; but let the school once become a promenade and a show, and farewell peace, attention, and thought. The gentle dew falls freely in a still night, but is checked in a gusty atmosphere.

It has often appeared to Sunday school teachers that a larger proportion than usual of the members of our churches should be actively engaged in the Sunday school ; in these northern districts, however, a very large part of our communicants is so engaged. It is not uncommon for deacons to be Sunday school teachers or superintendents, and the post of teacher is generally popular. Then it should be remembered that many have no gift for instructing the young, and that you might as well fill your choir with persons having neither ear nor tuneful voice, and who could only scream in horrid discord, as your school with those who have little sympathy with youthful habits and modes of thinking, having wholly forgotten the feelings of their own early life. Many also are engaged at home, or in other walks of Christian labour. No doubt there is yet a considerable residuum of those who might work, and will not ; the dead weight of a church—the care and grief of the pastor—the barren fig trees, who provoke their Lord to cut them down as cumberers of the ground. But this fact shows no want of concern for the school on the part of the church, since these cannot be roused to share in any schemes of saving effort requiring a sacrifice of ease, time, or money ; and in their present state would be of small value in any cause to which they might be dragged.

But why, it is said, does not the church establish a more definite connexion with the Sunday school, assume more control over its arrangements, in appointing officers and teachers, and regulating its general plans ? May I venture to reply, that probably were this attempted, none would find more objection to it than teachers themselves, and not without reason. Most institutions will be best managed by those who are practically concerned in their working. It is not well for societies to lean too much on each other, or they inevitably rob each other of independence and strength ; let them be individually self-controlling, and let every bond of union be consistent with a free use of individuality. Let the church attend to its own work, and the school fulfil its own mission, and let their connexion be one of general cordial sympathy, which leaves them perfect liberty. It may be well for the church to be a final court of appeal and confirmation of what is ordinarily originated and executed by the body of teachers ; for since it lends so much material support to the school, and depends so much on its welfare and success, it may well expect some report of its proceedings, and some veto upon its main transactions. When more has been attempted than this, the result has usually been discord and confusion, rather than harmony and progress.

Why should any teachers permit crude ideas like these to give birth in

their minds to feelings of discontent, which are as unhappy as unjust ? Let them feel they have the warm confidence and sympathy of the great body of pastors and churches, and though these may not be always coming to witness their exertions, still less to interfere with them, since they are for the most part earnestly working in other channels for the same end, let the teachers do their own work thoroughly, and cease to insist on being made objects of special attention, commendation, or sympathy. There is no vainer and more perilous spirit than that which sometimes infects an otherwise noble heart, when exaggerating the object in which it is absorbed, it yields to a morose isolation, and permits the bitter feeling to arise—"Ah ! no one appreciates my labour, yet my exertions are the most essential and invaluable of all ; I am passed by while others are caressed ; I work while others have the credit and fruits ; I may plod on regularly, but am ever unnoticed and obscure." It is necessary to shake off this numbing, paralyzing touch ; to exercise a genial faith and forbearance towards others, and especially to labour in this cause "heartily to the Lord, and not unto men." Once the Sunday school was a small and uncomely sapling ; its kind of toil of the drudging order ; it was pushed into wretched sheds, confined or underground ; its teachers were lowly, little educated persons ; small results were expected from it by the church and the world ;—but now it is a wide spreading tree ; its abodes are spacious and handsome edifices ; it shelters a large part of the population of the land ; it has attracted most of the wisest intellects and holiest spirits in the church to its classes ; its lessons are of the sublimest themes, and its results have been such as to elicit the adoring gratitude of pastors and churches, and the profound amazement of philosophers, educators, statesmen, and of the world. The Christian church is more likely at present to be overproud of her Sunday schools, than to neglect, or to be indifferent to them. Individuals, labouring on in their narrow niche at important work, which employs multitudes of others like themselves, are seldom able to realize the combined magnitude of what is being done by their fellow-labourers, or their age. Theirs is but a little section, and in it they are conscious of hard work, many difficulties and failures, and very slow successes. Their own weakness, weariness, and despondency often assist to prevent them from comprehending the joint and growing result. But when at times a laborious and earnest teacher lifts his eyes from the small area of his class, or school, and the separate church to which it may be attached, and from the littleness, and discouragements, and imperfections of the minuter scene ; and surveys the onward march of Christianity at home and abroad, and the gigantic and invaluable potency of a Gospel training of the little ones in the classes of the church, which is, undoubtedly, the main instrument of the revival and aggressiveness of the true religion in modern times, he will surely feel that these are not days for morbid complaint and jealous separation, but for believing gratitude, and unselfish and united ministration, each to the other, in the love of Christ.

Nor would it be fair to make these remarks without also asserting that the body of Sunday school teachers are, as a whole, as little prone to the querulous and unreasonable as any Christian workers ; and that their usual attitude is that of hearty, disinterested sympathy in all other Christian efforts ; and of patient, happy, unexacting, unexpecting disinterestness and contentment.

*(To be continued).*

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## MISCELLANIES.

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### A TRIP TO THE CHANNEL ISLANDS.

At half-past three, in the afternoon of Friday the 7th of August, I jumped into a cab and drove to the Waterloo station of the London and South Western Railway, where I booked to Guernsey and back, taking a monthly



ticket. At five o'clock we left London for Southampton, where we arrived about half-past seven. Having a few hours to wait before sailing for the islands, I purposed calling on the Rev. J. Wright, and in his company making the acquaintance of the lions of the town. But as he was from home I was glad to be accompanied by a kind friend whom Mrs. Wright had asked to escort me. I saw the statue of Dr. Watts, and that of the late popular mayor—Mr. Andrews, who was highly esteemed by the population of Southampton, and who represented the borough in Parliament. The chapel of the Rev. T. Adkins, and our own clean and well-situated sanctuary were also shown to me. And but for the darkness setting in I should have seen other objects.

At midnight the "Southampton" steamer left the docks for Guernsey. We had on board a considerable number of respectable passengers, and when I asked the steward for a berth, he had but one left. This, however, served me for a place for my luggage; as for myself, I preferred being on deck—the heat of the cabin, and the offensive smell of spirits, &c., I found would very soon operate unpleasantly on my stomach, and the sea threatening to be a little rough, I was not in any special need of stimulants of that order. Of course sailing out at midnight, and the night being dark, I could see very little beyond the vessel and the passengers. And what made matters worse, as daylight began to dawn on us, a thick fog came on, accompanied by a drizzling rain. Indeed towards six o'clock in the morning, our captain seemed a good deal concerned about his course, and the safety of his vessel, as he could not see many yards a-head. Hence he frequently blew his steam whistle, to warn other vessels of his contiguity, and kept walking to and fro on the bridge, straining his eyes to discover if any danger was near. At last he gave the word, "Stop her;" and we were at a stand-still some little time. The mist having in some degree cleared off, however, we were shortly on our way again, and not long after we saw Guernsey to the right. The tide being favourable we steamed into the harbour and up to the pier, where we arrived about ten o'clock, being an hour or more behind time. Messrs. Grigg, Brewer, and Litley kindly met me, and they having provided me with a cup of tea at a snuggerly kept by some of our kind friends on the pier, I felt refreshed, and made my way to Mr. Grigg's residence.

I had not been sick on the voyage, though I had felt certain sensations known by the name of squeamishness; but many of my fellow passengers were worse than I. The passage from Southampton is said to be 120 miles. After resting a little I took a walk round the town of St. Peter's Port, and enjoyed the fine sea view which is commanded from the higher parts of the town.

The town of St. Peter's Port is built on the side of a hill, somewhat amphitheatrical in form, and has from the sea a very pretty and picturesque appearance. The population of the town is about 17,000—that of the whole island about 30,000. The island, like the other Channel Islands, formerly belonged to Normandy in France, being situated in the gulf of Avranches, or Baie de St. Michael, close to the French coast, and hence it, Jersey, Alderney, Sark, &c., were commonly called the Norman Isles, until lately. Now, however, the common name is the Channel Islands. Guernsey is twenty-five miles from France, Jersey fifteen, and Alderney nine. Guernsey is nine and a half long and four broad; Jersey is twelve long and six miles wide; while Alderney is but three and a half long and one and a half in breadth. Sark is nearly the size of Alderney. In ancient records Guernsey is called *Sarnia* and Jersey *Casarea*. The islands have been under the crown of England in one way or other for centuries. But still they enjoy peculiar privileges, such as exemption from some of the duties and taxes which England has to pay; and the right of self government to a large extent. There are some pretty views in the islands, the lanes and walks are very romantic and picturesque, and the bays are charming.

On Sabbath, August 9th, I preached morning and evening in our Truchot Street Chapel, to good congregations, and had help from on high. Mr. Brewer, of Alderney, preached in the afternoon. The chapel is superior to what I expected to find it; it holds 300 or 400 persons, and it is fre-

quently well filled. The society is composed of a warm-hearted and devoted people, and Mr. Grigg appears to be well received and sustained by them.

On the Monday we held our missionary meeting, which was well attended. Dr. Collonette ably filled the chair, and the Rev. W. Wedlock, Wesleyan, the Rev. W. Brewer, of Alderney, the Rev. G. Grigg, and myself addressed the meeting.

On Tuesday a tea meeting was held in connection with the missionary anniversary—which seems to be the custom of the islands—and after the tea the meeting was addressed by several persons with good effect.

On Wednesday evening I gave a temperance lecture in the Victoria Hall, which was crowded.

On Thursday the good people drove me round the island to see the most interesting spots on it; but on account of our setting out too late, I did not see so much as I otherwise should have seen. However, I enjoyed the jaunt, and shall long remember the kindness of the dear people.

On Friday the 14th, I sailed in the steamer to Jersey, and had a beautiful passage. The distance is about twenty miles, and the day being fine, I enjoyed it much. I had the company of Captain and Mrs. Baker who were going to see their friends. Mr. and Mrs. Loxton met me at the pier at St. Helier's, and escorted me to their abode, where I was hospitably entertained during my stay in Jersey. St. Helier's is the principal town of Jersey, but is not well situated—not at all like St. Peter's, Guernsey. It is flat, and not remarkably clean or healthful. The population generally speak French, and French habits prevail largely among them. Some say that the morals of Jersey bear too close a resemblance to those of Paris. The Sabbath is not so well kept as in the other islands, and religion in general is not very flourishing. Our congregations were not large, but on the whole they were respectable, and our people have an air of intelligence and decorum.

At the meeting on Monday evening the Revs. C. H. Bateman, M. Gallienne, jun., S. Loxton and myself delivered addresses, and Jabez Smith, Esq., Wesleyan, presided.

On Tuesday the 18th, we had a missionary tea and meeting at Old Pontac, St. Clement's Bay, and there I met with some interesting friends. I should have seen more of the island on the Wednesday, but the weather kept me in town, so that of Jersey I saw less than of Guernsey. Mr. Loxton and others are working hard to get the new schools completed, and their pious toils will soon, I trust, be crowned with success. If we could station a French-speaking preacher in Jersey, I apprehend we should succeed better than at present. There is comparatively little prospect of a strong English cause being raised. The Wesleyans have a powerful French Circuit, and but a feeble English one.

I had to return to Guernsey on Thursday the 20th, and we had the roughest sea I was ever on. However we got safely over, and though the sea rolled o'er our decks, and most around me were ill, I escaped sea sickness. Mr. Grigg gave me a hearty reception again, but I was sorry to find his excellent wife very ill. Miss Chandler, too, her niece, was far from well.

On Friday, Mr. Grigg and I had a pleasant walk in the country, and for the first time in my life I saw artillery practice. About fifteen cannon were firing shot and shell on a vacant plot near the sea for some time, and I had an opportunity of seeing something like what has to be done in a field of battle. All the men in these islands have to be in the militia, and to go through drill exercise occasionally. How strongly the islands are fortified too, as if the French were daily expected to attack them! Thousands upon thousands of pounds it appears to me are wasted in such things by our government. Oh that men were wise and would learn the beautiful lessons of our holy religion!

Saturday the 22nd, I sailed in the "Queen of the Isles" for Alderney. I had the company of the Lord Bishop of Mauritius who was at Guernsey and Jersey holding meetings when I was there. J. A. Gouvaine, Esq., introduced me to his lordship as the President of the Primitive Methodist Conference, and I had a little friendly conversation with

him on Madagascar, &c. He seems to be a plain, earnest, working clergyman. Would that all the bishops were like him! He was formerly rector of Alderney, of which island his mother was a native, and hence he was interested in and acquainted with the island. On reaching the harbour, Mr. Brewer met me and accompanied me to his domicile. His good wife and sister received me kindly.

On the Lord's Day I preached three times, and though the bishop was preaching at the Church, and he was well respected, and the population of the town—St. Ann's—is but some 3,000 or 4,000, I had a full chapel in the evening. Indeed the Alderney congregations, chapel, friends, &c., pleased me much. I was glad to find so earnest a people in this little isle. The Revs. P. Tourgis, G. Kevern, — Wright, and W. Brewer, assisted in the week evening services. The Temperance lecture on Wednesday evening was well attended, and I have reason to believe all the services were owned of the Lord. I was happy to meet with so much kindness among the Alderney friends, especially from Mr. Gouvaine's family. The mother of Mr. G. is a devoted mother in Israel; his excellent wife, amiable daughter and himself were very kind, and Miss Sanford who was visiting there, helped them to make my visit as agreeable as possible, by showing me all possible kindness and attention. I could not help but feel and say that heaven will be all the more delightful because of the numerous friends (whose acquaintance we have formed on earth) we shall meet there, where parting is no more. To Mr. Brewer and family I am much indebted for their attentions while I was in the Island. One thing about Alderney, however, is not very pleasant—namely, a visitor is a prisoner when there, at the mercy of Captain Scott, who only can open the way for escape. I felt as if in some Patmos, shut out from the great world, except for the limited circle of dear friends whose locale is there. And no one knows when he may be able to get away. Only about twice a week does the boat visit the Island, and its visits and departure are very irregular and uncertain. Some eight or nine times were fixed for our leaving on the 27th, and at last what is called by the inhabitants "tip" time was named. This I think I may leave my junior readers to guess out the meaning of. On the 27th, however, I left Alderney, and arrived after four hours' sailing at Guernsey again. Seeing the distance was not twenty miles, the reader will judge we had a tedious passage. The sea was very rough most of the way, but our heavenly Father took care of us. He who was on the Galilean lake was with us. On the following morning I took leave of my kind friends Mr. and Mrs. Grigg and niece, and sailed for Southampton. I enjoyed the voyage homeward, as I had daylight and a smooth sea. We saw the Casket Rocks, off Alderney, the Needles, off the Isle of Wight, Hurst Castle, the Isle of Wight, and Netley Hospital, &c., and on the whole the voyage was very pleasant. I arrived safely at home at midnight, and had a very hearty reception from my better half and family, having been from them full three weeks.

The trip I found conducive to health, and profitable in the way of affording me fuller information about the islands and our cause there, than I had previously acquired. And it is sweet to reflect that we do not labour in vain in the work of the Lord; precious seasons we often enjoy among the people, and souls are blest and saved under our ministry that will be a crown of rejoicing in the day of the Lord. And oh, how much there is to be done for this poor world yet. We need to work hard while the day lasts—the night will soon overtake us. My prayer is that all my powers may ever be consecrated to my great Master's service, and that he may deign to own my humble efforts for his glory, and for the salvation of many deathless souls.

"To serve the present age,  
My calling to fulfil;  
O may it all my powers engage,  
To do my Master's will,"      Amen.

EDITOR.

# CONNEXIONAL INTELLIGENCE.

## HOME DEPARTMENT.

**TUNSTALL CIRCUIT.**—Jottings of six years' superintendence, being a paper read to the officers of the Tunstall Circuit, in Committee, July 3rd, 1863.

Dear Brethren,—

Eighteen years ago I first entered your station with fear and trembling; timidly—but with faith in God—taking up the work of superintending your important circuit. At the end of three years I left you for another sphere of labour. After an interval of nine years I was stationed to you again. In this sojourn I have been with you six years, and now, according to Connexional arrangement, and, I trust, agreeably to the providence of God, I am called to bid you again farewell. I hope I can say with the apostle when he delivered his celebrated valedictory address to the Church at Ephesus, "Wherefore I take you to record this day, that I am pure from the blood of all men: for I have not shunned to declare unto you all the counsel of God." . . . "I have coveted no man's silver, or gold, or apparel." While looking back on the last six years, I find occasion for repentance and deep humiliation; yet, these feelings are not unmingled with jubilation and gratitude. It has pleased the great Head of the Church to bless us with a very considerable measure of prosperity, materially and spiritually.

### MATERIAL DEVELOPMENTS.

**Tunstall.**—In our Jubilee year we took down the second connexional chapel which our fathers had built in this town, and erected the present one, which cost £2,700, exclusive of the materials of the old one, which were worth £1,000. This beautiful sanctuary, the Jubilee Chapel, is capable of seating 1,400 hearers. Including a grant made by our able and opulent school friends, not less than £1,600 have been collected in behalf of this house of prayer. Also, about six weeks ago we held a bazaar, the proceeds of which were devoted to the funds for painting and beautifying the Chapel. From this source we have more than £200 in cash now, and by the time the whole of the goods are disposed of, not less than £300 will be raised for the purpose indicated.

**Talk-o'-th'-Hill.**—This place was missioned by the venerable pioneers of the Connexion. Here the second chapel built by the Connexion, was erected. This building, many years ago, was appropriated to school purposes alone, and a

good chapel built for the accommodation of the congregation. About five years since the old premises were taken down, and more land adjoining purchased, with a view to the building of a larger school. Our plans and specifications were got out, and estimates received, and in due time two commodious school-rooms were erected at a cost of about £600. They are filled with children, who are taught by a number of intelligent and diligent teachers.

**Hanley.**—Many years since a good chapel was built here, which got into difficulties, and ultimately was alienated from the Connexion. The friends, proceeding with more caution, built another, much smaller than the first. About three years ago it was found necessary to enlarge, to meet the increasing necessities of the church and congregation. The chapel has been lengthened about four yards, and a good gallery and orchestra inserted. The entire cost was £750, and, I am happy to add, the financial abilities of the trustees are stronger now than ever.

**Englesea Brook.**—This is an old preaching station, and additional interest gathers about it from the fact that here lies the dust of Messrs. H. and J. Bourne awaiting the resurrection at the last day. Here we have expended about £70 in improvements.

**Chesterton.**—Through the defalcations of a treasurer some twenty years ago, the chapel in this place became overburdened with debt, and for a long time was a thorn in the side of your circuit. The principal trustee thought that he should be under the necessity of offering the premises for sale; but, I am happy to say, this was prevented by proposing to transfer the property to new trustees for £450, and the remainder of the liabilities amounting to £150, to be paid off by beggings and donations. This was done. Every creditor was honourably met, the chapel preserved to the Connexion, and the honour of the society saved. New life, on the lifting of this incubus, was infused into the church, and its interests were put on a firmer basis. Since the accomplishment of this fact, the chapel has been enlarged and beautified at a cost of £150.

**Bradley Green.**—Here we have a chapel worth £700—but our friends are crying "Give us room that we may dwell." To meet the demand a slip of land 18 yards by twenty-seven, and valued at

£250, has been procured. During the present summer a new chapel 15 yards by 17 will be built, and the present one converted into school premises. I augur for this Church a bright future.

*Lask Edge.*—This name occurs early in our history. Here we have enlarged our chapel, and made it more comfortable and convenient for Divine worship.

*Talk Pits.*—For many years our cause was low in this place, the society and congregation worshipping in a small cottage. In our Jubilee year we built a neat chapel and cottage here; the entire cost being £350.

*Pack Moor, alias New Chapel.*—We have preached in this neighbourhood for many years, but with little success till lately. Some time ago an opportunity to procure land offered itself. It was bought, and a beautiful chapel built thereon. Since our removal from the old preaching house our society has risen from six members to above thirty, a good congregation and Sabbath school have been created, with encouraging prospects.

*Longton.*—This town once stood at the head of a circuit, but through a series of disasters, occasioned by the misrule of certain men in authority, it was found necessary to divide its societies between the Tunstall and Ramsor Circuits. The chapel in the town was sold, and the society during many years sought shelter in rented rooms. Five years ago a second connexional chapel was built under favourable circumstances, and in two years after two good school rooms were added to the trust estate. They are all doing well.

*Alsager.*—About four years since we missioned this place and succeeded in forming a small society. In the spring of 1862, a suitable site of land was procured for a chapel. A good trust having been formed it was determined to erect one to correspond in quality with the respectable cottages and villas in the neighbourhood. Since the opening of this beautiful sanctuary we have formed a Sabbath school, the congregation has risen in respectability and numbers, and the society has tripled itself.

*Wood Lane.*—Up to March, 1862, we worshipped in this place in a chapel built by the Wesleyan Reformers. In the February immediately preceding we made proposals to buy this chapel, but failed to effect our purpose. We then resolved to build one. This, I am happy to say, has been accomplished. We have now a flourishing Sabbath school, a vigorous society, and large congregation, and prospects of great usefulness.

*Harrishead.*—This place stands about half-a-mile from Mow, and is famous in Primitive Methodist history, it being here

where Mr. Hugh Bourne made his first convert. About three years ago we opened a mission here, and succeeded in forming a good society and a large congregation, a chapel became a necessity, and after a little difficulty one was built and is now doing well.

During the past six years we have raised about £4,000 to promote Sabbath school tuition, and the ordinary circuit revenue has increased about £200 per year.

#### SPIRITUAL PROGRESS.

We have largely participated in the glorious blessings of grace. Hundreds of souls have been converted to God, and the churches have been built up and established. When the writer entered your circuit six years ago he found 1,000 members, he leaves 1,829, being a clear increase of 800, after meeting all the casualties occasioned by deaths, removals, backslidings, &c.

*Agencies.*—Under God, we are indebted for our prosperity—

1. To the perfectly good understanding and confidence which have existed between the travelling preachers. Were it not invidious it would be a pleasure for me to insert the names of some of my colleagues in this paper. They have laboured hard and efficiently in promoting the good work, and at the same time obeyed me with all the readiness of a child. I should be happy to meet them in a similar conjunction again.

2. The union and brotherly affection which have prevailed between the ministers, the local preachers, and the leaders. That we should see alike on all subjects was not to be expected, but our differences of opinion have not materially ruffled the current of our kind feelings; and now, in parting, likely never to meet in the same relation of life again, we can say, "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

3. Open air worship.—Twice in the past six years I and my colleagues have held protracted meetings in Tunstall Market-place, each time preaching in the open air twelve nights consecutively, as well as preaching most Saturday evenings in the same place during the summer months. Hundreds of the outcast and lost have by this agency heard the word of life, and many have been gathered into the fold. Not only in Tunstall, but in the circuit generally, has this Primitive

method been resorted to, to reach the great unwashed multitude. I trust, dear brethren, that the Connexion, instead of relaxing in this spiritual duty will be more diligent in its observance.

4. *Protracted Meetings.*—Many of these, each led by one brother from the beginning to the end, have been held with great advantage. Scores of souls through these continued efforts have been brought into the church of Christ, and are now earnest Christians. Some of my colleagues have been eminently adapted for this work, and your circuit owes them a debt of gratitude for their onerous and successful labours.

5. The zealous efforts put forth by the preachers, local and travelling, the leaders, and members, in the ordinary means.

But, over and above all, we owe our success to the divine Spirit, which has so richly accompanied our efforts by his gracious blessing. PHILIP PUGH.

Signed on behalf of the Circuit Committee,

HENRY EARDLEY, *President.*

HENRY BINNALL, *Secretary.*

A REVIEW OF THREE YEARS' LABOURS IN THE RIPLEY CIRCUIT.—When Mr. Eckersley and I entered the Ripley Circuit, July, 1860, we found 324 members. In July, 1863, we reported 516. Our congregations have increased, our chapels and Sabbath schools are all improved, and we have peace and prosperity. At Portland Row, after a long and severe struggle, we have succeeded in obtaining a good preaching room, built by the Butterley Company, and let to us for a small weekly rent; we have also established a Sabbath school, and the place is doing well. Some of the other societies have more than doubled their number of members. We have had several expressions of kindness from our old friend J. Smedley, Esq., of Lea Mills, in endeavouring to improve our chapel property by cleaning, painting, &c.: he has also lent his spacious tent for school anniversaries, tea meetings, &c.,—and all free of charge. Alfreton chapel and house have been much improved, the house made a comfortable residence for the resident minister, and the society more than doubled.

Codnor has done well, the society has risen from twenty-three to seventy-two members. Here they are about to enlarge the chapel.

Greenhill Lane has been re-missioned, a small chapel rented, and we have fifteen members, and a Sabbath school.

New Brinsley has been re-missioned, and a room rented; we have twenty-two members and a Sabbath school.

Pinxton has been remissioned, and we

have ten members with a prospect of more. We have raised a considerable sum of money for jubilee and missionary purposes, chapels, reducing debts, &c., met all demands at our June Quarterly Meeting, 1863, and we are leaving the station in a hopeful state for still greater prosperity. J. STEPHENSON.

GRASSINGTON STATION.—I came here according to appointment, July 18th 1862. And certainly the town is a very secluded place, amidst the fells of Yorkshire Wolds, in Wharf Dale, ten miles north of Skipton, and half-way to Pateley Bridge. But isolated as it is, the two great founders of Methodism found their way here. The Rev. John Wesley, of the last century, and the Rev. Hugh Bourne, of the present; the former giving his usual short sermon at noon, while his horses fed, and the latter coming afoot, and spending several days ministering to children and grown people, and visiting from house to house. Both left a savour of good behind them. But they are gone to their reward. Oh, for meeting them in heaven! The first Primitive Methodist minister at Grassington was the Rev. Moses Lupton, and he preached here forty years since, on a Sabbath afternoon, having walked ten miles from his morning appointment, and then ten miles to Pateley Bridge to his evening appointment, then in the Ripon Circuit. But it was Silsden Circuit that chiefly took up Wharf Dale, and succeeded in forming societies, and three chapels were herein built.

Grassington is the most important one, towards which our Silsden friends have done much. Our last chapel anniversary sermons were preached by Jonathan Gaukrodger, Esq., of Burnley, with very good effect. The money being called in, our brethren Messrs. Joshua Fletcher and George Baron have very nobly contributed towards it fifty pounds, and this sum (with fifty pounds they gave on a former occasion) makes one hundred they have cheerfully given towards this place of worship. May the Lord reward them and their families. The chapel fund too has granted thirty pounds. Mr. James Parker gave one pound, and other friends lesser sums. So that this year an outstanding debt of ninety-seven pounds has been paid off. But best of all, precious souls have been converted to God, and the society and congregations have increased.

Hebden Chapel was under a heavy difficulty on my first entrance; there was a lawyer's letter demanding the payment of one hundred and nine pounds, which put us all to trouble, and especially so as the friends said the debt was only one hun-

dred pounds. This misunderstanding and heavy trial caused me many a weary journey. Unhappily when the nine pounds were paid off, it was not backed on the note of hand, and the property having fallen into other hands it was thought the whole sum was still owing. But the receipts were preserved, and I proved to the heirs-at-law that only one hundred pounds were owing. I then called the mission authorities together, and our Hebden friends, with their savings of some years over the payment of chapel interest and expenses, were able to meet all the cost of the removal of the money, and to lower the debt ten pounds. And Mr. Richard Ibbitson kindly lent us ninety pounds on note of hand, and a new trust was formed, which at once became responsible. The Lord remember these friends for good. Amen. Here, too, souls have been saved, and the work is moving on. We have had two anniversary sermons preached by the Revs. A. McKechnie, of Colne, and J. F. Parrish, of Hoyland Stations, which have been of great help.

The ancient small town of Kettlewell has some good prospect before it, as we have land offered to build a chapel on. We have this year formed a Sabbath school, and the society has here held two camp-meetings, and several lovefeasts with very good effect. Brother Clarke and others from Horse House rendered us good help. Our missionary anniversary was most efficiently supported by our very valuable deputation, the Rev. Thomas Smith, of Pateley Bridge Circuit. Brothers Farr and Harker assisted us two nights. Though in the depth of winter the services were good and very productive, exceeding in money matters any former years. But what is better, good was done, and the prospect brightens. Our increases in everything are above twenty per cent. There is also a prospect of enlarging our borders.

Yesterday having an opportunity I went up the Fells several miles, and visited a number of families, and preached in a fresh place; I believe not in vain. But I begin to feel after thirty-four years' itinerancy I cannot do much more than ordinary labour—as eight or ten sermons a week, fifty or sixty regular family visits, catechising the children when I have an opportunity, besides holding prayer-meetings and class-meetings whenever I can. But my work is my delight. And to see the Connection's progress gives me joy of heart, and increases my consolation. I spent several days in the Conference, and felt melted down at the sight of old friends, thankfully glad at above 5,000 increase for the year; I assisted with comfort to hold

two public meetings in the Leeds Third Circuit. But how solemn, 2,000 of our members died last year, and amongst them several eminent ministers have gone to their reward. I was glad to see the business so very efficiently conducted. O for meeting in heaven at last is the sincere prayer of  
THOMAS RUSSELL.

LISKEARD MISSION.—Knowing that every improvement in the cause of our gracious Lord and Master is always interesting to the readers of our valuable magazines, we beg leave to lay before them the following account of what has been done this year in this mission relative to the lowering of our chapel debts.

We have here three connexional chapels; and during the past year the debt of each has been considerably reduced.

1. Henwood Chapel was built in 1856, at a cost of £185. The trustees and friends have exerted themselves with commendable zeal and diligence, and with the aid of a donation of £2 from Mr. Hicks, of Lostwithiel, have paid off £20, which sum reduces the debt to £100. This chapel is well attended, and good is being done. Also the Sabbath-school is in a very prosperous state.

2. St. Ann's Chapel, built in 1860, at a cost of £130 9s. 1d., has become too strait, and the cry is, "Give us room." The trustees are about to ask the General Missionary Committee's and the Building Committee's sanction to enlarge (which is much needed here). The Sabbath-school is doing well, and the debt is reduced £5.

3. Landrake Chapel was built in 1860, at a cost of £178 7s. 6d., and a constant overflowing congregation attends this house of prayer; and the best of all, several souls have, during the past year, been converted to God within its hallowed walls. The anniversary sermons on behalf of this chapel were preached on Sunday, June 21st, 1863, by the writer; on Monday, 22nd, a well attended tea meeting was held (provisions given), and the collections and donations amounted to the noble sum of £13, which has enabled the trustees to reduce the debt £20. We have also a Sabbath school, which is progressing very favourably.

I may just say that we have been greatly aided in our Sabbath schools by the very liberal grant of fifty Bibles and thirty Testaments from the British and Foreign Bible Society. Many thanks to the gentlemen forming the committee of that heaven-born institution; and may God bless the work of their hands. Amen.

J. STARR.

SAFFRON WALDEN CIRCUIT.—Some account of the work of God in the village of Langley, Essex.—Previously to the Primitive Methodists missioning Langley almost

the whole of the inhabitants thereof were living in total ignorance of saving religion, and the greater portion of them were basely wicked, and as wild as heathens. About twelve years since, Edward Wheeler and William Howlett and others went from Nuthampstead, and held prayer-meetings there, which were followed by preaching in the open air by brother Samuel Cole, local preacher, of Clavering, whose powerful and plain preaching and praying were made a great blessing to many souls. The place was then put on the station's plan, a house was obtained, and regular religious services were established. Many conversions have taken place, and now we have a society of forty-one members, six of whom are local preachers, and the moral condition of the inhabitants of the village is greatly improved.

In September, 1860, Woodham Death, Esq., of Langley Hall, was applied to by the writer of this account for a piece of land on which to build a chapel; at the same time he wrote him a concise history of our Connexion, with its statistics, and an account of its chapel-building department. The Connexion's amazing progress and prosperity (of which he had but very little knowledge previously) so affected and astonished that gentleman, that he responded by letter, requesting the writer to meet him at Langley on a certain day, to have a personal interview with him, saying he would give us a piece of land. We met on the day appointed, at Langley, and the kind gentleman, generously measured and gave us ten rods of good freehold land from one of his meadows, and he also gave us a donation of ten shillings, and one of his daughters £1.

On the 7th of April, 1862, the foundation stone for the new chapel was laid by Mrs. Irwin, and a sermon was preached by her excellent husband, the Rev. J. H. Irwin, Independent minister, of Great Chishill. On Sunday, May 24, (1862), the chapel was opened by Messrs. J. Moore, of Saffron Walden, J. Adams, of Melbourn, and G. Barker, of Newport; on Sunday, June 1st, by Messrs. Henderson and J. Bird, of Sawston; and on Sunday, June 8th, by Messrs. E. Masterman and C. Norman; and on Sunday, November 2nd, the said chapel was reopened by Mr. S. J. Wallis.

The chapel is most pleasantly and eligibly situated, and is a most substantial and beautiful little edifice, built after the Norman style, with red, white, and blue bricks and stone, and is an ornament to the village. It is 24 feet long by 20 feet wide, and 17 feet from the threshold to the ceiling, and is in every part properly ventilated. It has a platform across the

chapel 1 foot 4 inches above the chapel floor, instead of the old fashioned pulpit. The floor of the chapel is of good batten, and inclines from the platform to the front door 5 inches to every 10 feet. It has six double-hung sash windows, and a beautiful coloured glass one over the front door. The entire cost of the chapel, including lawyers' bills and all other expenses, was £135 16s., towards which £49 16s. have been raised, leaving a debt of £86 on the premises. It pays its way well. The chapel is connexional property, and its deeds are duly enrolled in the High Court of Chancery, and it is also insured and registered. The congregations are good—the chapel will accommodate about a hundred and twenty with seats, eighty in pews, which are all let. To God be all the glory! J. MOORE.

SAFFRON WALDEN CIRCUIT.—Some account of the work of God and the progress and prosperity of Primitive Methodism in the village of Chishill, Essex.—Chishill is situated about eight miles north-west of the town of Saffron Walden, and contains about 600 inhabitants. It had no place of religious worship in it, except the church, until the Primitive Methodists missioned it, about twenty-two or twenty-three years ago. Brothers John Adams and Joseph Bird (the two oldest local preachers on this circuit) were among the first who went to preach the gospel in Chishill, and they were soon followed by the Revs. James Jackson, B. Redhead, W. Chapman, R. Eaglen, E. Rust, &c., who found the morally destitute state and wickedness of the people to be most appalling. They began first to preach the gospel to the people in the open air, at length a cottage was opened, a number of souls were saved and a society formed. The cottage soon became too small to accommodate the people that crowded to hear the Word of life. About twenty-one years since an old building was taken on rent and fitted up to serve as a chapel and school room. The soul-saving work continued, and hundreds of souls in that village, since that time, have accepted salvation. A Sabbath school was established and has continued to this day. And although about 150 of our members have left our Chishill society and emigrated to Australia, there still remains a noble society of sixty members, four of whom are useful local preachers. The said old building, with its dirt floor, &c., was always damp and uncomfortable, and moreover very much too small to contain the congregation which regularly attended the place anxious to hear the truth preached. An impression was deeply felt that in order to continued and enlarged



success, a chapel should be erected of sufficient dimensions to accommodate the congregation with room, and to enable the society to teach the children the Word of God. The quarterly board of December, 1861, resolved that a site of land should be obtained, if possible, without further delay, and at the same time it specially appointed Mr. Moore to see after the matter, who, upon learning that several parcels of land were to be sold by public auction at Chrishall, attended the sale on January 13th, 1862, and purchased a most suitable site of about 14 rods in a central part of the village for £14 10s. On April 21st, 1862, the Rev. Joseph Perkins, Independent minister, of Duxford, preached an excellent sermon in one of Mrs. Ellis's barns. We then sang in procession to the ground, when the Rev. J. H. Irwin, Independent minister of Chishill, delivered a stirring and very appropriate address, after which the foundation-stone for our new chapel was laid by Mr. R. Hill, jun., of Ickleton; and then about 150 took tea in the barn. After tea, addresses were delivered by the above gentlemen, J. Moore and E. Masterman. The amount raised at the different services, including £4 11s. profits of the tea, was £12 11s. The new chapel was opened on Sunday, June 29th, 1862, by a sermon in the morning by the Rev. J. Moore, and in the afternoon and evening by the Rev. R. Eaglen, of Ely. The congregation was so large in the afternoon that Mr. Eaglen was obliged to preach in the open air. On Monday evening a tea meeting was held. On July 6th the services were continued by the Rev. E. W. Matthews, of Baldock, and the Rev. J. H. Irwin; also a sermon was preached on the Monday evening by Mr. Matthews. On July 13th the Rev. T. Bennett, of Lancaster, Mr. C. Henderson, of Sawston, and Mrs. Bennett, officiated. The amount raised at the opening services was £12 12s. October 19th, the chapel was re-opened by the Rev. S. J. Wallis, who preached three sermons, and a tea meeting was held in the chapel on the Monday evening and £3 8s. 11d. was realized. This chapel is indeed an elegant, most substantial, and commodious structure, and is greatly admired by all who see it. Its size is 33 feet long by 23 feet wide, and is 17 feet high from the floor to the ceiling. It is pewed and formed to accommodate 190 persons comfortably with seats. It has a rostrum 1 foot 6 inches above the chapel floor, 3 feet wide. The backs of the pews recline three inches. The floor of the chapel is of good inch battens, and inclines from the platform to the front door. All the sittings were let at the opening of the chapel, and paid for at the time, and so great was the call for more sittings that

we have been obliged to have four more pews erected, and still there is a call for more sittings. The entire cost of the chapel, including land, deeds, and every other expense, was £210 18s. 7d., towards which £91 2s. 3d. was raised in that short time, by collections, donations, &c., leaving only £120 debt on the premises, so that it is in easy circumstances, as the seat rents alone amount to £13 per year. All the fault that is found with the chapel is that it is not large enough, it is regularly crowded. The premises are properly settled on the Connexion, duly registered, insured, and the deed is enrolled in the High Court of Chancery. Sinners have already been converted to God in the chapel, and there is a Sabbath-school taught in it. O may thousands be saved within its sacred walls. JOHN MOORE.

THE LAYING OF A FOUNDATION-STONE AT THETFORD.—Less than four years ago our old chapel was enlarged, but still, it is not sufficient now for accommodating the congregations and Sabbath-school. Hence, after deliberation and prayer, we sought and secured a most eligible site to build upon, a public meeting was called, and a number of ten shilling shares were at once taken up, and the way seemed sufficiently open to warrant us in commencing operations. Accordingly, on Monday, May 4th, the ceremony of laying the foundation-stone took place in the presence of several hundreds of spectators. Mr. Joshua Finch laid the first stone—Miss Finch a second—and Mr. G. Doubleday (all of Hockham) a third—each of whom laid down £5—beside a number of other friends who laid on the stone sums varying from a sovereign to a sixpence. The Rev. W. Yeadon delivered a very appropriate address on the occasion; after which a public tea was provided in the British School-room for about 200 persons. This was followed by a public meeting held in the Wesleyan Chapel (kindly lent for the occasion) addressed by the Delegates who were assembled at the District Meeting. The amount realized on the occasion, including donations and collections, was about £45. The building was contracted for by a practical gentleman in the town; and is being built with red bricks mixed with white ashlers and Bath stone, which give it a beautiful appearance; it will be the most conspicuous building in the town. And we hope, dear Editor, that many a happy spirit when safely inclosed within the jasper walls, will have to confess that within the walls of this building its heaven was on earth begun.—J. ALLISON.

YORTON HEATH CHAPEL ANNIVERSARY, HADNALL STATION.—The fourth anniversary of this chapel took place on the 10th

of May, 1863, on which occasion three excellent sermons were preached by the Rev. W. Peacefull, of Coventry, and Mr. Taylor, of Wem. On the following day about 100 persons sat down to an excellent tea; after which a public meeting was held. Mr. W. Smith presided, and addresses were delivered by the Revs. J. R. Taylor, J. Heath, W. Peacefull, and Messrs. T. Gregory, and T. Manning—the latter gave an account of the chapel from its commencement. The proceeds of the present anniversary, not only enabled the trustees to pay off the whole of the debt, but would leave a trifle in hand towards painting the chapel. These statements were warmly applauded.

We may remark, that this object has not been accomplished without a struggle; but our friends felt determined to make themselves equal to it; they divided the debt into four parts, and as each anniversary arrived, during the past four years, its proportionate part of the debt was cancelled. No wonder that they felt sanguine with reference to the present anniversary. They intended to have their sanctuary free, and they have accomplished their object. May other friends, who are concerned with chapel building, be encouraged to go and do likewise.

Also of late the Lord has graciously poured out his Spirit upon the neighbourhood, a number of persons have sought and found pardon; so that during the last six months the Society has nearly doubled its number of members. To God be all the praise. J. HEATH.

**LEIGHTON, FROME CIRCUIT.—FOUNDATION LAYING.**—Leighton is a small hamlet about six miles from Frome. Several years ago the Baptist friends had a small cause in the place which struggled amidst much opposition, until the little chapel, which was erected on lifehold property, fell in hand, and then they had to give up the services. Our friends and the Wesleysans occasionally preached in the open air, but no hold was taken of the place, and for many years spiritual darkness and barrenness reigned in it. In the early part of 1862, the Lord poured out his Spirit on Wanstrow, and many souls were saved. Some from Leighton were induced to attend the services at Wanstrow, and were awakened. Soon they requested that service should be held in the hamlet, and Brother S. Whiting, one of our zealous local preachers, attended and preached the word of life to them, and a number were converted and formed themselves into a society. The quarterly meeting put the place on the plan, and appointed them preachers every Sabbath, and once a fortnight on the week evenings.

The house in which the services were conducted being too small, and very cold in the winter, efforts were made to obtain a piece of land on which to erect a Connexional chapel. As nearly all the land in and around the place belongs to the vicar of Mells, a Puseyite and an enemy of dissent, little hopes were entertained that we should succeed. However, one of Mr. Isaac Giles' sons having been converted, and his father having united with us in Church fellowship, our superintendent preacher went to Bath to see Mr. Giles' landlord—a pious churchman—to solicit a piece of land for the purpose. Mr. Little, the landlord, very cordially agreed to lease us a piece for ninety-nine years. As soon as it was known that there was a probability of there being a chapel in the place, the vicar of the parish visited the families, and endeavoured by threats and promises to turn them against the Society, and then published a pamphlet against us, and earnestly exhorted "his flock" not to hear men unordained by a "Bishop of the Church." The vicar of Mells wrote four letters to Mr. Little of Bath, to persuade him to take the land away from us, but he did not succeed. On May 11th, arrangements had been made to lay the foundation-stone of the chapel. The friends assembled, but such was the state of the weather that it was impossible to proceed with the ceremony. We met again on the 15th, and the ceremony of laying the stone was performed by Mr. Shore, (Wesleyan) assisted by Brother Whiting. Mr. Shore stood on the stone, and delivered a short address, protesting against all attempts to rob Englishmen of their birth-right, liberty to worship God when and where they please, without molestation or hindrance. A document was then read by the superintendent of the circuit, stating the particulars of the establishment of the cause in the place, the number of members in the society, the names of the trustees, circuit preachers, the contractor's name, and the amount of the contract, together with the date on which the stone was laid—which document was placed in a cavity of the stone. A sermon was then preached by Mr. Powell, and a liberal collection made. A tea-meeting was afterwards held in a shed adjoining, at which about seventy sat down. A public meeting was held after the tea, at which a good sum was promised towards the undertaking. E. POWELL.

**GREENHEAD, HALTWINSTLE CIRCUIT.—CHAPEL OPENING.**—Greenhead is a beautiful little hamlet, situate within a short distance of the old Roman wall, and not more than a mile and a half from

Magna (the modern Carroran), the Roman station of the Cohors Prima Dalmatorum, and which station enclosed an area of about four acres and a half. In the garden of the neighbouring farm house are some interesting memorials of the Roman occupation of this country; amongst which are broken capitals and fragments of columns, moulded coping stones, and also a finely inscribed altar.

Our principal object, however, is not to write about Roman remains or Roman altars, but about a new Christian temple which, by the blessing of God, we have been enabled to erect at Greenhead. For many years our people have had preaching there, in a school-room belonging to Messrs. Wilson's and Crowhall's colliery, but the colliery having been worked out, and the school-room having fallen into the hands of J. B. Coulson, Esq., we were deprived of its further use. This, however, turned out to our advantage, as it led to a desire for a chapel, and to efforts to obtain one. In the beginning of the present year we obtained a piece of land in a very eligible situation, from the United Order of Mechanics' Friendly Society, for the sum of £9; and the foundation stone was laid by the Rev. Jas. A. Bastow, with a silver trowel, and a mallet and square, which were kindly lent for the occasion by E. Ridley, Esq., who, but for unavoidable circumstances, would have been present, and have laid it. He, however, generously aided us by sending a donation of £2 2s.

The chapel, being completely finished, was opened for divine service on the afternoon of May 9th, by the Rev. Jas. A. Bastow, who preached a very interesting and useful sermon; after which was held a tea and public meeting. Sermons were also preached on May 10th and May 17th. The whole of the services were of a highly interesting character, and the collections good.

The chapel is a neat building in the Gothic style. It has a platform, which is 2 feet from the floor, 8 feet in length, and 3 feet wide. The railing in front has a neatly made panel in the centre under the book board, and the rest is wood bannisters, lined with red marine; the whole being capped with a hard wood French polished rail. The platform and pews are stained and varnished, and the door is painted oak; the whole is inclosed in the front with iron palisades. The chapel is 28 feet by 20½ inside, and will very comfortably seat 150 persons, of which seats fifty-six are in pews. The total cost, including land and everything, is about £138 10s., and we have collected from all sources, about £76; we are borrowing £60 on note, and hope soon to beg

the remainder. Considering the fact that we had to pay £2 10s. per year for the rent of a small and damp cottage to preach in, our circumstances are considerably improved.

R. W. WIDDOWSON.

RED HILL MISSION.—CHAPEL SERVICES.—The anniversary sermons of the Horley Chapel were preached on Sunday, May 24th; the congregations were good, and a gracious influence accompanied the preaching of the Word of life. On the following day a tea meeting was held, when about 100 persons partook of an excellent tea, which was gratuitously supplied by a few of our female friends. A public meeting was afterwards held, and addresses delivered by the Revs. J. C. Cook, W. Clayton, and others; the proceeds of this anniversary amounted to £8 9s. Joseph Goddard, Esq., presided over the meeting, and when referring to the debt of £160, which still remains to be paid, he promised that if the trustees succeed in raising £50 before the next anniversary, he will add £10 thereto, which will leave a debt of £100, towards the liquidation of which he will give £5 annually, on condition a similar sum be raised each year by the trustees until the debt be entirely removed.

J. TAYLOR.

SCHOOL ANNIVERSARY, PENZANCE.—This was held on May 24th and 26th, 1863. Three sermons were preached on the Sabbath, in the morning by the Rev. C. T. Harris, in the afternoon by the Rev. J. Wiltshire; and at six o'clock in the evening by the Rev. J. Hawkins. On Tuesday, the children had tea; after tea, a public meeting was held, and addresses were delivered by several gentlemen. The meeting was ably presided over by Mr. R. M. Thomas, and an excellent report was read by Mr. W. Bosence, the secretary. The collection amounted to £18 18s. 5½d., being in advance of last year.

C. T. HARRIS.

DONCASTER SABBATH SCHOOL ANNIVERSARY.—On Lord's day, May 24th, 1863, three sermons were preached by the Rev. T. Kendall, to large congregations. After each sermon, several excellent recitations were given by the scholars, which took well; the people appeared highly delighted with them.

On Monday the preachers, teachers, scholars, and friends walked through the streets, stopping at intervals to sing suitable hymns. At four o'clock about 400 scholars partook of tea, and at five o'clock more than 200 adults sat down. At seven a public meeting was held. The collections, tea, and donations realised about £47, being a little in advance of last year. The school is in a prosperous state. There are on the books 438 scho-

lars, and 62 teachers. To God be all the glory.

T. KENDALL.

**COLEFORD, FROME CIRCUIT.—FOUNDATION LAYING.**—Our friends have conducted service in this place for more than thirty years. During the early part of that period they were very much inconvenienced by the want of a suitable place to worship in. Eventually they rented an old Presbyterian chapel that had been erected during the reign of Charles II., when the Five Mile, or Conventicle Act, was in force. But this they had great difficulties in supporting, and they had once to relinquish it. About eleven years ago they succeeded in purchasing the chapel, with two cottages and a large garden. In this dilapidated place they have conducted their services ever since. When I came to this circuit, in July, 1861, I found the friends willing to make an effort to raise a new chapel, and a meeting was called, and promises received towards the undertaking. But, owing to circumstances, over which we had no control, the final arrangements for commencing the erection were not made till the early part of this summer. We first of all formed a new trust, then took down the cottages and chapel, and then left the erection of a chapel and schoolroom to Mr. Ashman. On the 25th of May the ceremony of laying the foundation stone was performed by Mr. J. Lewis, of Downhead, one of our old and tried friends. The friends assembled on the ground at three o'clock, p.m. After the stone had been properly fixed, Mr. Powell read a document, in which were stated the particulars relating to the erection of the old chapel, the names of the trustees, circuit preachers, contractor, and the amount of the contract, which document was enclosed in a glass bottle and deposited in a cavity in the foundation stone. The Rev. A. R. Beswetherick, of Bath, then stood on the stone and preached an excellent sermon. A tea meeting was held afterwards in the Temperance Hall, and a public meeting followed the tea meeting, and nearly seventy pounds were promised and paid.

E. POWELL.

**ARDFORTON, LEINTWARDINE BRANCH.—FOUNDATION SERVICE.**—Whit-Monday was a very joyous day with the inhabitants of this village, on account of the laying of the foundation stone of a Primitive Methodist Chapel. The society here has long felt the need of a suitable place in which to worship God, but never more so than of late, as during the last year the number of members has increased to as many more as what they were twelve months ago; but the greatest difficulty which appeared in the way was getting land, as nearly all the land in the neighbourhood belonged to Lady Langdale

and although she was willing to give us a plot of ground, yet she had not the power of securing it to us after her death.

But it pleased God to convert a person who was in affluent circumstances, and he became much concerned about a chapel. In a short time afterwards there was some property offered for sale, and he purchased it in order that there might be a Connexion Chapel built in the neighbourhood. Having secured it, he gave us a very excellent site, and the foundation stone was laid on the day above named. The service was commenced by the writer giving out a hymn, then prayer having been offered up by several persons, Miss Farmer, of the Down, and Miss Taylor, of Whitton, laid the stone in a very efficient manner, in the name of the Holy Trinity. Another hymn was sung, after which Mrs. Saveker, of Eardsley, delivered a very impressive sermon. Many eyes were flooded with tears, many hearts swelled big with emotion, while praise ascended in sweet harmony to the Giver of all good.

At the close a collection was made, and a donation of £5 from T. Nott, Esq., and £5 from Miss Farmer, made it a handsome sum. Prayer having been offered up, the friends adjourned to a spacious tent, where about 200 persons partook of an excellent tea, which was provided by the ladies. The tables having been moved, J. Nott, Esq., was voted to the chair, and addresses were delivered by Messrs. M. Beaven, R. Prince, Mrs. Saveker, and the writer. The meeting was of an interesting character.

With the profits of the tea meeting, we expect the proceeds of the day will be upwards of £30; besides this we have £25 promised, and Lady Langdale has kindly given us the stone on which to build the chapel. The Great Head of the Church is with us, and has prospered our endeavours beyond our most sanguine expectations.

S. PEAKE.

**BATTYFORD, HUDDERSFIELD CIRCUIT.—FOUNDATION STONE LAYING.**—The foundation stone of a new chapel and school was laid on Whit Tuesday, at Battyford, in the Huddersfield Circuit. The weather was everything that could be desired, and seemed to smile most graciously upon the project. Our highly esteemed friend, H. J. McCulloch, Esq., of York, laid the stone and in his observations on the ground, and when presiding over the meeting in the evening, gave utterance to sentiments which were full of vigour, and which were heartily echoed by the people. The Revs. J. Simpson (Halifax); T. Newell (Leeds); J. Cameron (Independent); H. S. Albrecht (Baptist); R. Brook, T. Dearlove, the Huddersfield choir, the "Ladies and Gentlemen," indeed, all who came

together on the occasion, seemed to vie with each other in contributing to the sum of happiness and success, and as a necessary consequence, each of them took away his respective share of good. The writer has authority to say that the whole of the friends who helped us, are hereby heartily thanked, but, especially our friend H. J. McCulloch, Esq., whose gift of £25 10s. brought up the proceeds of the day to the noble sum of £58. T. DEARLOVE.

MEXBOROUGH, DOXCASTER STATION.—May 31st, 1863, two sermons were preached at Mexborough by the writer, in behalf of the Sabbath-school, to large congregations. Collections were made, which amounted to £3 1s. 6d. T. KENDALL.

SELBY BRANCH SCHOOL ANNIVERSARIES:—*Selby*.—May 24th, by the Rev. D. Ingham; sum realized this year, £22 14s. 7½d., being about £14 more than was obtained last year. The number of scholars more than doubled.

*Riccall*.—May 31st, by the Rev. W. White; sum realized this year £8 8s.; last year £5 10s.

*Cliffa*.—May 31st, by the Rev. H. Harris, of Bradford; sum realized this year £8 18s.; last year about £5.

JAMES R. PARKINSON.

NEWMARKET CIRCUIT.—Dear Editor,—I am requested by the Quarterly Meeting held June 15th, 1863, to inform you and your readers that the revival is still going on in this station. Since the March Quarterly Meeting, we have taken out an additional travelling preacher. We send all the missionary money to the General Missionary Treasurer, pay all demands, have a balance of £10 in hand, and report an increase of sixty members for the quarter.

J. SYMONDS.

BATTON CHAPEL, COVENTRY CIRCUIT.—Having obtained the approval of the quarter day board, and the sanction of the Building Committee, we purchased a suitable plot of land, obtained a deed, and settled it on the Connexion. Everything being prepared, the foundation-stone was laid on the 4th of May, by J. Darlington, Esq., who with the Rev. H. Heys and W. Peacefull delivered suitable addresses; afterwards a tea-meeting was held, when the sum of £13 2s. was realised. The opening services commenced on the 18th of June, when the Rev. W. Antliff, of London, officiated, and we realized a sum of nearly £5.

On the 28th of June, the Rev. J. Prosser, of Wrockwardine Wood, preached two sermons. The collections on this day and on the Monday following produced a sum of £13. The amount collected in various ways is £61. The cost of enlargement is from £120 to £130, so that we have already got half the outlay. We desire to

express our thanks to Mr. Darlington for his services and subscription of £2; to the Exhall colliery for the donation of £10, and to our kind friends for their exertions and liberality. We hope that the glory of the new house will exceed that of the old one.

W. PEACEFULL.

WATTON, BRANDON CIRCUIT.—CHAPEL OPENING.—It is now over thirty years since our missionaries entered this town, and commenced their labours, as they were wont to do, in the open air. At that time the morals of the people generally were painfully low. Fierce and brutal persecution against the people of God was the order of the day. Other non-conforming sections of the Church had failed to establish an interest, and earth and hell, men and devils, high and low, united to oppose and expel the new comers from their coasts. The Rev. R. Key, especially while preaching on the Market-hill, was subjected to base and cruel treatment, being shamefully handled by the baser sort at the instigation of those whose education and position in life should have led them to pursue a far different course. But the man of God, full of faith and the Holy Ghost, was rendered more than equal for the enterprise in which he was engaged. His labours in those days were abundant, and astonishingly honoured of God. His mighty faith, powerful prayers, and apostolic sermons shook the country, and thousands were pricked in their hearts, and turned from darkness to light by him and his contemporaries. In Watton, the good seed of the incorruptible word of God took root and sprang up. A cause was established, a small chapel built, and both have remained as monuments of the success of former times. For years the old sanctuary has often been inconveniently crowded, and unequal to the demands of those wishful to worship with us. This has especially been the case latterly, —hence the desirability of a more suitable place of worship; but as freehold land was difficult to obtain in eligible situations, the matter was of necessity deferred till last July, when unexpectedly a freehold estate was offered for sale, and which we ventured to secure *incognito*. Many considered this a heavy undertaking, and ventured to predict a failure on our part. But we had faith in God and the sympathy of the Christian public. The result is, there stands in the centre of the town a neat and commodious chapel, built of white bricks. It is 30 feet wide by 40 feet six inches long, and 18 feet from the floor to the ceiling, and well lighted by 10 well-proportioned windows, four in front and three on each side, with a fan light over the door. The interior is fitted up with benches, stained and varnished, with a

neat grained rostrum. Altogether it is an ornament to the town, and we trust it will be the birthplace of thousands of souls.

The opening services commenced on Sunday, June 21st, 1863. At half-past ten in the morning the chapel was crammed to excess, near 500 persons having found admission. The Rev. R. Key preached an excellent discourse. In the afternoon the Rev. W. Kirby preached in the chapel, and the Rev. C. Hirst, aided by the writer, in the Town Hall, and in the evening the Rev. R. Key preached in the latter, and the Rev. C. Hirst in the former; both places were densely crowded, and many were unable to obtain admission. The faithful ministration of gospel truth through the day produced marked and visible effects, and resulted in very liberal collections. To aid the building fund a bazaar had been held on the 16th inst.; this was re-opened on the 22nd; on the afternoon of the same day the Rev. R. Key preached again to a full chapel. At five, about 230 sat down to a very sumptuous tea in the hall, gratuitously provided by the friends. A public meeting followed, presided over by W. H. Meadows, and thrilling speeches were delivered by B. Hardy,

Esq., the Revs. J. Dinsley (Free Churches), C. Hirst, H. Cope, and R. Key. On Sunday, June 28th, three eloquent and impressive sermons were preached by the Rev. Thomas Lowe, of East Dereham, to crowded congregations. He preached again on the following afternoon; a numerous attended tea meeting followed in the hall, and then a second public meeting, presided over by the Rev. W. Kirby, who, after a short address, called on the writer to give a report of the building fund, which was received with loud and hearty applause. The large assembly was then ably and affecting addressed by the Revs. H. Cope (Independent), T. Lowe, B. Hardy, Esq., and J. H. Tillett, Esq., of Norwich. The entire cost of the chapel, which is connexional, is about £500, towards which we have already raised by bazaar, collections, &c., £183, and other sums are expected. Also, near £20 are promised for the first anniversary, when we hope to reduce the debt £50. Such is the result of the voluntary principle as exhibited by an earnest, laborious and willing people. We intend making the old chapel into a cottage.

W. H. MEADOWS.

## COLONIAL DEPARTMENT.

**THE MUSKOKA MISSION, CANADA.**—Dear Secretary,—I write to inform you that in obedience to the instructions sent through you, from the last Missionary Committee meeting, our dear brother, the Rev. R. Pattison, has left the Kingston District, and without loss of time, and by the shortest route has started for the Muskoka Mission.

He arrived at this place on Wednesday last, by boat, from the East, and after making a few preparations departed on Thursday afternoon for his destination. His purpose was to go by Reach and Brock to Beverton, thence on the Lake shore road to Muskoka. He went on horseback, intending to thoroughly traverse that, and parts of the adjoining townships of Draper and Macaulay, to see the settlements, visit the people, preach as often as he can, and thus find out the best openings.

After the lapse of a month or two he thinks of coming out to the front for a few days, in order to get up his boxes, and to obtain all the help and advice that is possible. He would accept it as a great favour if all who have friends, and all who know of any of our people in those parts, would send their information at once to the Mission Office in Toronto. As soon as he knows what post office will be most convenient to his work, he will write you,

as well as the *Journal*, so that all who wish may write to him direct.

Our brother has gone on a great, but arduous work,—he feels it deeply, very deeply,—but he has gone in the name of the Lord to do his Master's work. He has gone a stranger into a strange land, where none of our ministers, nay, where few ministers have gone, and he does most earnestly desire an interest in the prayers of the Lord's people. How good it will be, if in all our churches and meetings special prayer be offered for him during the next four or five weeks. We should, indeed, all pray for him, bear him up before the Lord, and as sure as the Lord liveth his way shall open, and through him good, great good, shall come unto those outlying regions of our common country. I remain, in haste, dear Secretary, yours truly in Christ Jesus,

J. NATTRESS.

—From the *Christian Journal*.

**M'GILIVARY MISSION, CANADA.**—Dear Editors,—Probably many of your readers may desire to have a little information in reference to the state and prospects of the M'Gilivary Mission. As many are aware, affliction, trial, and bereavement, together with the open winter, and the lack of sleighing consequent upon it, prevented

us, in a great measure, from putting forth those special efforts, which, in this country, seem to be so essential in order to secure revivals of religion. But, notwithstanding this, the year was not altogether barren, as several conversions took place in Stephen, several on the sixteenth Con. of M'Gillivray, and two at Bethel, near the flooded land. Also, we saw, frequently, indications of the work of the Holy Spirit in connection with the preaching of the Word in other places. So that we have not laboured in vain, nor spent our strength for nought and in vain. Moreover, we built one chapel in Stephen, and completed another on the fourth Con. of M'Gillivray, which had stood sometime in an unfinished state, and made preparations for the erection of an excellent frame church at Barber's, one of the oldest appointments. This church is nearly finished now, and in a few weeks will be dedicated to the worship of God. When it is painted, as we expect it will be, this will be a beautiful sanctuary, and will reflect great credit on the liberality of the friends in the neighbourhood. Brothers Lintott and Peters, besides subscribing liberally, have worked, and teamed, and toiled in the most praiseworthy manner, in order to push forward the building to a successful issue. And, indeed, it could not have gone up but for their exertions.

We have recently held a protracted meeting at Bethel, near the flooded land, at which nearly twenty persons professed to seek the salvation of their souls. Some of them, however, strove to enter in at the strait gate, and were not able, because they would not give up their old companions and associations. Others, blessed be God! laid hold of Christ, and realized the joys of salvation.

As the last Conference stationed another missionary on this ground, we are endeavouring to enlarge our coasts. We have taken four new places on our plan this quarter, in order to mission them—the village of Carlisle, the village of Ireland, one place in London township, and another place in M'Gillivray; and we have received an invitation to a place in the township of Hay. We hope the great Head of the Church will open before us a door of usefulness, great and effectual, in those places. The harvest is near, and for a little while we shall not be able to hold any special services, but we hope God will graciously vouchsafe his Holy Spirit in the ordinary means of grace.

We have held already four field-meetings this summer, and contemplate holding two more. The attendance and influence have been good, and at least sixteen souls have been contributed to our funds.

Our congregations at most of the places

are pretty good, and we hope to be able to report progress from time to time.

Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. Yours,

JAMES CLARK.

—From the Christian Journal.

HOBART TOWN, TASMANIA. — CHAPEL ANNIVERSARY.—We celebrated our second anniversary of Collin's-street chapel, on April 19th and three following days.

On Sabbath, April 19th, the Rev. J. Foggon, of Longford, preached two excellent and impressive sermons.

On Monday and Tuesday we held a bazaar in the Alliance Assembly Rooms, for the sale of useful and fancy articles of various kinds, furnished by the ladies of the congregation, under the indefatigable superintendence of Mrs. Burdon, our excellent mission steward's lady. Great praise is due to all who assisted in getting up the bazaar, the proceeds of which were *more than satisfactory*.

On Wednesday, the 22nd, the services in connexion with this most interesting and encouraging anniversary were brought to a close by a public meeting in the chapel, under the able chairmanship of our old friend H. Hopkins, Esq., J. P. A statement was read by the secretary (Mr. G. Hiddlestone), after which addresses were delivered by the Revs. J. Foggon and E. C. Pritchard. Our excellent choir rendered us good service on this occasion as well as on the Sabbath.

During the past quarter we have re-shingled the chapel, put up a new and substantial fence in front, and put the chapel into thorough repair, so that it will not need anything doing at it (unless some accident occur) except it be a little paint, varnish, or colouring, for *twenty years to come*.

Our outgo during the past year, inclusive of interest on mortgage, insurance, gas, re-shingling, fence, &c., has been about £120, which has been paid; besides this we have paid £100 off the mortgage. This sum, £220, has not been raised in a gold country, but in the midst of commercial depression. The secret of our success lies in the members' love to God and their closets. During the last two months God has been pouring out his Spirit, and not a week has passed but souls have been saved, and twenty members have been added to the church. The work is still going on, and I feel certain that, by the blessing of heaven, this year will be one of great prosperity.

We are determined (D.V.) to pay off £100 more of the mortgage at the next anniversary, and, by this means, we shall

the whole of the inhabitants thereof were living in total ignorance of saving religion, and the greater portion of them were basely wicked, and as wild as heathens. About twelve years since, Edward Wheeler and William Howlett and others went from Nuthampstead, and held prayer-meetings there, which were followed by preaching in the open air by brother Samuel Cole, local preacher, of Clavering, whose powerful and plain preaching and praying were made a great blessing to many souls. The place was then put on the station's plan, a house was obtained, and regular religious services were established. Many conversions have taken place, and now we have a society of forty-one members, six of whom are local preachers, and the moral condition of the inhabitants of the village is greatly improved.

In September, 1860, Woodham Death, Esq., of Langley Hall, was applied to by the writer of this account for a piece of land on which to build a chapel; at the same time he wrote him a concise history of our Connexion, with its statistics, and an account of its chapel-building department. The Connexion's amazing progress and prosperity (of which he had but very little knowledge previously) so affected and astonished that gentleman, that he responded by letter, requesting the writer to meet him at Langley on a certain day, to have a personal interview with him, saying he would give us a piece of land. We met on the day appointed, at Langley, and the kind gentleman generously measured and gave us ten rods of good freehold land from one of his meadows, and he also gave us a donation of ten shillings, and one of his daughters £1.

On the 7th of April, 1862, the foundation stone for the new chapel was laid by Mrs. Irwin, and a sermon was preached by her excellent husband, the Rev. J. H. Irwin, Independent minister, of Great Chishill. On Sunday, May 24, (1862), the chapel was opened by Messrs. J. Moore, of Saffron Walden, J. Adams, of Melbourn, and G. Barker, of Newport; on Sunday, June 1st, by Messrs. Henderson and J. Bird, of Sawston; and on Sunday, June 8th, by Messrs. E. Masterman and C. Norman; and on Sunday, November 2nd, the said chapel was reopened by Mr. S. J. Wallis.

The chapel is most pleasantly and eligibly situated, and is a most substantial and beautiful little edifice, built after the Norman style, with red, white, and blue bricks and stone, and is an ornament to the village. It is 24 feet long by 20 feet wide, and 17 feet from the threshold to the ceiling, and is in every part properly ventilated. It has a platform across the

chapel 1 foot 4 inches above the chapel floor, instead of the old fashioned pulpit. The floor of the chapel is of good battens, and inclines from the platform to the front door 5 inches to every 10 feet. It has six double-hung sash windows, and a beautiful coloured-glass one over the front door. The entire cost of the chapel, including lawyers' bills and all other expenses, was £135 10s., towards which £49 16s. have been raised, leaving a debt of £86 on the premises. It pays its way well. The chapel is connexional property, and its deeds are duly enrolled in the High Court of Chancery, and it is also insured and registered. The congregations are good—the chapel will accommodate about a hundred and twenty with seats, eighty in pews, which are all let. To God be all the glory! J. MOORE.

SAFFRON WALDEN CIRCUIT.—Some account of the work of God and the progress and prosperity of Primitive Methodism in the village of Chrishall, Essex.—Chrishall is situated about eight miles north-west of the town of Saffron Walden, and contains about 600 inhabitants. It had no place of religious worship in it, except the church, until the Primitive Methodists missioned it, about twenty-two or twenty-three years ago. Brothers John Adams and Joseph Bird (the two oldest local preachers on this circuit) were among the first who went to preach the gospel in Chrishall, and they were soon followed by the Revs. James Jackson, B. Redhead, W. Chapman, R. Eaglen, E. Rust, &c., who found the morally destitute state and wickedness of the people to be most appalling. They began first to preach the gospel to the people in the open air, at length a cottage was opened, a number of souls were saved and a society formed. The cottage soon became too small to accommodate the people that crowded to hear the Word of life. About twenty-one years since an old building was taken on rent and fitted up to serve as a chapel and school room. The soul-saving work continued, and hundreds of souls in that village, since that time, have accepted salvation. A Sabbath school was established and has continued to this day. And although about 150 of our members have left our Chrishall society and emigrated to Australia, there still remains a noble society of sixty members, four of whom are useful local preachers. The said old building, with its dirt floor, &c., was always damp and uncomfortable, and moreover very much too small to contain the congregation which regularly attended the place anxious to hear the truth preached. An impression was deeply felt that in order to continued and enlarged



success, a chapel should be erected of sufficient dimensions to accommodate the congregation with room, and to enable the society to teach the children the Word of God. The quarterly board of December, 1861, resolved that a site of land should be obtained, if possible, without further delay, and at the same time it specially appointed Mr. Moore to see after the matter, who, upon learning that several parcels of land were to be sold by public auction at Chishall, attended the sale on January 13th, 1862, and purchased a most suitable site of about 14 rods in a central part of the village for £14 10s. On April 21st, 1862, the Rev. Joseph Perkins, Independent minister, of Duxford, preached an excellent sermon in one of Mrs. Ellis's barns. We then sang in procession to the ground, when the Rev. J. H. Irwin, Independent minister of Chishill, delivered a stirring and very appropriate address, after which the foundation-stone for our new chapel was laid by Mr. R. Hill, jun., of Ickleton; and then about 150 took tea in the barn. After tea, addresses were delivered by the above gentlemen, J. Moore and E. Masterman. The amount raised at the different services, including £4 11s. profits of the tea, was £12 11s. The new chapel was opened on Sunday, June 29th, 1862, by a sermon in the morning by the Rev. J. Moore, and in the afternoon and evening by the Rev. R. Eaglen, of Ely. The congregation was so large in the afternoon that Mr. Eaglen was obliged to preach in the open air. On Monday evening a tea meeting was held. On July 6th the services were continued by the Rev. E. W. Matthews, of Baldock, and the Rev. J. H. Irwin; also a sermon was preached on the Monday evening by Mr. Matthews. On July 13th the Rev. T. Bennett, of Lancaster, Mr. C. Henderson, of Sawston, and Mrs. Bennett, officiated. The amount raised at the opening services was £12 12s. October 19th, the chapel was re-opened by the Rev. S. J. Wallis, who preached three sermons, and a tea meeting was held in the chapel on the Monday evening and £3 8s. 11d. was realized. This chapel is indeed an elegant, most substantial, and commodious structure, and is greatly admired by all who see it. Its size is 33 feet long by 23 feet wide, and is 17 feet high from the floor to the ceiling. It is pewed and formed to accommodate 190 persons comfortably with seats. It has a rostrum 1 foot 6 inches above the chapel floor, 3 feet wide. The backs of the pews recline three inches. The floor of the chapel is of good inch battens, and inclines from the platform to the front door. All the sittings were let at the opening of the chapel, and paid for at the time, and so great was the call for more sittings that

we have been obliged to have four more pews erected, and still there is a call for more sittings. The entire cost of the chapel, including land, deeds, and every other expense, was £210 18s. 7d., towards which £91 2s. 3d. was raised in that short time, by collections, donations, &c., leaving only £120 debt on the premises, so that it is in easy circumstances, as the seat rents alone amount to £13 per year. All the fault that is found with the chapel is that it is not large enough, it is regularly crowded. The premises are properly settled on the Connexion, duly registered, insured, and the deed is enrolled in the High Court of Chancery. Sinners have already been converted to God in the chapel, and there is a Sabbath school taught in it. O may thousands be saved within its sacred walls. JOHN MOORE.

THE LAYING OF A FOUNDATION-STONE AT THETFORD.—Less than four years ago our old chapel was enlarged, but still, it is not sufficient now for accommodating the congregations and Sabbath-school. Hence, after deliberation and prayer, we sought and secured a most eligible site to build upon, a public meeting was called, and a number of ten shilling shares were at once taken up, and the way seemed sufficiently open to warrant us in commencing operations. Accordingly, on Monday, May 4th, the ceremony of laying the foundation-stone took place in the presence of several hundreds of spectators. Mr. Joshua Finch laid the first stone—Miss Finch a second—and Mr. G. Doubleday (all of Hockham) a third—each of whom laid down £5—beside a number of other friends who laid on the stone sums varying from a sovereign to a sixpence. The Rev. W. Yeadon delivered a very appropriate address on the occasion; after which a public tea was provided in the British School-room for about 200 persons. This was followed by a public meeting held in the Wesleyan Chapel (kindly lent for the occasion) addressed by the Delegates who were assembled at the District Meeting. The amount realized on the occasion, including donations and collections, was about £45. The building was contracted for by a practical gentleman in the town; and is being built with red bricks mixed with white ashlers and Bath stone, which give it a beautiful appearance; it will be the most conspicuous building in the town. And we hope, dear Editor, that many a happy spirit when safely inclosed within the Jasper walls, will have to confess that within the walls of this building its heaven was on earth begun.—J. ALLISON.

YORKTON HEATH CHAPEL ANNIVERSARY. HADNALL STATION.—The fourth anniversary of this chapel took place on the 10th

have a good chapel and school, excellently situated, in six years free of debt.

E. C. PAITCHARD.

GOULBURN MISSION, NEW SOUTH WALES.—CHAPEL OPENING.—The services in connection with the opening of a new Primitive Methodist Chapel, Jarrawa, were celebrated on the 24th of May, 1863, when two sermons were preached by the Rev. James Causland, to large and deeply attentive congregations. On the following day a tea was gratuitously provided by our female friends. After the tables were removed a public meeting was convened, presided over by J. Waters, and appropriate addresses were delivered by the Revs. J. Causland, and W. Kingdon, and Mr. Roope. The entire cost of the building is £242, towards which we have raised by subscriptions, opening services, &c., £124. We hereby beg to tender our thanks to J. Bush, Esq., for the land, and his generous donation of £20; and to all who have assisted in the erection of this house of prayer. I am happy to state that, notwithstanding the opposition with which this cause has been assailed, it is in a united, working, and prosperous condition. Praise the Lord!

W. KINGDON.

NORTH ADELAIDE CIRCUIT, SOUTH AUSTRALIA.—CHAPEL ANNIVERSARY.—The fifth anniversary of our chapel at North Adelaide was celebrated on Sunday and Monday, May 31st and June 1st, 1863. Three sermons were preached on the Sabbath by the Revs. J. Watsford (Wesleyan), J. Rock (Bible Christian), and J. Read. The chapel was well filled three times, and the collections were £6 7s. On the Monday nearly 200 sat down to tea, which was followed by a public meeting, presided over by S. Bakewell, Esq. Addresses were given by the Revs. J. Warner, J. Rock, G. Stonehouse (Baptist), and J. Read. It was a meeting that will be long

remembered. We raised about £22. This is very good, considering we have services in aid of the chapel every six months. May the chapel soon be free from debt, and filled with souls saved by saving grace.

JAMES READ.

A PUBLIC TEA MEETING was recently held in the Primitive Methodist Chapel, Benalla, Victoria. After tea, a public meeting was held, which was presided over by Mr. James Cook, who in his opening remarks stated that the object of the meeting was to clear off the debt remaining on the chapel. The report was then read, which showed that the entire cost of the chapel was £200; and that there was still a debt remaining of £17 17s. The proceeds of the tea-meeting would be about half that sum; a subscription was then raised to make up the amount, and in a few minutes, to the gratification of all present, the chapel was proclaimed free from debt. Addresses were then delivered by Mr. R. Taylor, of Campbellfield, and the Rev. W. H. Walton, who is about leaving the colony, having been stationed by the Conference for Paramatta, New South Wales. The rev. gentleman in his short address stated that on account of his being the first stationed minister in Benalla mission his labours had been very arduous, but he thanked God he had not laboured in vain. The chapel in which they were then assembled had been erected, and he was happy to say it was now free from debt. Nine other places had been missioned, eight of which had previously no religious services. The number of church members had increased to more than double, and the station from the very first had been self-supporting. While he deplored that more good had not been done, still he would "thank God and take courage," for what had been accomplished.

W. H. WALTON.

## LITERARY NOTICES.

*A Commentary on the Old and New Testaments*, in which the Sacred Text is illustrated with copious notes, Theological, Historical, and Critical; with Improvements and Reflections at the end of each chapter. By the Rev. JOSEPH STURCLIFFE, A.M.; Author of a Grammar of the English Language, and one of the translators of Saurin's sermons. Stereotype Edition. London: John Mason, 66, Paternoster Row.

This is a cheap edition of a valuable work; it sells at 12s. 6d., and contains upwards of 700 pages of letter press in

imperial 8vo. The two volume edition sells at 25s., and may by some be preferred to this, as being both more portable and more handsome. To our taste, however, this edition is quite as good, inasmuch as we have the whole work before us at once, without the inconvenience of changing the volume when we want to go from one portion to another. It hardly needs to be told our readers that, being the work of a Methodist divine, we have herein sound doctrine, and plain, pointed, and pungent application. There is not the critical learning of Clarke, the ample disertation

of Henry, the modern side lights of Barnes, the rich fulness of theology of Benson, the original thought and eloquent utterance of Watson, nor even the compendious terseness of Wesley, but there are many very perspicuous exegetical notes and sound practical reflections. The entire text is not printed, but only those portions on which the notes are given, and this, of course, saves bulk and expense, while it is not felt as a great inconvenience to the student. The work, on the whole, is well suited to the requirements of our itinerant and local preachers, and has our cordial recommendation.

*Short Sermons on Important Subjects.*

By the Rev. JONATHAN EDMONDSON, M.A. In two volumes. Seventh Edition. With an introductory essay, by THOMAS JACKSON. London: published by John Mason, City Road, sold at 66, Paternoster Row, 1862.

THE sermons contained in these volumes count one hundred and forty, and they treat on almost every subject of doctrine, practice, and experience, to which sermon literature can be devoted. They are alike adapted for the family and the closet, and are distinguished by great plainness, piety, faithfulness and suggestiveness. It is now many years since first we saw them, and we have ever since held them in repute. Mr. E. was a man of sound learning, earnest piety, and extensive usefulness; and all his works are remarkable for similar traits. If the preaching of this generation were more of the Edmondson order, we opine both saints and sinners would be all the better for it. The present edition is prefaced by a useful essay by the venerable Thomas Jackson, and sells at the low price of six shillings.

*The Providence of God, viewed in the light of Holy Scripture.* By THOMAS JACKSON. London: John Mason, 66, Paternoster-row.

THIS volume was noticed by our predecessor some fourteen or fifteen months ago, and as we concur in the favourable opinion he expressed, we need not now repeat it. The work is a sound and able discussion of one of the most important themes which can engross the attention or interest the feelings of a rational being. And among all the valuable contributions to our literature which the industrious pen of Mr. Jackson has supplied, we doubt whether any one of them is more worthy of his abilities, his standing, and his aims than the present. The work is the result of extensive research, varied and protracted experience and observation, deep thought, and earnest piety. We wish for it among our readers a wide circulation.

*A Charge delivered to fifty-seven newly-ordained Ministers, in Brunswick Chapel, Sheffield, on Wednesday, August 5th, 1863.* Published at the request of the Wesleyan Conference. By the Rev. CHARLES PREST, ex-President of the Conference. London: Mason.

MR. PREST has well done in complying so promptly with the request of the Conference to give his "charge" publicity through the press. It would have been a pity for the oral delivery of such a "charge" to have been the end of it. It discusses, with great plainness of speech, the most solemn and weighty matters pertaining to the ministerial character and office, and suggests valuable thoughts and reflections, which are at present especially opportune. The necessity of personal holiness, of a divine call to the ministry, of sound views of the authority of Scripture, and of earnest preaching and continuous effort for the salvation of men, on the part of Methodist preachers, are strongly and powerfully urged. In all sections of the Methodist community, and especially by all ministers of the Gospel, this "charge" may be pondered to advantage.

*The Pulpit Assistant*, containing about 300 Outlines or skeletons of Sermons, chiefly extracted from various authors. By the Rev. THOMAS HANNAM. Sixth edition—in four volumes. Vols. I. and II., revised, &c., by the Rev. A. WESTON. London: W. Tegg.

THE editor and publisher have rendered no contemptible service to the preachers of the present day by re-publishing the work before us. Thirty years ago Hannam's work was in great repute, and we wonder it has been so much overlooked of late. Perhaps it wanted some little revision, and a superior "getting up" to what it previously presented. In the present edition these advantages have been secured. It will, no doubt, now command considerable attention; and if the succeeding volumes shall be equal in all respects to the present, we augur for the entire work a good share of public patronage. The outlines are eminently suggestive—not exhaustive; and local preachers, and itinerants as well, may find their account in devoting to them some share of their attention. Of course, such works should not supersede, they should rather stimulate thought; and if prudently used, they may often do good and seldom harm.

*The Life of Adam Clarke, L.L.D., &c.* By the Rev. SAMUEL DUNN, Camborne, with portrait and engravings. London: W. Tegg, 1863.

THIS work supplies a desideratum. Lives of Dr. Clarke abound, but nothing of this

kind. The voluminous work by the Doctor's family, the volume by Mr. Hare, the portraiture by Mr. Everett, and the singular piece called a life, by Jones, besides the recent masterly production of Dr. Etheridge, all left room for the present neat volume by Mr. Dunn. It is portable, and therefore has the advantage over the family life and Mr. Everett's work; it is cheap, and hence has the advantage over all the former lives; it is simple and

pitthy, and hence is adapted to a larger circle of readers than most of them. The arrangement is new, the portraits and illustrations are good, and a good share of original matter is introduced, which will give a relish to the work beyond what otherwise would have been experienced. We anticipate for the volume a good share of public patronage, and thank Mr. Dunn for providing us and our readers so good a life of so great a man.

## OBITUARY.

Mrs. M. MORRIS was born at Hillwickit, parish of Erccall, Wrockwardine Wood circuit, in the year 1803, and died at Great Grimsby, August 21st, 1862. Though favoured with parents strictly moral, she remained Christless till the year 1824 or 5, when under the word preached by Mr. R. Poulter she was awakened to a sense of danger. She earnestly sought salvation, and found it through faith in Christ. She at once associated with our people. She was one of the first members at Howle, and continued with our people there till our marriage. Soon after her conversion she was put on the plan as a public speaker; her zeal was intense, her preaching useful and generally acceptable. This labour she continued till failing health constrained her to give it up.

In April, 1847, we were united in marriage. I found her a great help to me, especially in the hour of trouble and difficulty. The last time she was at class was February, 1862, when she was so ill that she had to be helped home. Her affliction was severe and protracted. It was the dropsy; and for four long months she had to sit in her chair. Her burden was truly heavy. Sometimes she was afraid patience would not have its perfect work, but the Lord helped her. Her burden was somewhat diminished by a number of kind friends, who week after week evidenced their Christian sympathy in every possible way.

During her affliction her experience was not so bright as she desired; yet at times the Lord was very precious, and at family prayer the Lord often visited us in a wonderful manner. She often sang, and wished others to sing.

"Begone, vain world, thou hast no charms for me;" And,

"Jesus, lover of my soul," &c.;

Also,

"There will be no more sorrow there." I found her a help-mate to me in the ministry; she had a number of excellent traits, conspicuous among which was her liberality of disposition. She was always ready to help, according to our means,

every needy cause and person. We gave a liberal donation to the Jubilee fund, and when I informed her that it was to continue open for another year for the reception of donations, she was pleased, and remarked, "We must try and do a little more."

Her labour is at an end; her works follow. I could ill part with one so valuable, but though left, left to finish my journey alone, I bow in submissive faith, knowing the end of the journey is not remote, when we shall be re-united without sorrow in Christ's presence, which may he grant. Amen. E. MORRIS.

HARRIET HAMBLETT died in the St. Helen's Circuit, in the fifty-third year of her natural, and fourteenth of her spiritual life. She was born at Hunslet, near Leeds, and was early trained to habits of morality by a pious mother, but she did not surrender her heart to Christ, and therefore remained a stranger to saving grace until she was thirty-nine years of age, when, as she used to say, she was providentially led to a Primitive Methodist chapel, where she heard the word of life preached by the late Rev. G. Welbourne; the message came with power to her heart, and as a hammer, broke the rock in pieces. Relinquishing every false hope, she sought mercy in Christ alone, and was soon made happy by faith in the atonement. Removing from the place where she found the pearl of great price, to the town of St. Helen's, where she did not immediately meet with the people of her choice, she found herself among strangers, and surrounded by strange influences; she neglected, as too many do, under similar circumstances, to join herself to the Lord's people, and although she did not run into open sin, yet the fine gold of her religion became dim, and she unhappy. One Sabbath, as our people were holding an open-air service, she heard the singing, and was attracted to the place, and heard the word with gladness, gave her heart afresh to God, and her hand to his people, and thence forward she remained a

steady member of our society to the end of her life.

The complaint which terminated her mortal career was cancer in the breast, the surgical operation proving fatal. But she reposed a blessed faith and trust in her Lord, which was signally operative; for while in the hands of the doctors, and suffering the most intense pain, she evinced such a holy dignity of spirit, that the principal medical gentleman remarked, that hers was a singular instance of the power of faith in Christ. She lingered a few days after the operation, gradually sinking, and as she neared the Jordan, she said,—

"I now am stepping on the shore,  
All is well;  
My struggles here will soon be o'er  
All is well;  
My soul is free from every fear,  
My hope is full, my title's clear,  
And best of all, my Lord is here;  
All is well!"

Half-an-hour before her departure, she said, "I shall soon pass over Jordan." After this, speech failed her; but waving her hand in token of victory, she sank sweetly into the arms of the Saviour. I visited her on the last day of her pilgrimage, and while reading God's word, conversing and praying with her, in a large room in the Liverpool Infirmary, where many others, terribly afflicted, lay (of various persuasions), the room was filled with the Divine presence, and most present felt the force of the inspired sayings, "It is better to go to the house of mourning, than to the house of feasting;" and "the day of a good man's death is better than the day of his birth." Her husband, who is a member of our society, as an act of gratitude for Divine mercy and goodness to his late good wife, has given £30 in aid of the funds of the St. Helen's and Park Road Chapels in this station. May he, with all who knew Sister Hamblett, meet her in heaven. J. MOULD.

ANNE, the late wife of the Rev. JAMES GARNER, of Oldham, was the daughter of Ralph and Mary Bower, of New Mills, Derbyshire. She was born December 8th, 1808. At an early age she was sent to a boarding school at Marple-bridge. From there she was removed to a school kept by the Rev. Mr. Marsh and his daughter, at Charlesworth; thence to Miss Stewart's, of Manchester, where she finished her education, when about eighteen years of age. Shortly after this she obtained the blessing of salvation while engaged at family prayer. When young she attended chiefly the services of the Church of England, for which she ever cherished feelings of profound respect, and to many of the episcopal ministers who visited her father's house, she was strongly attached. She nevertheless frequently attended the

Wesleyan and Independent chapels, and assisted the late Mr. Steele in establishing a Nonconformist Sabbath school. Her religion did not consist in any kind of sectarianism, but in solid enlightened piety. She was ever ready to unite with, and assist any evangelical section of the Christian church, who laboured to effect the moral and religious improvement of society. When the Primitive Methodists visited New Mills, though they were much despised, she frequently attended their ministry, afterwards their prayer and band meetings, and ultimately united in class in the year 1833 or 1834. This step subjected her to considerable trials, as it was disapproved of by many of her relations and intimate friends; but her heart and purpose were fixed; she enjoyed their means of grace and gained spiritual strength thereby. Such was her conduct that she was almost universally regarded as a young woman of very superior moral and religious, as well as intellectual attainments. Her marriage to Mr. Garner excited great surprise amongst her friends, who strongly advised her otherwise, but this step was not taken by her hastily, but discreetly, with much hesitation and prayerful consideration. None but he who now most severely laments his great loss knew the anxiety which she felt on this subject, and how desirous she was, above all things, whatever might be the consequence with regard to family matters, to please God and be divinely guided. She was married on the 25th of August, 1835, when she removed with her husband to the city of Chester, where he was then stationed. In her married state she was an ornament to domestic life, clean, neat, frugal, and modest. Her mind was richly replenished with general knowledge and useful information, and her conversation was agreeable and edifying; her disposition was cheerful and hopeful; her ideas of moral character were clear and refined; her religious experience and moral attainments were of a high order. In private and in public, in word and in deed, she was a Christian. She was a devoted wife, helping her husband and carefully studying his interest and welfare; a loving mother, an affectionate sister, and a faithful and true friend. The high regard in which she was held by those who knew her, may, in some measure, be estimated by the very numerous testimonies to her high Christian character, which have been received since her departure.

"They loved her best who knew her most."

About four years ago, while residing in Liverpool, she had a severe and painful affliction, when she met with much kindness and sympathy from her numerous friends, who were ever ready to assist

her. When the time arrived for parting she felt it most keenly, and frequently, as long as she lived, she spoke of her Liverpool friends in the most affectionate terms, and many times with tearful eyes. About last Christmas she began to be very ill, and continued so at times during the winter. She tried various kinds of medical treatment, but all failed to effect any permanent relief. It is a great consolation to reflect that her mind during her heavy and painful afflictions was calm and peaceful, her faith in God never seemed to stagger or waver; her confidence in Christ, as her Saviour, was firm, and her hope of heaven bright and clear. A short time previous to her death she said to her sister, "My earthly pilgrimage is drawing to close; I have felt it a great trial to leave my daughter, but now the great struggle is over, I am assured and confident that God will bless and take care of her." A few days before she died she remarked, "What a great blessing that my mind has been so wonderfully supported under my pains." Just before she departed, her husband asked her if she felt comfortable in her mind? She replied, "O yes; I am resting where I have been resting for a long time, on the merits of Christ my Saviour—

"Tis all my hope, and all my plea,  
For me the Saviour died."

She then fell into a heavy slumber, but the sleep was not natural. It was merely a cessation from acute pain. The violent struggle was over, and all was calm. At 3 o'clock in the morning the doctor came again, and looking at her whispered to the sorrowing ones around her bed, "I fear there is no hope of her rallying again." She mildly said, "'Tis all right, 'tis all right." After we had read a portion of God's word, and a prayer had been offered up, that if it was the last time we should, as an unbroken family, worship at the family altar, we might meet where partings are unknown, being asked whether she had heard what was read, with the most cheerful emotions she said, "O

yes! O yes!" She then clasped affectionately the hands of her husband and daughter, while her eyes grew strangely radiant, and she looked beyond the pearly gates into the celestial city, and sweetly fell asleep in Jesus, July 30th, 1863, and was laid, in accordance with her own desire, in one of the old family vaults, in Mellor churchyard, August 3rd. Thus lived and died one of the excellent of the earth.

"May we meet in the land of the blest."

JAMES GARNER.

Died in the Lord, at Greenhill Farm, Camden Circuit, New South Wales, SUSANNAH WILSON, wife of Mr. W. Wilson, in the fifty-second year of her age. She was born in England in 1811, and came to this colony seventeen years ago. Her husband and four children were all brought to God under the ministry of the Primitive Methodists. Her experience was clear and satisfactory. Her deportment as a Christian was regular and consistent, and of her it might be truly said she adorned her profession. Subsequently to her conversion, her dwelling (which was in the Bush) was thrown open for public worship, and at the close of the services her hands were ever ready to minister to the temporal need of the preacher and other friends. She was highly esteemed by all who knew her. On Wednesday, July 9th, 1862, about three o'clock, a.m., she was seized with paralysis. The power of articulation ceased, and, apparently, all consciousness. Thus she continued until Tuesday, the 15th, at seven o'clock, a.m., when she fell asleep in Jesus. Her mortal remains were followed by a large number of Christian friends to the house appointed for all living, there to await the resurrection of the just.

This sudden removal from the Church militant to the Church triumphant is keenly felt by a large circle of endeared friends, but most acutely by her bereaved and sorrowing husband and family. May they all meet in the mansions of glory.

C. WATERS.

## MONTHLY SUMMARY.

THE *Canadian Christian Journal* contains the painful intelligence that Miss Elizabeth York, daughter of Mr. Hiram York, of Richmond township, Napanee station, was cruelly murdered on Sabbath evening, June 28th, by a young man of the name

of Fralick, who had made proposals of marriage to her that she would not accept. Both she and her friends were connected with our people, and this awful tragedy has cast an air of melancholy over the entire neighbourhood. Our brethren in

Canada desired us to notice the circumstance for the information of friends at home. We are happy to find that a new mission has been recently undertaken by our Canadian Missionary Committee, of which particulars may be learnt in our Colonial Intelligence. During the summer many special services have been held in the Canadian stations, and much good has been done.—The clergy of the Southern States of America have lately issued a manifesto on the present rebellion and its connection with slavery, in which they boldly avow their belief that slavery is a providential institution, and they quote Scripture in its favour. They do not seem to cite, "As ye would that men should do unto you, do ye even so unto them." It is a pity they forgot this text. Many of the periodicals of England have published as an advertisement their shocking paper, and a good deal of complaint has been made against them for so doing. The conviction gains ground that slavery is doomed, and that the fearful conflict now raging will accelerate its downfall, however that conflict itself may end.—Uneasiness is felt in Europe and America too about the recent proceedings of the French in Mexico; but it is to be hoped peace will not be sacrificed on this altar.—A good deal of agitation prevails at our antipodes about the doings of certain parties who have been kidnapping the natives of several islands in the South Seas, and clandestinely conveying them to Peru. A large public meeting was held at Sydney on the 18th of June to protest against this iniquity, and to call upon our Government to interfere. Probably we shall soon hear more on the subject.—War seems to be likely to devastate New Zealand afresh. The natives have again taken up arms against our forces, and the work of slaughter we fear is raging.—In Madagascar things are looking as well as could be expected. The Queen is said to be doing her best to maintain order, and to preserve the lives and liberties of her Christian subjects and the missionaries. Certain reports of levity and inincerity on the part of the late king are in circulation, but we cannot say how far they are credible.—A correspondence has been published in the "Christian Work" Magazine, which took place recently between Sir F. Bruce, H. M.'s Plenipotentiary in China, and Earl Russell, as to the non-success of Protestant missions in that country. In that correspondence it is announced by the plenipotentiary and endorsed by Earl Russell, that those missions have been a failure. But Mr. Matheson, by whom the subject is brought under the notice of the readers of "Christian Work," shows the fallaciousness of this opinion.

The subject is interesting as showing the ignorance of men in high office as to the nature and success of the Gospel of our Lord Jesus Christ.—The Rev. W. C. Milne, of China, son of Dr. Milne, who aided Dr. Morrison in opening a Chinese mission, has been called to his rest. Dr. Raffles, of Liverpool, too, has lately closed his eyes in death, and amid general lamentations has been gathered to his fathers. Sir Culling Eardley, a warm-hearted Christian philanthropist, has likewise passed away. The Evangelical Alliance, the London Missionary Society, and many other bodies will feel his loss.—All the Methodist Conferences have now been held, and we are in a position to take notes of their last year's progress. The Wesleyans report an increase of 4,448; the New Connexion of 328; the United Methodist Free Churches of 2,794; which leave our increase (alas!) the largest of any, viz., 5,396. These increases can hardly be deemed satisfactory by the well-wishers of the cause of the Redeemer. May all the sections of the Methodist family enjoy larger success this year than the last!—The Wesleyans are about celebrating the Jubilee of their Missionary Society, which was founded in October, 1813, on the occasion of Dr. Coke's going to open a mission in the East Indies. The Conference contemplates raising funds for a new missionary college, and for enlarging the present institution at Didsbury and Richmond, so as to provide for educating a larger number of ministerial candidates than is at present practicable. The New Connexion College at Sheffield is making progress; and a warm correspondence has lately taken place on the subject of amalgamating the Methodist New Connexion, the United Methodist Free Churches, and possibly some other Methodist bodies. Our friends, generally, seem to be of opinion that the Primitive Methodists are the best by themselves. We rather incline to that view ourselves.—We have recently been somewhat, but not very much, surprised to hear that the celebrated Joseph Barker has wheeled round again to a profession of Christianity. We expected this; and we hope he will this time be "stedfast, immovable, always abounding in the work of the Lord." He publicly expresses his shame and sorrow on account of his past waywardness and unbelief, and we would hope he is truly penitent, and decidedly in earnest. If so, there is for even him forgiveness and peace. And he will, no doubt, labour to uphold the faith he has been seeking to destroy. May both he and all such like come to the knowledge of the truth as it is in Jesus. Even so, Amen.

## P O E T R Y.

## THE VOICE OF NATURE.

O NATURE, we would hearken oft to thee,  
 Thy teachings are responsive, pure, and free :  
 Each note of thy mysterious harmony  
 Whispers of God, heaven, and eternity.  
 Thou Ocean, that dost speak in tones sublime  
 Of wisdom Infinite and power Divine,  
 Dwelleth there not in thy deep coral caves  
 A mystic influence, to calm the waves  
 Of sorrow, that o'erflow the human heart,  
 Bidding the sunlight of pure joy depart ?  
 The answer cometh not in accents mild ;  
 Dreary and desolate those billows wild  
 Roll ceaselessly, with melancholy moan,  
 That echoes only power to spirits lone.  
 Away o'er distant hills a roseate light  
 Tinges the fleecy clouds with hues too bright  
 For faint description ; those celestial beams  
 Of golden day's decline, are transient gleams  
 Of fadeless beauty and serene delight,  
 In realms undimmed by sable shades of night.  
 Ye flow'rets blossoming o'er hill and dale,  
 Decking with loveliness earth's shadowy vale,  
 Do ye not whisper of a purer clime ?  
 A brighter home beyond the clouds of time ?  
 Are ye not gifts from Him who reigns above ?  
 Tokens of changeless, deep, undying love ?  
 Ye are so lovely that when ye decay,  
 We mourn the absence of each genial ray,  
 That leadeth weary hearts from earth afar,  
 To view the radiant light of Hope's bright star.  
 The rivulet that windeth deep and still,  
 By verdant banks around yon grassy hill ;  
 Shadows reflected from each cloud and tree,  
 And feathered song birds' tuneful melody ;—  
 All are resplendent with bright views of Him,  
 Whose glory is revealed when joy grows dim.  
 Ye radiant orbs that with serene pale light,  
 Illumine the ethereal brow of night,  
 Do ye pursue in your appointed spheres  
 A course unchanged amid the lapse of years ?  
 Perchance the beauty of those worlds so fair  
 Hath ne'er been darkened by a shade of care.  
 If sin hath not eclipsed with withering blight  
 The loveliness of distant worlds of light,  
 Spirits who wander o'er those starlit plains  
 May be unused to sorrow, toil, and pains.  
 O when the last bright beam of closing day  
 Doth bid the spirit soar from earth away,  
 The pale reflection of celestial orbs  
 Awakens holy thoughts ; the mind absorbs  
 Each lofty admonition from the sky,  
 That kindleth true desires too pure to die.  
 When storm-clouds gather, and the lightnings play  
 O'er distant mountains with bright vivid ray,  
 Man then beholds the grand sublimity  
 Of the Creator's radiant Majesty.  
 O Nature, in thy varied tones we hear  
 The voice of God so manifest and clear,  
 That mortals trace in thy deep melody  
 Foreshadowings of immortality.

EMILY F. PERRY.





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EMILY F. PERRY.

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*Yours Truly  
George Watt*

# THE Primitive Methodist Magazine.

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NOVEMBER, 1863.

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## BIOGRAPHY.

### MEMOIR OF THE REV. SAMUEL TILLOTSON.

THE Rev. SAMUEL TILLOTSON was born at Holbeck, August 13th, 1794; and died at Leeds, May 28th, 1863. He was the youngest but one of eight children. His parents were moral, and religiously inclined; and both of them being remarkable for their kind disposition, they were much respected in their own immediate neighbourhood. Samuel was in early life sent to the village-school, where he showed great aptitude for learning. His father wishing him to attain a superior position in society, allowed him to remain at school longer than the rest of the family; but the boy had a conviction that he should live by the "sweat of his brow," and he was therefore put to work along with the rest of his brothers, all of whom were engaged in various branches of the woollen manufacture.

In speaking of his early life, he says, "There was nothing extraordinary connected with my childhood, excepting my once being struck by a horse, and twice falling into the water, which lay contiguous to my father's residence. A child may well be said to be immortal till his work is done." In childhood and youth, he followed the multitude to do evil, though not to the same excess of riot as many others; and it was not till after his marriage, which was at an early age, that he became the subject of regenerating grace. He was aroused to a sense of the necessity of salvation by a sermon from that eminent missionary, the Rev. Richard Knill, who, though a comparative youth, was about to leave his native land with a view to turn the heathen from darkness to light, and from the power of Satan to the living God. The event was long after thus described by Mr. Tillotson:—"A great feeling of delight had been created in my native town by a missionary being ordained there. I was a stout lad and a bold blasphemer. One of my uncles was a godly man, and a deacon of Mr. Eccles' church. He said to me, 'Samuel, there is a young man in town, who is going abroad to preach to the black people; and

he is to take leave this evening by preaching to the young. Thou must go, lad !' The chapel was very much crowded; but being a strong lad, I pushed my way, and got where I thought I should have a full view of him. We were all expectation. At last he made his way to the pulpit stairs; I watched him up into the pulpit. He was a tall, thin, pale young man. I thought, Is he going to the heathen? then I shall never see him more; I will listen! He read and prayed, and then gave out his text, 'There is a lad here,' &c. There God met with my soul, and I yielded myself unto him." \* \* "I have now been a regular preacher in our body for thirty years, and God has smiled on my labours. I owe it all to that sermon."

After his conversion, he identified himself with the Wesleyans, with whom he remained till the following events transpired. Attending the Leeds Market on Saturday evening, December 1st., 1819, he heard the bell-man announce, what to him was both new and strange, "This is to give notice that sermons will be preached to-morrow in Sampson's warehouse, by Mr. William Clowes, Primitive Methodist Preacher, commonly known by the name of Ranter." He went and heard a powerful and telling sermon, founded on, "He led captivity captive." He remarked to his friends, "His word has turned me inside out, and upside down." One of them replied, "I shall not wonder if thou become a Ranter." He rejoined, "If God leads me to join that people, I *shall*." His friend answered, "Then thou wilt do right." Shortly afterwards the Primitives established preaching in his father's house at Holbeck, which he attended. At the close of one of the services, the late John Verity called upon Samuel to pray. He did so; and at the conclusion thereof, Mr. Verity, placing his hand upon the young man's shoulder, said, "Thou art the *lad* for me." He replied, "These people shall be my people, and their God my God."

In a short time, he was called on to attempt preaching. His first text was—"And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." "We had," says he, "a blessed season, and visible good was done." He became a most acceptable local preacher, and the leader of two or three classes. As such, he laboured with an intense and untiring zeal, and was eminently useful in his sacred vocation. "One scene of my labour," says he, "was Bradford Cross. I was busily engaged in the midst of a heavy rain, aided by two females, in gathering up the loose pavement, and piling them for a stand. I had a very large congregation, and good liberty. That was the third sermon preached by the Primitive Methodists in Bradford. After this the Lord opened our way, and the cause made very rapid progress."

In May or June, 1821, he was called out by the Hull Circuit to labour in the Knaresborough end of its Ripon branch. Here amidst

much persecution, privation, and toil, he had the happiness to see the work of the Lord prosper. "One fine Sabbath afternoon," he says, "I stood up at the Market Cross, and a mighty influence rested upon the congregation; when we began to disperse, missiles began to fly, but they did not hurt us. I turned about, and saw a man trembling—he was a friendless man, tarrying for the night in search of employment; being unable to take him to a house suitable for prayer, I took him down the North-road, over a stile to the right, and over two fields, and there behind the hedge, God in answer to prayer set his soul at perfect liberty. He joined our society, became an acceptable local preacher, and, after years of toil, finished his earthly course amongst our people." "At Spofforth, a large village, where lie the ashes of that great phenomenon, 'Blind Jack of Knaresborough,' one fine summer's evening I preached in the open air; we were blessed with a numerous concourse. While preaching, there was indeed a mighty shaking; this led me, in prayer at the close of the sermon, to cry stoutly, "Lord, should there be a Goliath sinner here, smite him, and bring him down." At this, a robust man made the application to himself, and on account of his stature, concluded that he must be the man; and on account of his inward pangs, he literally roared out, and rested not until he obtained a sense of pardoning mercy, which he did soon after. In due season he became a local preacher; and long after I heard of his well-being and well-doing." This man had been a noted Deist.

Amongst other places, he missioned Staveley, where he "had to stem the torrent of persecution." On a Sabbath evening he entered the place, when he saw the greater part of the population on the village green at their Sabbath sports; his heart was moved with compassion at the sight, and he breathed out his soul to God in prayer on their behalf. He began to sing, "with trumpet voice,"

"Come, ye sinners, poor and needy,  
Weak and wounded, sick and sore  
Jesus ready stands to save you,  
Full of pity, love, and power." &c.

This movement collected "the aged, both male and female, and the young also left their Sabbath evening sports. There was a move,—the grave part of the congregation stood affected, and the young stood thoughtful and serious; but there was also a move of another kind, in hell, and also in the clergyman's house and heart, and he hastily anathematized me, and vowed vengeance; insomuch, that a kind friend came miles in search of me, to dissuade me from fulfilling my next engagement. The rumour of intended molestation having spread, brought numbers from the neighbouring villages. At the precise time I was on the ground with a host of stout-hearted friends; the constable also came. After having sung a hymn, I called upon Mr. William Sadler to pray, who included

all in his prayer, not overlooking the clergyman and constable. I then announced that our intention was to preach the gospel without intimidation from either the populace, clergyman, or constable. The spirit of persecution was cowed; and I soon formed a society. Afterwards a house was obtained for preaching, till an old man gave us a piece of his garden, on which we built a chapel that became the birth-place of souls."

Sir William Ingleby, of Ripley, interposed his important influence to curb the persecuting spirit. "The rumour of our fierce storms of persecution spread till it reached the ears of Sir W. Ingleby, Bart., who came to Knaresborough to hear and see for himself. When I first discovered him in the congregation, he was very intent, as if he meant to lose nothing that the sight of his eyes could communicate, or his hearing supply. Some became light and trifling to the annoyance of the rest; I gave them a gentle reproof respecting their lightness, when Sir William took it up, and said he could find nothing to laugh at; he was sure the gentleman spoke well; and he wished that all preachers preached as he did—the nation would soon be in a better state."

On this, his first station, Mr. Tillotson remained but part of a year, "but he saw a deal of good done in the name of our Lord Jesus Christ." He then removed to Malton, a newly made circuit, including Pickering branch. Here he stayed two years, was much blest in his labours, enjoyed "general peace and prosperity," found 672 members, and left 800.

The following incidents seem worthy of record:—"I went to a large village (Ampleforth) to hold a camp-meeting; to my surprise, there was a Sabbath wake. I felt moved to begin in the crowd with a walking service; a general wake and fair attender listened, and the word pierced his heart, and was like a nail in a sure place. He then and there resolved that he would never again attend a Sabbath wake; and that on his return to Malton, he would attend our chapel, and start his life anew. I saw him afterwards paying his vows to the Lord, and in that place he was made a sound convert. In a short time, he was called by the voice of God to preach the same precious truths as those by which he had himself been made a new creature; and he became extensively useful.

"While in this station there was a famine; and we resolved on holding a camp-meeting on the Common, and making a collection for the Irish peasantry. On the Saturday I went to the ground to look out the most suitable plot, and to make other arrangements. When just entering the ground, I met a young man in livery, who seemed in haste; that man, thought I, is on an errand of mischief. Why I thought so I could not divine; but on my return to the town, I heard the bell-man making the following announcement: 'There will be no camp-meeting, as announced on the bill, by order of Lady Notcliff.' I then stepped up to



the bell-man, and said, 'Sir, will you allow me to stand by you, and when you have made your announcement, let me cry the camp-meeting up again?' He very pleasantly said, 'Sir, you can cry what you like.' We had, therefore, for a short time two bell-men, one crying down the camp-meeting, and the other crying it up. After he had gone his round, I gave him sixpence to cry it again; it was, therefore, twice cried to be, and once not to be. This increased its publicity, and greatly augmented the attendance. The camp-meeting was held, the congregation was large, and the collection was good. Things terminated to our advantage and to the good of the cause.

"At another place I visited, the clergyman became very bitter, and had a man fined and imprisoned for allowing us to preach in his house; but means being resorted to, he was liberated in about a fortnight, and the persecution abated. The savour of religion, however, in the face of all this opposition and persecution, spread, and the cause had a constant increase."

His next station was Pocklington, where he met with a rough reception. "When myself, wife, and family arrived in a conveyance, Mrs. — came out, and said, 'You have arrived then?' I said, 'Yes, here we are, all safe and sound.' 'Well,' she replied, 'there is neither house nor furniture.' I only stayed one year, but we did well in this station—a number of persons were brought savingly to God, and I left it much better than I found it."

In 1824, by particular request, he was appointed to superintend the Ripon Circuit. Here he remained but one year, yet "the cause continued to progress." On this station the following instance of persecution occurred:—"I was called upon to open a new chapel at Kirby-malzeard, which had always been a place of much persecution; whole seats full of people were thrown to the ground; and I was obliged to conclude the service. A small, very crooked-backed man encouraged the persecutors as commander-in-chief. I told them calmly they should hear of it another day; the little man hardened up his party, assuring them that there was no law for us. I had, however, a slight acquaintance with Sir William Ingleby, High Sheriff of the county of York, who received me most kindly, and said, 'Are not you the gentleman I heard preach at Knareborough?' I answered, 'Yes.' He met me in court and wished all the parties to be served with warrants; and to our astonishment, Sir T. Duncombe said, 'He had come to see that justice was done in these cases of wanton persecution.' The storm was quelled, and we had peace and prosperity."

His next station was Newcastle-upon-Tyne. The Rev. W. Garner speaks of Mr. Tillotson as "an old and valued superintendent," and says, "By the Conference of 1826, we were stationed to labour together in the Newcastle-upon-Tyne Circuit. Our beloved colleague was the late

energetic and highly esteemed Rev. W. Carthy. Mr. Tillotson, with his wife and four children occupied a small house of two rooms only ; I and brother Carthy lodged and boarded with them. They kindly endeavoured to make us as comfortable as their very limited accommodation would allow. It will be easily conceived that we were all subjected to constant and material inconvenience. But our domestic privations and difficulties were not greater than those which were common to our brethren in other stations in the early days of Primitive Methodism. We therefore endeavoured to be content with such things as we had, and to make each other happy. We read, and studied, and wrote diligently in the same apartment. By fraternal arrangements we had free access to each other's little libraries. We conversed and disputed frankly on a variety of subjects. We propounded questions, and tried to solve difficulties connected with our sacred vocation. I and my friend Carthy thought that Mr. Tillotson was sometimes a little too sharp and stern ; but considering that he was our senior in years, our superintendent, and the head of the domestic establishment, he had a right to exercise more authority than ourselves. Besides, we regarded him as a truly good man and a real friend. We consequently felt it a duty to treat him with becoming deference, and acted accordingly. It was our lot to labour together only one year in the same corner of the Lord's vineyard ; but it was one of the happiest and most profitable years of my itinerant life. In the prime of his days, Mr. Tillotson was a powerful, vigorous man. As a preacher his delivery was rather too deliberate and rigid ; but his talents were very respectable, and duly appreciated by persons accustomed to methodical thinking. He had a clear and powerful voice, which was well calculated to arouse and fix the attention of his hearers, and especially if they were charmed with stentorian powers. His services in the Newcastle Circuit were highly and deservedly valued by many good people, who cherished for him an undying respect."

In connection with this station, he narrates the following striking incident :—" In 1855 I was over to preach sermons at Ballast Hills. I called upon Mary Hart, a woman converted under my feeble labours ; and I was led to recall a remarkable instance in the history of her life. By the afflicting hand of God, she entirely lost the use of her limbs ; she used to make her way up the hill to Sallyport Chapel by means of a crutch under each arm ; in one of her crutches was a hook, from which hung a small lantern to give her light, lest she should fall. She became a true convert, and joined our society. I was at the meeting when she said she believed that the same God who had converted her soul could heal her body. For the healing of her body prayer was made, which God mercifully vouchsafed to answer. And afterwards, without either crutch or stick, she walked eight miles to a camp-meeting, stood a great part of the day, and returned home at night. The good work went on

during the two years of my labours, and I left the station in a much better state than I found it,—in chapels, rooms, societies, and Sabbath-schools.”

From Newcastle he removed to Sunderland in 1828. Here he had to contend with difficulties, arising from the secession of Nathaniel West. “But,” says he, “after a while we revived again, and Zion began to stretch forth her borders, and many in different places were brought to God. We had peace, and rejoiced in prosperity—we had in one quarter an increase of fifty.”

In 1829 he was stationed at Hexham, an extensive and thinly populated circuit; but he met with a warm and affectionate reception, was blessed with laborious and useful colleagues, and “saw great good done.” “I saw the Lord frequently make bare his arm, in the changes produced in men’s hearts and lives. I left the circuit much better than I found it; the prospects were indeed cheering.”

His next station was Bolton, in the Manchester district, to which he removed in 1831, where he met with a most forbidding reception, but where he remained six eventful years. He received a letter from the Bolton Circuit to say that he need not go there, for he would not be received. He felt, however, that he was a Primitive Methodist minister, and that to neglect to go to his station would be to exclude himself from the ministry. Moreover, he was ardently attached to the Connexion, “and had not the slightest intention to leave” its ministerial ranks; and therefore he replied, “You need give yourselves no further trouble respecting my station. I am coming, and shall, all being well, be with you by the end of the week.” Accordingly, on Saturday, a little after tea time, he says, “I arrived, and found the authorities in the preacher’s house. I was addressed by their chairman,—‘Didant yaw receive a letter that yaw needant cum, we wouldant hae yaw?’ ‘I received your letter,’ was the reply, ‘but I was not going to withdraw from society; and I considered it my duty to be here in time.’ The chairman then said, ‘This is our house; what would you say if we would not let you have either house or chapel?’ ‘I should expel all that hindered.’ Then said the chairman, ‘Yaw’ll hae to clam.’\* ‘Well, then, I shall be like to clam.’” When the chairman had gone thus far, and little had been said by any but him, a good man from the country said, “God has sent us the right man at last; we wanted such a man.” He supplied Bury and Bolton the next day, had large congregations, “good times, and there was a moving amongst the people.” “When my colleague came, who was Mr. James Garner, we soon formed a close union to labour together in the name of the Lord.”

The Rev. James Garner says, “I have great pleasure in devoting a few moments to that which I feel to be my duty to an old friend and

\* i. e. hunger.

departed minister of Christ, whom I greatly esteemed while he was living, and the memory of whom I cherish with feelings of profound respect. I first met with Mr. Tillotson thirty-two years ago, when we were stationed to labour together in the Bolton Circuit. The station was very low, and many, both of the officials and private members, were seriously disaffected in reference to the general doctrines held by the Primitive Methodists. But Mr. Tillotson was firm and true to the Connexion, both in reference to doctrine and discipline. This, at first, caused him many enemies, and gave rise to violent opposition, and in the end many left society. But he was not in the least discouraged. His labours on that station were abundant and successful. For perseverance and labour under difficulties and trying circumstances, I have never met with his equal. His physical constitution was, when in the prime of life, remarkably strong, so that no ordinary amount of labour seemed to fatigue him. He could rise early in the morning, walk twenty miles before breakfast, and twenty more before dinner. He could preach five or six times a day sermons of moderate length, besides travelling several miles on foot. The amount of labour which he occasionally performed was almost incredible. At that time I was young and moderately strong, but I was far from being qualified to take an equal share of labour with him. In those days we had labours to perform some times which taxed our physical strength to the uttermost. I well remember on one winter's day we had to travel a long journey on foot. We set off long ere the break of day; frost and snow of considerable depth were on the ground, and wind and sleet beat violently upon us occasionally during our long and dreary march. At night I was completely exhausted, and could scarcely set one foot before the other; but my brave and hardy companion seemed almost as fresh as when we commenced our day's journey. On another occasion, in the summer, under the heat of a scorching sun, I walked by his side some thirty miles, until I was ready to drop; but to my utter astonishment, though I knew his powers of endurance, he seemed not the least fatigued. He had not only power to labour, but he was willing to spend his strength in God's cause; hence in labours he was abundant. Week after week he would work among timber and bricks, in chapel building, and take his regular appointments in the evenings, whether in town or country. Perhaps, in some cases, he acted unwisely in so doing.

"But in the midst of all he was a diligent student, carefully read the Word of God, systematically arranged his discourses, and prepared for a proper discharge of his various ministerial duties. In the pulpit, or when preaching the Gospel in the open air, though bold and undaunted in his Master's cause, he was neither rash nor boisterous, but modest and prudent, frequently displaying deep thought and considerable strength of intellect. His discourses were rather solid and serious than showy

and pathetic ; they were, nevertheless, calculated to gain the esteem of the wise and good, while they incurred the censure of none who could bear to hear plain truth. For his sermons, though neither refined in logical argument nor elegant in style, were replete with sound instruction and Gospel truth, delivered in an earnest, impressive, and becoming manner, and consequently had generally the most beneficial tendency. Under his able and powerful ministry, sinners were awakened, mourners comforted, and believers built up in their most holy faith. Had his prudence and discrimination been equal to his zeal, integrity, soundness of doctrine, and the excellency of his practical instructions, he would have surpassed most men in general usefulness. But the best of men have some failings. And Mr. Tillotson, in some of his measures, in the judgment of his best friends, lacked prudence, especially in chapel affairs. But his purity of intention, unfeigned fidelity, and zeal for God's cause, sustained him in the performance of what he sincerely considered to be his duty ; and his clear understanding and extensive information on many subjects, enabled him to deal with persons of unsound principles in a masterly manner, and, in many instances, he had the cordial esteem of persons who conscientiously opposed him in some of his measures.

"I lived in his house two years, during which time I was kindly treated as a member of the family. I knew much of his private life, conversed with him frequently and freely on most subjects relative to the work of God and the welfare of the Connexion. And I believe him to have been a sound Christian, an able minister of Christ, and an ardent lover of Primitive Methodism. His labours were made, in many instances, a great blessing, and might have been more so, had his intentions been rightly understood and duly appreciated."

He says, "I remained here six years. We were blessed with unprecedented prosperity, and along with this I had almost incessant trouble ; but, thank God, I found his grace to be all-sufficient."

During his stay here he built several chapels, with regard to which he narrates several striking incidents, but our space forbids their being entered at length.

After leaving Bolton, in 1837, he was successively appointed to the following stations :—Keighley, Birmingham, Wrockwardine Wood, Dudley, Ludlow, Oswestry, Cwm, Congleton, Wrockwardine Wood a second time, Bromsgrove, and Tunstall, in almost all of which, it is evident from his own memoranda and from Connexional documents, he realized numerical and other kinds of success. With regard to the last of the above stations, he says, "Here I got to the first and oldest circuit of the Connexion. After five quarters, I began to fail in active life and strength, and became unable to take up the labours of such a weighty circuit. In this state of weakness I continued till the district meeting, when I was recommended for superannuation, feeling much at the thought of ceasing

from my delightful labours. At last I humbly submitted, with reluctance and pain, to take rest, saying, 'The will of God be done.' His strong mental and extraordinary bodily powers of endurance were fully worn out in the service of his Lord.

After forty full years of most arduous, but also of most willing ministerial toil, he was, by the Conference of 1861, placed on the superannuation list. He then had to decide where he would, in rest and peace, spend the remainder of his days, with the aged, devout, and amiable partner of his gigantic labours and vast and varied privations. With this view he visited Bolton, where he had spent six years of his ministry, where resided his eldest son, and where was the last resting place of three of his children. But here he could not decide to settle. He was much disappointed at finding himself a stranger amongst strangers. Nearly a quarter of a century had passed away since he laboured there; and all his old friends, with very rare exceptions, were dead and gone. He, therefore, turned his face to the town of his nativity, and took up his abode with his eldest daughter. Here his powers of body and mind gradually and rapidly decayed. He was, however, a diligent attendant at the means of grace, and was evidently ripening for "the inheritance of the saints in light."

For the last three or four weeks of his life his sufferings were most intense, but were borne without a murmur or complaint. At all times he manifested the most perfect resignation to the will of God. His mind was at perfect peace. He was entirely free from all doubt or fear as to his final triumph. He felt that he had nothing to do but to put off mortality and put on immortality, and reign with Christ. The last words that he was known to utter, and it was after two days of unconsciousness, were in answer to an inquiry from his eldest and only surviving brother, "if it was well with him, and if he knew him?" He fixed his eyes upon him, whispered his name, and said, "Happy, happy, happy!" Lethargy again supervened, and two days after he passed away without an effort or a groan. He was attended to his grave by a large concourse of people, amongst whom were some that had met with him in his Sabbath-school class. His life has left its impress for good upon the world for ever. God honoured him in making him the means of bringing many souls to glory.

The following stanzas (a transcript we presume) are found in his own handwriting :—

" Our home is a land where the echoes are ringing,  
Through groves by the feet of the seraphim trod;  
Where the fountains of wisdom, eternally springing,  
Roll on their bright streams to the city of God.

There, there, we possess our long promis'd treasure,  
And naught shall our souls from their happiness sever;

We'll dwell on the banks of the river of pleasure,  
And drink of its waters for ever and ever.

There the sorrows of parting no more shall affright us,  
When past are the griefs of this time-wasting story;  
Nor the grave shall divide, nor shall death disunite us,  
Eternally join'd in the fulness of glory.

What then is the grave, though so wild and uncheering?  
To us its dim vale speaks of triumphs to come;  
We hail with delight its dark portals appearing,  
The earth is grave's limit, and heaven's our home.

This, this is the country my soul is now seeking,  
The city in heaven, my future abode;  
There, there is the joy which knows no intermission,  
In the heavenly city—the presence of God."

R. SMITH.

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### MEMOIR OF THE REV. JAMES MOSS.

THE biography of useful and eminent persons has justly been called an important and necessary part of literature. The Holy Scriptures supply a great variety of biographical sketches, briefly narrated, but full of instruction. Herein we discover what to avoid, and what to imitate—how the subjects of the sketches discharged the various duties they were called upon to perform—how they met the trials connected with the "life that now is," and how they were sustained by Divine help while fighting "the good fight of faith," and how they met the last enemy, and triumphed in a dying hour.

Many who have laboured long and successfully in the vineyard of the Lord, leave behind them a journal or diary of their lives and labours, from which, in writing their memoirs, striking incidents, remarkable deliverances, and an account of their success are brought before the reader. It might justly be expected that a memoir of Brother Moss would contain a great amount of such incidents, gathered from his writings during the forty years of his ministry; but both myself and the reader must submit to disappointment, inasmuch as he has left no journal; the only account we have is from a scrap of paper, from which we gather a brief statement of the stations whereon he laboured, and how long in each. We must therefore rest contented with the subsequent brief sketch.

James Moss was born at Watton, a small village in the county of Nottingham, in the year 1795, and was brought up to the agricultural business. In his early life he lived according to the course of this world, pursuing death in the error of his ways, until he was about twenty-one years of age, at which time the Nottingham circuit sent John Benton, as a Home Missionary, into that part of the country. Our departed brother,

with many others, was led to hear him. This was on Easter Sunday, 1816. The word was attended with power, and he was deeply convinced of sin in the afternoon; and in the evening of the same day he was enabled to believe on the Lord Jesus Christ to the saving of his soul. This happy change was evidenced to his own soul by the witness of the Holy Spirit, and by that peace which follows justification by faith, and to the world by a profession of religion and a consistent life. He came out from the ungodly, and was separate.

It was not long after his conversion before he was proposed for the plan as an exhorter, in which capacity, and that of an approved local preacher, he continued for two years, and his labours were much owned and blessed of the Lord, many sinners being brought to God. In the year 1819 he was taken out by the Nottingham circuit to labour as an Itinerant preacher. His first station was the county of Norfolk. He was a man well adapted for the early work of a missionary in the Primitive Methodist Connexion, being of sound constitution, and having a powerful voice, accompanied with a firm belief in the doctrines which he published, and a glowing zeal for the salvation of souls. On this station he was very successful in the conversion of sinners.

Subsequently he laboured in Loughborough, Darlaston, Worcester, Bolton, Preston, Huddersfield, the Isle of Man, Liverpool, the Irish Mission, Norwich, Brandon, Mattishall, Darlaston, Oswestry, Ramsor, Redditch, Cwm, Rose Cottage, Hadnall, Bromyard, Bromsgrove, and West Bromwich Circuits. In each station, except three, he reports an increase of members. He was a man of sound piety. I do not think I ever met with one who questioned this fact. His mode of address was remarkably blunt, and he was very firm in his opinions on many subjects, which often made him enemies, and tended to make his path more rough than it would have been had he been less dogmatical and more condescending. As a preacher he was plain and practical, rather inclined to be declamatory and argumentative, fond of a little debate, greatly opposed to error in any shape, especially the errors of the Romish church and of Mormonism, seldom preaching a sermon without referring to them in some way. When he laboured in the Ramsor circuit, the vicar of Alton found in him a bold champion of Protestantism, and employed him to do the rough work in a controversy then going on between certain Churchmen and Romanists in that neighbourhood. When the advocates of Mormonism, in South Staffordshire, were holding debates with different opponents, if any one shouted, "Moss is coming!" the saints generally made their exit, and left him to entertain the audience with an account of the errors of Joseph Smith and his foolish adherents, and to refute the same.

He was a sound disciplinarian, and enforced the rules of the Connexion on all occasions. He was a man of the old school, with respect



to many subjects in science and theology, always opposed to anything which he considered novel ; hence, if any one in conversation introduced the science of Geology, it was sufficient to arouse his soul, and he was at once ready to dispute upon the subject.

A few years ago, symptoms of asthma began to make their appearance, and eventually he was told by his physician that he had confirmed asthma ; however, he continued his labours with but little intermission up to the year 1859, when he requested to be superannuated, and the Conference granted his request ; he settled down in this (the West-Bromwich) Circuit, preaching occasionally.

In the June of last year his wife departed this life, which though anticipated for some time, was nevertheless a shock to his constitution, and he felt the separation acutely. He had a good hope of her final triumph. His last affliction was of short duration : his asthma resulted in dropsy, and after a few weeks' suffering, which he bore with patience and resignation to the Divine will, he fell asleep in Jesus, on the 29th of April, 1863, aged sixty-eight years.

His mortal remains were interred in the New Cemetery, West Bromwich, on the Saturday following, it being the time the District Meeting was holding its sittings at Bilston. The candidates and several of the hearers attended his funeral, together with a number of local preachers, leaders, and the friends from the various places in the circuit, —forming a respectable and numerous procession. According to his request I read the Burial Service, assisted by Brothers S. Sanders and H. Higginson ; and Brother Graham delivered an address at the grave.

R. JUKES.

## MEMOIR OF MR. LEONARD MAINPRIZE.

BY HIS SON.

My dear father was born at Flamborough, in the county of York, January 13th, 1786. He was deprived of his parents in early life ; when he was thrown on the world to provide for himself. He was married in the nineteenth year of his age to an amiable young woman, by whom he had a family of eleven children. My father and mother lived strangers to God and the things that belong to their peace until about the thirty-second year of their age, when my father was convinced of sin, deeply wounded, and his conscience sore troubled. He began to cry for mercy, through the atonement of the Saviour, and, thank God, he did not cry in vain ; for God, who is rich in mercy, and not willing that any should perish, revealed himself to him one night while he knelt at his own bed-side. He then could sing,

“ My God is reconciled,  
His pardoning voice I hear.”

My dear mother thought that he was going out of his mind, and had no love for her and her children ; to which he replied, he loved them better than

ever, and was just come to his right mind. Shortly afterwards my dear mother was converted to God, and they joined the Wesleyan Methodists, erected a family altar, and went on their way rejoicing. My father continued happy and comfortable among the Wesleyans for about a year and a-half, after which he joined the Primitive Methodists, and continued with them to the day of his death. I never heard my father assign any reason for leaving the Wesleyans, nor do I think he had any special reason ; but like some of the early disciples of our blessed Saviour, he was a fisherman, and being on a fishing voyage to Hull, he heard the Primitives there, and he very much admired the liveliness of their singing, and the zeal of their minister for the salvation of immortal souls ; and he ever after felt strongly and warmly attached to them. When they paid their first visit to Flamborough, and formed a society, my father cast in his lot among them, became one of the first members, and supported the infant society to the utmost of his ability, and his house was ever open for the messengers of truth. My dear father was not perfect, he had a very warm temper, which was to him a source of great sorrow, for which he had often to weep in secret, and spend many sleepless nights. But I never heard any charge against him, except his temper. He was a steady, consistent member for forty-four years, forty-three of which he fulfilled the office of class-leader. He was seldom absent from the means of grace unless prevented by affliction. He spent much time in secret prayer and reading, and he loved to talk about his heavenly Master, and was ready to give to every one a reason of the hope that was within him. His was a religion of enjoyment, one that made him happy. He was useful in visiting the sick and dying ; he seemed to fear no fever or contagion ; he was a man of strong faith and confidence in the promises of God. In December 1856 he had a fall, by which one of his hips was put out, and the last six years of his life he was seldom free from pain ; but amid all his sufferings he was resigned to the will of Him that said, " I will never leave thee, nor forsake thee." When any one asked him respecting the welfare of his body or soul, he generally said, " I am packing up and getting ready." Sometimes he thought he should have a hard struggle at the last, but from this the Lord happily saved him, for he was called suddenly, but not unprepared ; he had oil in his lamp, and went forth to meet the Bridegroom on January the 22nd. He sat taking some refreshment, fell back in his chair, and died without a lingering groan or parting farewell, leaving a large family to mourn their loss. Three sons and one daughter are members of society, as are many of his grandchildren. He was followed to his grave by a large circle of relatives and friends, who wished to pay a last tribute of respect to departed worth.

J. MAINPRIZE.

## MEMOIR OF MR. JOHN BATTERHAM.

JOHN BATTERHAM, who sustained the offices of local preacher and class-leader in the Primitive Methodist Connexion, was born at Wimbotsham, in the county of Norfolk, February 9th, 1795. He passed the early part of his life according to the course of this world; and it was not till he had reached the age of twenty years that he became acquainted with the nature of true repentance. He then found peace through believing, and at once united with the Wesleyan Church, which had been useful in his conversion. And oh! what an important epoch was this in the life of our deceased friend, when his hopes and fears, his desires and pursuits were changed, when he became transformed in the spirit of his mind, and resolved to live to Christ and benefit the world. About three or four years after this event he became a local preacher, and for about twenty years published the glad tidings of salvation to perishing men. Having received talents from God, he resolved like a wise and faithful servant to improve them, and hence for years he travelled up and down the country diffusing light and truth around. He was also appointed to take charge of a class which he continued faithfully to lead, and carefully to watch over as one that had to give an account to God. But in consequence of some misunderstanding he resigned his connection with the Wesleys, and for a short time attended the ministry of the Independent Church. He then joined the Primitive Methodist Connexion, and became an active member in the Wisbeach circuit. His name was put on the preachers' plan, and he was appointed to the office of class-leader, and for some time he went a distance of three miles to meet his class, giving evidence that he was deeply interested in the welfare of his members, and that he was happy in the service of his Divine Master. In all his public engagements he manifested simplicity, steadiness, and fervour, and we have no doubt, but that by God's blessing on his services, many good impressions were made upon the minds and hearts of those to whom he preached and with whom he came in contact, which will long be remembered with the liveliest emotions of esteem and gratitude. About ten years ago, he left England with his family, and emigrated to Australia. Here he again occupied his old position of class-leader and local preacher, in the Melbourne circuit, which was then superintended by the Rev. M. Clarke, under whose ministry he was often much profited and blessed. For at least two years before his death there were evident indications of decaying strength, and diminished intellectual power; feebleness and debility gradually manifested themselves, and continued to increase, until in him was literally fulfilled the proverb, "once a man and twice a child." But notwithstanding his weakness he witnessed a good confession. He knew in whom he had believed, and was always glad when any of God's children came to see him. In February, 1862, he removed to Castlemaine, that he might spend the remainder of his

days with his children. His earthly tabernacle already tottering, continued to yield and give way, until the whole fabric trembled and fell. On January 20th of this year, he was much exhausted, and on Friday 23rd his spirit took its flight, to the land of the pure and the holy. He passed from a sphere of untiring work to a land of rest, and the spirit untouched by decay, and undimmed by death, dwells, we doubt not, in a nobler home, in a house not made with hands, eternal in the heavens.

“No terror has death and the grave  
To those who believe in the Lord,  
Who know the Redeemer can save,  
And ever rely on his word ;  
While ashes to ashes, and dust  
We give unto dust : in our gloom,  
The light of salvation we trust,  
Which hangs like a lamp o'er the tomb.”

G. T. HALL

#### MEMOIR OF MR. JOHN GRAHAM.

JOHN GRAHAM, class-leader at Old Hartley, North Shields Circuit, was born in the month of April, 1796, and died in January, 1863. The preachers who have travelled in this circuit will see this record with regret, and lament the departure of one of the excellent of the earth, a man in whom the social feeling, the kindly disposition, and the liberal mind, dwelt in a high degree.

The days of his youth were spent in pursuing the vanities and follies that, in general, have so many charms for the young. In early life he went to sea, and as is usually the case with young sailors, he was full of fun, frolic, and mischief. Utterly devoid of care in respect to the future, he sung and danced in public-houses to please his comrades, pushed round the intoxicating cup, and ran the whole round of youthful excitement in search of happiness. Being remarkably social and pleasant he was a great deal sought after by his companions, and was thus frequently led into places and pursuits where he spent his money and endangered his health, but from which he derived no lasting benefit.

About thirty-six years ago he was united in marriage with her who now mourns his loss. For some time after his marriage he still continued his sinful pursuits, doing good neither to himself nor any one else ; but having been induced to hear our preachers, it pleased God to open his eyes to see his sinful condition, and to convince him of his lost and ruined state.

He abandoned all sin, gave his heart to God, commenced a religious course, and speedily realized the enjoyment of salvation through faith in Christ. He then gave up going to sea, and commenced work at a neighbouring colliery, joined the society, and for thirty years he served God in fidelity and earnestness. Few men have served God more faithfully or pursued a more undeviating course. From the time when

he commenced meeting in society, he was as firm as a rock in his attachment to the cause. His house was the home of the preachers many years, and although his means were comparatively limited, yet by the care and economy of a managing wife, he was always able to entertain the ministers; and this he did with a generous heart and a liberal hand.

He stood by the cause in prosperity and adversity, led one of the classes more than twenty years, and for a long time superintended the Sabbath-school. His gentleness won the confidence of the children, and he had their affection in a high degree. For some years past his health was frail, so that he was unable to follow any regular employment. He often remarked that he thought the wild excesses of his early youth had injured his constitution, and tended to shorten his life on earth. Alas! that this should be so frequently the case. He continued, however, to attend the means of grace, visit the society in company with the preachers, and work for God to the last. He was confined to his bed a very few days. The writer of this account had his company in visiting the society on the ordinary week-day for preaching, and the week following he received intelligence of his death.

From the time he took to his bed he was convinced that his departure was at hand. He talked of his approaching end with perfect calmness and self-possession, and commended his partner to the gracious care of Almighty God. He declared he was quite ready for the Master's call, and that he would speedily enter the better land. Some of his last expressions were:—

"Jesus can make a dying bed  
Feel soft as downy pillows are," &c.

and that fine passage in Job, "I know that my Redeemer liveth," &c. &c.  
Calm was his exit:—

"Night dews fall not more gently to the ground,  
Nor weary worn-out winds expire so soft."

Without struggle or groan he breathed his soul into the hands of his glorious Redeemer.

The children of the Sabbath-school, whom he had loved so well, met to sing over his remains through the village. They were overwhelmed with sorrow; so were the members of his class, some of whom he had led for twenty years.

"O may we triumph so,  
When all our warfare's past;  
And dying find our latest foe  
Under our feet at last."

T. SMITH.

### MEMOIR OF MR. RICHARD WHITE.

MR. RICHARD WHITE was born December 27th, 1798, at Stratten in the Brinkworth Circuit. His father was a farmer of good report and the son was taken regularly on Sabbath days to the parish church, and

being remarkably fond of music he soon acquired a knowledge of it, and became an accomplished musician and a member of the church choir. He was naturally of a proud spirit, and hasty and passionate; he was also given to shooting, sporting, gaming, and the frivolities of a vain world, but he was of strictly honest principles.

He married in his twentieth year Miss Pinnegar, of Marston, a gay and fashionable young lady, and for years they lived according to the course of this world, without God and without scriptural hope, having the character of the proudest pair in the place. And such was the spiritual condition of Mr. White, that notwithstanding his regular attendance at the Church, the blessed effects produced by the preaching of the Primitive Methodists so exasperated him that he declared he could as soon shoot them as shoot a bird. In this state the Spirit of God wrought powerfully on his mind, he was troubled by dreams, scared by visions, and was restless and unhappy till brought to enjoy God's pardoning love.

The conduct, appearance, and piety of Miss Mountford, now Mrs. Miles, was the external means of inducing Mrs. White to attend the ministry of the Primitive Methodists, in Mr. Habgood's wheelwright shop, and it was under Mr. Habgood's labours that she was first awakened to a sense of her guilt and danger as a sinner; and no sooner had she sought and obtained mercy, than she united with the little society, though at that time to become a Primitive Methodist imposed a heavy cross. She then felt it to be her duty to have family prayer, but her husband opposed and taunted her, saying, "Then you are going to be a Methodist, but I am determined to have no Methodists about me;" but she conscientiously persevered, and the third time she collected her family and servants around the family altar, God answered her prayers, the proud heart of her husband was humbled, he fell down on his knees, burst into tears, and was easily induced after this to attend the preaching of the despised Primitive Methodists. Mr. J. Dixon preached from "The saints shall judge the world," and though Mr. White had low views of the preacher, and wished Mr. Morse would preach, yet he had not proceeded far in his discourse before Mr. White found himself judged and condemned to eternal death. In this state of mind he attended Swindon market and fair, but miserable and distressed he hastened home to attend a prayer meeting held at Brother Gilmore's, where through faith he obtained "redemption in the blood of Christ, even the forgiveness of sins." He now felt as much love to the Primitives as he had before hated them, took up his cross, united with them, and continued a member till he changed mortality for life. I knew him for thirty years, during which time he was a man of earnest faith and fervent prayer, who hated pride, affectation, and hypocrisy, but sincerely loved simplicity, sincerity, purity, and power in the service of God, and Holy Ghost preaching. His house

was a home for the preachers, local and itinerant ; his children were trained for God in singing and prayer, and his family altar was often a Bethel. I shall never forget hearing the family sing the hymn commencing, "O wondrous power of faithful prayer," and the strong shrill voice of his daughter Ann, long since united with the heavenly choir, seems to ring in my ears now. I have witnessed the strong faith exercised, and the fervent prayers offered up for his family, and cannot doubt but they will be answered in the salvation of all his children.

He was an assistant class-leader, a trustee, a member of the District committee, several times delegate to district meetings and Conferences, and a local preacher of long standing, for which last office he never thought himself qualified, and the effort to prepare and the thought of preaching often made him perspire profusely, and seemed for a time as if it would kill him. His influence in the infant state of the society did much good, tending to consolidate it, and give it a respectable character in the estimation of the world ; and though like all fallen creatures he had his failings and faults, of whom none, perhaps, were more sensible than himself, yet having learnt the short way to the cross, he found that as a father pitieth his children, so the Lord pitieth and pardoneth all them that fear him.

For the last ten years of his life he had been afflicted with a disease of the heart, which his medical adviser said tended to make him sleepy, irritable, unconscious, unfit for any kind of business, and at times not morally accountable. In this state he could not attend the means of grace as often as he used to do, yet when health permitted he was there, and manifested the greatest anxiety to realise the full salvation of the gospel, and be prepared for the kingdom of heaven.

I often visited him, and found him growing weaker in body but spiritual and happy in his mind. The last time I read and prayed with him he spoke of the comfort the holy Scriptures afforded him, of the nearness of his end, and of his entire dependence on Christ for salvation. On February 13th last, he was taken with paralysis in the head, which rendered him motionless and insensible, but at times he was conscious and sensible. He recognised his wife and children, gave his son a particular charge to take care of his mother, and before his departure told his wife that he had peace with God through the atonement, and gave her perfect satisfaction that he was going home to heaven, and that "to die would be gain," and on the 4th of March he fell asleep in Jesus, in the sixty-fifth year of his age, leaving a widow and six children to lament his loss. "Let me die the death of the righteous, and let my last end be like his." I improved his death in the Primitive Methodist chapel, Stratton, to a large and attentive congregation, and good was done.

JAMES TUCK.

# D I V I N I T Y.

## A LECTURE, BY THE REV. WILLIAM GARNER, ON THE BABYLONISH CAPTIVITY.

*Delivered before the Young Men's Mutual Improvement Society, Cross  
Chapel, Hull.*

HISTORY is one of the most entertaining and useful departments of literature. What the telescope is to the bodily eye, that history is to the eye of the mind. If we ascend some lofty elevation, and select a position favourable to a survey of the adjacent district, with the aid of a powerful instrument we can draw thousands of objects, well defined and distinctly coloured, within the field of visual inspection, which lie far beyond the range of unassisted vision. In like manner with the noble instrument of authentic history placed to the perceptive faculty of the mind, we are, in no meagre sense, eye-witnesses to the grandest and most important events which have transpired in past generations.

By more classes than one, we have reason to fear that the intellectual and moral value of history is vastly underrated. On one hand how many, young and old, rich and poor, respectably educated and comparatively illiterate, consume large portions of their precious time in light and unprofitable reading, and would regard a few leisure hours occasionally devoted to historic studies, as so much time wasted. For such employment, though both honourable and remunerative, they have no money to spend on the works necessary for successful efforts. For such an exercise of their mental powers they have no opportunity. And why? Simply because they lack the inclination. For them, levity and superficial amusements possess charms more transcendent than those of utility and reputation. This is, without controversy, one of the most obvious and prevailing evils of our country in the age in which we live. As one striking evidence of the correctness of these sentiments, we refer you to the intellectual and moral grade of the popular works and periodicals which are everywhere displayed in the windows of our stationers and booksellers. The quality of the goods brought to market, indicates the quality of the demand. The demand for literary trash is voracious, and the supply is, unhappily, proportionate. On the other hand, many good men, afraid, as they ought to be, of not making the best use of their precious time, discard history in general, as a dry and unprofitable branch of learning. And pushing this sentiment to an extreme, they attach very little value to the historical sections of the Bible. This is an error, and an error against which we are anxious to guard our youthful friends.

Each generical branch of history is fraught with important instruction, which will well repay the diligent and discreet student in this



department of mental toil. But to the Christian, *sacred* history has a stronger claim on the attention than any other branch of this kind of literature.

The primary subject of this paper is closely interwoven with Biblical history, and for this reason it is entitled to our reverential consideration. As the Babylonish captivity of the ancient Hebrews is frequently referred to in the pulpit and through the medium of the press, it is desirable that we should familiarise ourselves with the leading features of that grand historic event. With this object in view, we respectfully invite your careful attention to the following particulars. 1. The moral cause of the Babylonish captivity. 2. The scene of the captivity. 3. The treatment of the captives by the Babylonians. 4. The duration of the captivity. 5. The decree for their emancipation, and their return to the land of Canaan,—and 6. Their subsequent reformation.

1. *The moral cause of the Babylonish Captivity.* This was sin on the part of the victims of the captivity. Nebuchadnezzar had no doubt reasons of state for transporting the Jews from their own land to his hereditary dominions. He might decide on such a measure as a necessary expedient to dissolve any hostile organization, and to render it impracticable for them to form dangerous combinations and plots against his government. But the original, moving cause of their coercive expatriation and subsequent bondage, was their refusal to obey the laws and conform to the institutions of their own theocracy. Moses reminded them repeatedly of the incomparable advantages which they enjoyed while they continued steadfast in their allegiance to God, and threatened them with the severest punishments if they revolted from him. In the fourth chapter of Deuteronomy he says, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do *them*; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation *is there so great*, that hath statutes and judgments so righteous as all this law, which I set before you this day." Verses 5—8. In Leviticus, twenty-sixth chapter, he threatens them with dispersion and wasting among the Gentiles, if they refuse to keep the covenant of God, and to observe his laws. "And if ye will not for all this hearken unto me, but will walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins,—and I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste." The laws which Moses proclaimed under the impulse of Divine inspiration were inflexibly strict respecting the unity of God, and the sanctification of the Sabbath. These laws required that every seventh year, as well as every

seventh day, should be regarded with religious veneration. *Lev. xiv. 4, 5.* Notwithstanding these clear instructions, earnest exhortations, and faithful warnings, the people adulterated the worship of God with idolatry, and overtly desecrated the Sabbaths of the Lord. For these gross and confirmed habits of apostasy, God judicially withdrew his protection, and sold them into the hands of the Gentiles. In prospect of these terrible national chastisements, Moses says, "I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest and enjoy her Sabbaths." Sin, therefore, was the leading cause of the captivity. The rebellion against God was national, and the punishment was commensurate with the transgression.

2. *The scene of the captivity, as the title of this paper implies, was Babylon, or Babylonia.* Babylon was one of the oldest cities of the postdiluvian world. It began to be built only 100 years after the deluge, and was contemporary with the tower of Babel. *Gen. xi. 4.* It does not, however, appear, either from sacred or profane history, that Babel, as it was originally called, was a city of great consequence in the earliest ages of its existence. The prophet Isaiah, speaking of Chaldaea, says, "Behold the land of the Chaldeans; this people was not till the Assyrian founded it for them that dwelt in the wilderness," (*xxiii. 13.*) The kingdom of Babylon therefore was founded by the Assyrians. Great additions were made to this renowned city by the illustrious Queen Semiramis, and at a later period by Nebuchadnezzar. So extensive were the improvements and decorations which were added to the city by this monarch, that he regarded himself, in a modified sense, as its royal builder. Hence, in the pride of his heart he said, as he paraded in his palace, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" *Daniel iv. 30.*

According to Herodotus, Babylon formed a square 120 furlongs each way, or nearly sixty miles in circumference. There were twenty-five gates on each side, situated at equal distances from each other. A street extended from each gate through the whole extent of the city. There were consequently fifty streets intersecting each other at right angles, each street 150 feet wide, and fifteen miles in length. These arrangements formed 176 squares, each measuring 990 yards, or more than half a mile on each side, being equal to a circuit of two miles and a quarter. The spacious areas thus enclosed by the frontal edifices were cultivated partly as pleasure grounds and partly for profitable purposes. This famous city was surrounded by a quadrangular wall 360 feet in height, and eighty-seven in breadth, having twenty-five massive brassen

gates on each side. The approach to the wall was defended by a deep ditch filled with water. From these particulars it is easy to conceive that this magnificent capital was an appropriate centre of bondage to the conquered Israelites. Although the deportation of Israel is designated the Babylonish captivity, we must not infer that the scene of their bondage was confined to that grand metropolis. The removal of the Hebrews from their fatherland belongs to two great and distinct eras. That which we call the first captivity was not effected by a single removal of the population, but it stretched over a period of 150 years. The first blow was struck by Tiglathpileser, king of Assyria, on the more remote tribes of Israel, when he carried off the pastoral population who dwelt on the east of the Jordan with Zebulon and Naphtali. Compare 2 Kings xv. 29 : Isa. ix. i. It is thought that the leading object of this severe measure was to assist in peopling the huge city of Nineveh, which was then the capital of the Assyrian empire.

His successor, Shalmanezar, made the Israelitish king Hoshea tributary. When the tribute was withheld, he attacked and reduced Samaria, and transported into Assyria and Media its king, and all the most valuable population remaining to the ten tribes, or kingdom of Israel, as distinguished from the kingdom of Judah.—2 Kings xvii. 6. The people thus removed were, in great measure, settled in very distant cities, and there place was supplied by colonies from Babylon and Susia. 2 Kings xvii 24. This was a fatal stroke, and annihilated Israel as a kingdom.

More than a century elapsed before a similar fate befel the kingdom of Judah. In our authorised version there are some numerical errors respecting the different exiles of Judah, which it is perhaps now impossible to correct ; but this does not invalidate the general narrative. In 2 Kings xxiv. 8—16, we find 18,000 carried off at once in the third month of king Jehoiachin's reign, and removed to Babylon. This event may be placed about B.C. 598. After this, the vassal king Zedekiah having rebelled, his capital was besieged by the Chaldean forces, and in the eleventh year of his reign reduced by Nebuchadnezzar in person ; and in the course of the same year, his general, Nebuzaradan, carried away all the population, except the peasantry. The temple, the royal palace, and the mansions of the nobles were burned. The government was overthrown, and replaced by a Babylonish satrap ; Zedekiah the king and Seraiah the high priest, with the precious vessels of the temple, were transferred to Babylon. This final blow completely broke up the national existence of the Jews, B.C. 588. From this era we believe the seventy years' captivity should be dated.

*The next particular at which we may take a passing glance, is the site which the famous city of Babylon occupied.* This problem was considered for ages incapable of a satisfactory solution. It was thought

no vestiges remained sufficient to inform the learned traveller where the once proud and magnificent capital stood, swaying her powerful sceptre over 120 provinces. But modern research, under the impulse of enthusiasm, guided by skill, has been rewarded by the discovery of the probable ruins of Babylon the Great. This memorable spot is now supposed to be in  $32^{\circ} 33'$  N. lat. and  $44^{\circ} 32'$  E. Long. of Greenwich; and about 550 English miles direct distance from Jerusalem. The city stood on the banks of the river Euphrates, by which it was divided into two nearly equal parts, about 150 English miles, direct distance, above its confluence with the Tigris. Here lay the principal scene of the Babylonish captivity.

3. *The sufferings and indignities to which the Jews were subjected during the captivity, shall next have our brief attention.* When Jerusalem fell before the Babylonian forces, Nebuchadnezzar erected the stage, assembled his obsequious actors, and opened the dreadful tragedy. Zedekiah, the king of Judah, witnessing the downfall of his capital, and knowing the haughty and vindictive character of the victorious sovereign with whom he had to deal, was greatly alarmed, and fled for his life. The Chaldeans pursued and captured him in the plains of Jericho, probably about sixteen or eighteen miles from Jerusalem. Thence he was carried to Riblah, and arraigned before Nebuchadnezzar, who slew his sons before his eyes, and all the nobles of the land. Moreover he put out the eyes of Zedekiah, bound him with chains, and carried him in triumph to Babylon. This was the commencement of a long career of suffering to the house of Judah, and no ambiguous intimation of the hardship and degradation which they had to expect at the hands of their powerful and savage conquerors. In the twenty-ninth chapter of Jeremiah we have the outlines of a case of terrible severity on the part of the king of Babylon towards two offending Hebrews,—Ahab, the son of Kolaiah, and Zedekiah, the son of Maaseiah—false prophets whom he roasted in the fire, (verses 21, 22.) The offence of these wicked impostors was probably of a political character, which of course would be visited with the heaviest penalty. Roasting alive, or burning to death, was a Chaldean punishment. To the shame of human nature, other nations borrowed this barbarous usage from them.

Instances of far more aggravated cruelty befel Daniel the prophet, and the three Hebrew confessors. The former was thrown alive into the den of lions, and the latter consigned to the fiery furnace, for no other crime than steadfast adherence to the law of their God. These instances of savage superstition were equal to those of Roman Catholics towards Protestants in the midnight of the dark ages. On account of the despotic cruelty of the Assyrian and Babylonish kings, the Hebrew prophets, in strong, figurative language, describe them as ravenous beasts and birds of prey; and their conquered subjects as their helpless

victims. Of the Babylonian monarch Jeremiah says, "The lion is come up from the thicket, and the destroyer of the Gentiles is on his way." (iv. 7.) In reference to his rapid marches he is said to fly as an eagle, and to stretch his wings over Moab. (xlviii. 40.) It is of these royal tyrants that the same prophet says, "Israel is a scattered sheep; the lions have driven him away; first, the king of Assyria hath devoured him, and last, this Nebuchadnezzar, king of Babylon, hath broken his bones." l. 17.

Another form of persecution which the Jews experienced at the hands of the Babylonians was mockery and insult, and this too on subjects which would wound their tenderest sensibilities. Their God, their religion, and their modes of Divine worship were treated with ridicule and contempt. In Psalm cxxxvii. they are represented as saying, "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion." To these insulting taunts they reply in a lofty but plaintive tone of religious patriotism, "How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Under the influence of the Holy Spirit the Psalmist declares that a fearful storm of vengeance is gathering, and will ere long break on the devoted heads of their oppressors. "O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones." "That is," says Dr. A. Clarke, "so oppressive hast thou been to all under thy dominion, as to become universally hated and detested; so that those who may have the last hand in thy destruction, and the total extermination of thy inhabitants, shall be reputed happy—shall be celebrated and extolled as those who have rid the world of a curse so grievous." It is proper to remark here, that these prophetic declarations contain no license to any person to commit acts of barbarity; no: not even on those who are evidently the objects of Divine displeasure: they are simply declarative of what would take place in the order of the retributive providence and justice of God, and the general opinion which would in consequence be expressed on the subject. They afford not the slightest countenance to cruelty, either in conduct or disposition. We are not God's executioners. The administration of judicial punishments he wisely reserves to himself. "Vengeance is mine: I will repay, saith the Lord."

Another thing which could not fail to be peculiarly afflictive to the religious sense of the Jews in Babylon was the profane use which was there made of the sacred vessels of the temple. When Belshazzar, the

grandson of Nebuchadnezzar, entertained a thousand of his lords and the principal ladies of his court with a bacchanalian festival, and became flushed with wine, he ordered his servants to bring into the banqueting room the holy vessels of which his grandfather had spoiled the temple of Jerusalem. Out of these sacred cups the impious company freely quaffed the intoxicating draught, and magnified the objects of their stupid adoration. This was a direct insult to the God of the captive Hebrews and to his enslaved worshippers. How distressing the exhibition or the report of these impious proceedings would be to the minds of the pious Jews. On this aggravated scene of wickedness in the high places of Babylon, God could not look with indifference. He resolved to vindicate his honour, to confirm the faith of his down-trodden people, and to make an instructive example to all ages of the presumptuous transgressors. It was in the midst of this riotous festival that Belshazzar saw the fingers of a human hand writing, in unintelligible characters, his approaching doom on the wall of his palace. Daniel, the Jewish prophet, interpreted the mysterious inscription as portending the downfall of the Babylonian dynasty. And in that night Belshazzar was slain by two noble assassins, Gadatas and Gobrias, his own subjects, and Darius the Median took possession of the kingdom. See Dan. v. 30, 31. To the captive Jews, who had long been the butt of ridicule and the song of the drunkard, this grand political revolution was a propitious event and a token for good. The year of their redemption was then near at hand. Darius reigned jointly with his nephew for two years. He then died, and Cyrus became sole possessor of the throne.

4. *Another important circumstance associated with the Babylonish captivity is, the period of its continuance.* This was threescore and ten years. The period was definitely foretold by the prophet Jeremiah, and the event verified the prediction. "And this whole land," says the prophet, "shall be a desolation, and an astonishment; and these nations (Israel and Judah) shall serve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." (xxv. 11, 12.) This prophecy was delivered in the first year of Nebuchadnezzar's reign, in which year he invaded Judea and took Jerusalem. And seventy years from this date comes down to the first year of Cyrus, when he made his proclamation for the restoration of the Jews to their own land, and the re-building of the temple at Jerusalem. In chapter xxix. 10, God says, "That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." Who can become acquainted with these important historic facts, without admiring the prescience of God, who knows all things from the beginning, and who is

able to overrule all events according to the counsel of his own will? He is both wonderful in counsel and excellent in working.

5. *Cyrus, in the first year of his reign, published a decree in favour of the Jews. He granted them permission to return to their own land, and to re-build their metropolitan city and temple.* Cyrus was the prince whom God mentioned by name to the prophet Isaiah one hundred and seventy-six years previous to this joyful event, and whom he designated his anointed, whose right hand he promised to strengthen. (lv. 1.)

The auspicious decree of Cyrus restored the Jews to their own land, and was a source of unutterable joy to the emancipated captives. The flame of patriotism is natural to the human breast. A man's own country possesses attractions which he can find in no other land. In a foreign region the soil may be fertile, the flora grand, the sky serene, the atmosphere salubrious, the climate congenial, the people courteous, and the government liberal; but the sojourner in a foreign country is among strangers. There are many agreeable associations entwining themselves around the affections, which exist in no country except one's own. How many emigrants, mariners, travellers, and merchants, who voluntarily leave their own shores, after a brief absence sigh to return. If they sail out of port with a heavy heart, how blithe their countenances, how elastic their steps, how ardent their greetings, when they again set foot on their native soil!

But their sorrow on departing and their joy on returning are vastly intensified when they are dragged from their beloved country by brutal force, or are driven before a relentless soldiery at the point of the sword. But such was the miserable fate of the Jews, when they were carried away into the Babylonish captivity. And no people cherished a more ardent attachment to their fatherland than did the tribes of Israel. How dreadful then must have been their sufferings at the time of their expatriation, and what "great things" the Lord did for them when he put a period to their long and painful captivity!

If they were not restored to their national independency, they were permitted by the Persian monarchs (the successors of the Babylonish kings), to live under rulers of their own nation, and to enjoy the free exercise of their religion. But in Babylonia they would be under the perpetual surveillance, if not under the immediate jurisdiction of heathen rulers. To their religiously enlightened and patriotic spirits this circumstance would be peculiarly galling. And what a luxury it would be to be released from the house of bondage and placed, by supreme authority, under the direct government of their own princes, with liberal provisions for the unobscured observance of their own religious ritual. This was a great mitigation of their sufferings.

Of the royal decree in their favour tens of thousands gratefully availed themselves. Details of their return from captivity are recorded

in the books of Ezra and Nehemiah ; and in the contemporary prophecies of Haggai and Zechariah. The return was effected in several grand divisions. The first consisted of 42,360 Jews, with 7,337 slaves under Sheshbazzar, during the reign of Cyrus. In the second year of Artaxerxes Ezra came from Babylon to Jerusalem, accompanied by a numerous body of his countrymen, amounting, perhaps, to 5,000 souls. Thirteen years later, Nehemiah, the cup-bearer of Artaxerxes, obtained royal permission to visit Jerusalem, to restore his fathers' sepulchres, and to fortify the city. These important transactions decided the national restoration of the Jewish people. From this date a more established order of things obtained in Judea, artisans and trades-people settled in their beloved metropolis. The peasantry gradually gathered around the grand centre of national attraction, occupied the surrounding villages, and pursued their peaceful and profitable occupations. These were glorious privileges to a people who had been scattered, and peeled, and trodden down by the Gentiles.

In the land of their captivity they had been subjected to the severest trials, mental and physical, on account of their religion. Under the cruel despotism of Nebuchadnezzar, about eight years after he had given the finishing stroke to the captivity, Shadrach, Meshach, and Abednego were consigned to the flaming fire for their religious constancy. Forty-three years later, Daniel, for the same offence, was cast into the lions' den under the arbitrary rule of Darius. Their idolatrous oppressors studiously aggravated their sufferings by tauntingly inviting them to sing the songs of Zion. But those insults were so far from breaking the spirits of the devout Jews, that they only drew from them the strongest expressions of patriotism, and a determination to cherish an ardent attachment to Jerusalem, the city of their former solemnities.

6. *We shall next consider the moral reformation of the Jews subsequent to their restoration.* We have already remarked that on their return from captivity they were authorised by king Cyrus to re-build the temple and restore the worship of Jehovah. What an inestimable privilege was this ! It is impossible to appreciate the real value of religious liberty if of this blessing we have never been deprived. And the importance of the blessing is vastly enhanced, when the favoured people have been translated from a country which is wholly given to idolatry to a land where the only true and living God is acknowledged and adored.

The presence of idols and idolatrous practices are dangerous to all, but especially to the young. In addition to their natural depravity, their inexperience, and their strong propensity to imitation, render them peculiarly liable to be drawn into the path of error by the influence of bad example. The debasing influence of oxen-worship in Egypt was afterwards manifested in the golden calf which was deified by the



Hebrews in the wilderness. It was a modification of the abominations which they had doubtless often witnessed in the house of bondage. A second grand development of the same grovelling superstition appeared in the ten tribes who revolted under the usurpation of Jeroboam the son of Nebat.

Hence, during the captivity the pious Jews would be in constant fear lest the persecution, evil counsel, and wicked example of the Babylonians and other heathen people among whom they were scattered, would lead their beloved offspring from the fountain of living water to cisterns, broken cisterns, which can hold no water. From these temptations they were happily delivered when they were restored to their own land, and the unfettered exercise of their religion.

This glorious advancement in their social condition they piously attributed to Divine intervention. "The Lord," said they, "hath done great things for us, whereof we are glad." Even by the stupid idolaters themselves this mighty and unexpected turn in favour of the Jews was attributed to the interposition of Jehovah. "Then said they among the heathen, The Lord hath done great things for them."

But the liberality of Cyrus was not confined to the grand decree for emancipating the Jewish nation. In addition to this noble deed he generously brought forth the sacred vessels of the temple which Nebuchadnezzar had sacrilegiously carried away from Jerusalem and deposited in the idols' temple at Babylon, and placed them in the hands of Sheshbazzar, the prince of Judah, that he might restore them to the temple of God. He did more than this: he strictly prohibited opposition to the Jews, and encouraged the people in the province to promote the patriotic designs of the Jewish princes. The same liberal policy was observed by Artaxerxes.

In these marvellous and propitious events the infidel and the ungodly politician see nothing but the hand of man and reasons of state. But a believer in Providence discovers the finger of God. And surely in attributing these mighty revolutions to the intervention of the supreme Governor of the universe, there is no violence done to mental science. Who formed the human mind? God. Who understands its essence and most secret operations? God. Who can influence and dispose it to a certain course of action? God. What was the character and what was the tendency of the "great things" which are here ascribed to his special interposition? Their character is holy, just, and good. Their tendency is precisely the same. They are powerfully calculated to confound heathenism, to check persecution, to strengthen confidence in the King of kings, and to magnify his glorious name. It is therefore perfectly consistent with sound mental philosophy, to refer these extraordinary and beneficent works to the supreme Being. With the greatest

reason; therefore, the emancipated Jews exclaimed, "The Lord hath done great things for us, whereof we are glad."

But how was their gratitude to God manifested? By a sudden outburst of joy; joy in their glorious Deliverer, joy in the God of their salvation. The transports of delight which are realized by a people just emancipated from a cruel and protracted bondage, are more readily conceived than expressed. But neither description nor imagination is equal to experience. The transition from bondage to freedom is a change so vast and advantageous, that the liberated parties can neither restrain nor give deliberate utterance to the deep and inexpressible emotions of the soul. The cup is full to overflowing. When king Philip and the Macedonians were conquered by the Romans, and a herald proclaimed that a group of neighbouring states should be free, exempt from all taxes, and live according to their own laws, there arose from the enraptured multitude such a shout of joy, accompanied by a clapping of hands, as plainly showed, that of all good things in this world, none was so dear to them as *liberty*.

In what language did the Jews express their gratitude to God for the same blessing? They were almost frantic with joy, and out of the abundant joy of their hearts they exclaimed, "When the Lord turned again the captivity of Zion we were like them that dream. Then was our mouth filled with laughter and our tongue with singing." The precious boon which had so suddenly befallen them seemed more like an illusory vision than a delightful reality. In the day of their distress they suspended their harps, as useless instruments, on the willows; but now they are taken down, and tuned, and made to utter the most joyful strains in honour of the Great Deliverer of the nation.

That division of the released captives who returned to Jerusalem under the auspices of Zerubbabel, even at the dedication of the wall, sang aloud, offered great sacrifices, and rejoiced; for God made them rejoice with great joy." Nor was that extraordinary manifestation confined to the male adult population: "the wives also and the children rejoiced; so that the joy of Jerusalem was heard afar off." Neh. xii. 42, 43. On the occasion of laying the foundations of the second temple their joy was still more exuberant. The priests assembled in their sacerdotal robes, and blew with trumpets, the musicians struck the loud sounding cymbals, the choristers blended their harmonious notes, in praising and giving thanks to the Lord, and all the people shouted with a great shout, and the noise was heard afar off. Ezra iii. 10—13.

Their gratitude was further shown by their pious zeal. After they had arrived safely in their beloved land, they did not settle down at ease in Zion, and suffer their religious emotions to evaporate like the morning cloud and early dew. The people had a mind to work. Prince and peasant came up to the help of the Lord, to the help of the Lord against

the mighty. When Sanballat and Geshem endeavoured to divert Nehemiah from his pious labours, saying, "Come, let us meet together in some one of the villages in the plain of Ono;" "No," said Nehemiah, "I am doing a great work, so that I cannot come down to you. Why should the work cease whilst I leave it and come down to you?" Neh. vi. 2.

The like zeal they displayed in re-building the temple. In this pious undertaking they were strenuously opposed by crafty and determined persecutors. But Zerubbabel, encouraged by the prophets Haggai and Zechariah, prosecuted the work; and Darius the king commanded their adversaries to assist them till the holy enterprise should be brought to a prosperous issue.

They showed their gratitude still further by steadfastly setting their faces against idolatry, and restoring the worship of God according to the law of Moses. In the catalogue of their sins after the captivity, the besotting crime of idolatry has no place. The complete avoidance of this senseless abomination gave them an honourable distinction from the surrounding nations. A few words shall close this lecture.

The materials of this paper may naturally suggest the interesting inquiry, What has become of the ten tribes which were carried into captivity by the Syrian kings, a century before the seventy years' captivity commenced? The common opinion is that they were lost among the Gentile nations where they were dispersed, and never returned to their own land. But this opinion is not sustained by satisfactory evidence. Referring to the restoration, the prophet Jeremiah distinctly mentions Israelites as well as Jews. "In those days and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God." —(l. 4.) St. Paul also, in his address to Agrippa, affirmed that "the lost tribes," so called, were then existing, and that they, with the other two tribes, served God day and night in expectation of the promise made to the fathers. Acts xxvi. 6. The Apostle James dedicated his Epistle to the twelve tribes scattered abroad. (i. l.) St. Luke also, in the Acts of the Apostles, and Josephus, the Jewish historian, represent the Jews as sojourning in vast numbers in all countries under heaven. From the book of Esther we learn, that in the reign of Ahasuerus, one of the successors of Cyrus, and thirty years after the accession of the latter prince to the Babylonish throne, the Jews were dispersed in large numbers in all the provinces of the vast Persian empire. From these historic notices we infer:—

1. That during the seventy years' captivity and subsequent generations, the children of Israel and the children of Judah became so intermingled that their genealogical distinctions were in a great measure irretrievably lost.

2. That tens of thousands did not avail themselves of the privilege which Cyrus granted them of returning to their own land. And this was doubtless one of the beneficent designs of Providence. For in all lands where the Jews sojourned they were witnesses for the Unity of God, and for the righteous and holy laws of the Decalogue.

3. The captivity was a means of annihilating the political and religious differences which had unhappily existed between Israel and Judah ever since the usurpation of Jeroboam, the son of Nebat.

4. The captivity was a disciplinary dispensation. God intended it to *correct*, not to *destroy*, his chosen people. Thus his judgments were mingled with mercy. In this respect he is immutable. His mercy endureth for ever.

5. There is a bondage more to be dreaded than political slavery. This is the gall of bitterness and the bond of iniquity. From this moral vassalage may you all be delivered and for ever preserved.

6. There is a liberty which, in abiding worth, infinitely surpasses political freedom. This is the glorious liberty of the children of God. With this supreme good may you all be enriched both now and evermore. And may the elements of evangelical liberty prevail "till every son of Adam shall be free."

7. Are you—am I—already in the enjoyment of this inestimable blessing? Let us then stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. God grant it. Amen.

## WORKS OF CREATION.

### THE HYDRA.

BOTH in respect of what it is, what it can do, and what it can bear, the hydra is among the oddest and most interesting of creatures. His very name is an oddity; but in this matter he is not alone. Science has often dealt exceedingly foolishly in the matter of names, when, passing by the homely and befitting title, it has conferred a pedantic and fanciful epithet, which, having the air of much knowledge, really serves to cover much ignorance.

According to old mythology, the hydra was a dire monster, a huge serpent with many heads, which the strong god, Hercules, slew. This dragon had the power of self-healing to so great a degree, that the lopping off of one of his heads put him to very slight inconvenience, as another grew in its place forthwith. Now the creature which to-day bears the name of "hydra" is so tiny a monster, that a whole family may live, and move, and multiply, under the green umbrella of a duckweed. Furthermore, it has no head at all; but it has the faculty of very quickly making up any lost portion of itself; and the severed part, as we shall presently see, is turned to very good account.

The hydra may generally be found in ponds, and shallow, gently running streams, attached to dead leaves or sticks, or the slender rootlets of the duckweed. Do not expect anything very demonstrative or startling. Fish up a dead leaf from the bottom, and examine it carefully. You notice some little jelly-like specks sticking to it, varying from one-twentieth to one-tenth

of an inch in diameter. Drop the leaf into a bottle of water, and let it stand. Very soon those tiny pimples of jelly grow and stretch into delicate stems, bearing a crown of thread-like rays, spread out in a star-form, or gently waving about, or hanging motionless. These filmy rays, or tentacles, vary as to number and length in the different species, ranging from six to twelve ; some sorts having them shorter, and some much longer than the extended body.

As you watch the slender form thus displayed, you cannot imagine anything more feeble and frail, and you are disposed to ask, Does the delicate creature feed ? I answer, Yes : voraciously. But surely its nourishment must be of the finest and most exquisite. You shall see.

In the same bottle with your captives you notice many little creatures, about the size of a small pin's head, swimming in every direction. They are libellously called "water-fleas," and are really insects encased in a beautiful shell (*Entomostraca*). Now examine this hydra with a moderate magnifying power, and you will find two of these insects in his interior ; and that he has bolted them, not only whole, but alive, is shown by the fact that you can yet see their gills busily working. How came they there ? Surely this is as great a mystery as the problem which, it is said, once puzzled an English king, to wit, how the apples got into the apple dumplings. The fine, thread-like arms of the hydra are not such feeble appendages as you would suppose. See, that reckless young water-flea comes spinning along at a most reckless space, and carelessly hits one of our friend's tentacles. In an instant, as if by magic spell, he is fixed motionless. All this is clear enough ; but how it is brought about remains a mystery, although a great deal of learned guessing has been brought to bear upon it. One thing is manifest ; that the catching process is very swift, and, I imagine, very uncomfortable. I have several times watched a lively, blundering, big-headed tadpole touch one of these little creatures, and start off as if he had been stung, as perhaps he had. It is said that even fish will not eat the hydra ; and one observer states that he has more than once torn away a worm from their tails : but, hard as worms are to kill, it has always died soon after, though without any visible injury.

However offensive and fatal these polypes are to their neighbours, they seem to have no power to injure each other. Thus two of them will get hold of the same red worm one at each end. Forthwith the slow but sure process of swallowing goes on, until the two operators meet half-way. Can you fancy a more awkward state of affairs ? For remember, each has sucked in his half of the prey without crushing or chewing it. Sometimes the difficulty ends by the worm breaking ; but should it bear the pull without giving way, you may expect a treat. For awhile the rivals remain still, mouth to mouth, like wrestlers, each waiting for an advantage. Presently one sees his chance, and deliberately closes upon his foe. Yes, there is no mistake ; the wretched cannibal is drawing in his fellow-hydra, dinner included. Without hurry and without failure, the swallowing goes on until the victim has been thoroughly taken in, and may be seen close packed in the transparent body of his swallower. But do not waste your pity upon the prisoner, for he will come to no harm. Not choosing to run the risk of being digested with the worm, he disgorges his half, and presently finds himself set free ; and soon, with outstretched tentacles, is setting up the catching business again on his own account.

The hydra, in common with several other soft-bodied aquatic animals, can walk on the surface of the water ; that is to say, as it attaches itself to any substance, so it can hang head downwards, while its other end, called out of compliment a foot, is so brought to the surface as to spread itself dry to the air, and thus form a float buoyant enough to support the whole body. On the same principle, if you are very gentle about it, you can lay a dry needle on the water so that it will float. Wet either one or the other ever so little, and down it goes.

The multiplying of these polypes is also worthy of note. They do not restrict themselves to one mode. First, they avail themselves of an alto-

gether common process, something after the fashion of fishes, except that the same individual both deposits and fructifies the ova. This quiet and homely way of propagation, however, seems to be limited to the winter, when infant polypes might be frozen up, or pricked with ice-needles. When the spring brings warm sunshine, it effects as great a change in the pond-world as upon dry land. And while everything under the water is becoming quickened and beautiful, and even the dull mud is all alive with the lovely breathing plumes of gnat-larvæ, then our hydra yields to the gentle spell, and comes out in its own original way. It takes to *bedding*. A small hydra sprouts from the parents' side, and grows like a branch until big enough to set up for himself; whereupon he is detached; and, falling or floating somewhere, there fixes himself, spreads his tentacles, and annoys or swallows, as the case may be, any living thing that comes within his reach. But the most wonderful capability of this wonderful little being has yet to be described. Put one of the beautiful green species (*Hydra viridis*) under a microscope, and mark how exquisite is the structure of its outspread tentacles, all set with tiny gems. Let me assure you that if you were to nip off all those rays, it would be no more to the hydra than the cutting of your hair is to you; nay, long before your locks grew again, the little fellow would have his apparatus once more complete. Carry the cutting a little further, and divide the hydra into two, three, four pieces. What a ruin you have wrought! But wait awhile, and watch. Instead of having destroyed one polype, you have made one into four; for each shapeless mossel gradually changes and grows, until it displays itself with all the form and attributes of a perfect hydra.

After all, the question waits for an answer, Of what good is this strange creature? Our knowledge must be vastly extended before we can find the reply, in this as in many other cases. We see the general sum of resulting good, and believe that each creature does its part; but we have no skill to apportion to each its own share, or trace every line of individual influence through the infinite complexity of the Divine order.

Here, also, is the Lord's word fulfilled: "Blessed are they that have not seen, and yet have believed." In wandering along, now climbing, now wading, beside the stream that winds, chafing, murmuring, fretting, laughing, amongst gnarled tree-roots, and lichened rocks, and mighty boulders, down the heart of some deep glen, I have come upon a place where, stooping to thrust my way through the thick-grown copse, I have been brought face to face with a sight of beauty, such as if a man see and drink in all its influence he is blest indeed. Where the bright water trickled over the face of a stone, and the wayward hazel-roots knotted themselves in their bravery of moss, and the manifold loveliness of timid little flowers, which the world's stare would never see, grew in chorus beneath the shade, and praised the Lord; then have I asked, Why all this? No path lies this way. Scarce another human eye than mine has marked this spot. Perhaps not another. At that thought my soul grows very reverent and very thankful. What am I that my Lord should thus deal so bountifully with me? And praising flowers, and moss, and wreathen roots, and dripping stone bid me do my own work well, that my life may make time with all their song. They tell me that not a leaf grows or falls, not a feathery frond of moss creeps over the stone, but it has its own set work to perform in the economy of the universe, and that the hazel which shades their home has its part to fulfil in God's purposes, as truly as had that tree whereon my Lord did die.

And the little hydra has its witness to bear, and its day to serve. It needed Almightyness to set one gem-like point on its little form, as much as to "roll the stars along;" and not one of those points has been set in vain.

My friends, I wonder whether inquiring angels have ever looked in curious surprise at you or me, and asked, "Of what use is this creature?"

*Christian Miscellany.*

## FOR PREACHERS AND CLASS-LEADERS.

### THE PASTORAL OFFICE.

A PAPER READ AT A MEETING OF PRIMITIVE METHODIST MINISTERS IN LEEDS DISTRICT. BY REV. RICHARD TANFIELD.

**BELoved BRETHREN**,—It was with an overwhelming consciousness of my own inefficiency that I submitted to the appointment to prepare a paper on the most efficient way of discharging the duties involved in the Pastoral Office.

Nothing but a sincere desire to oblige my brethren in the ministry, and if possible to benefit both myself and them, has induced me to attempt anything on a subject so great and so important. A senior, ripe in knowledge and experience, and matured in judgment, and not a junior, like myself, would have been the person to handle well and wisely so grave a subject. I crave your candour and consideration while listening to a few brief hints on the subject.

If the "most efficient way of discharging the duties of the Pastoral Office" be the way most surely adapted to save both the pastor and those to whom he ministers, and I think this will readily be granted, then we have in the following text of Scripture a motto that fully embodies the subject. 1 Tim. iv. 16, "Take heed to thyself and to the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." Though addressed by Paul to Timothy, a young minister of Christ, we assume its applicability to Christian ministers, of whatever age or standing.

Two things only are here set forth as necessary for a Christian minister to "save both himself and them that hear him." They are a persevering attention to *himself* and to *the doctrine*. "In doing this thou shalt," &c. But how exceeding broad is this comprehensive sentence!

The first thing, and which must ever take first rank is—

#### I. TAKE HEED TO THYSELF.

Personal character is the very first pre-requisite for an efficient minister of Christ. He whose business it is to convert and perfect others, should be a converted, improved, and improving person himself. None but he who takes heed to himself will have a natural, proper care for the welfare of others, or will understand how their welfare is to be effectually promoted.

The true pastor is a man of right feeling, right thinking, and right speaking. One or more of these qualifications may be wanting in a preacher; but the efficient discharge of the duties of the pastor and preacher requires them all. "Take heed to thyself," embraces them all.

1. *Personal piety* is the basis of right feeling. It is saying little when we say that a Christian minister should be truly regenerate. His piety should be both broad and deep. It should be the most prominent feature in his character. Love to God and man should be the controlling principle of his intellect and his tongue. How else can he be what he is required to be, "An example of the believers, in word, in conversation, in charity, in spirit, in purity?" It is only by his piety being prominent and eminent that he can fully obey the precept, "Let no man despise thee;" for whatever his ability, learning, or eloquence, he will be despised as a minister of Christ if his piety be either doubtful or superficial.

The truths of the Bible are of such a character that none but a truly spiritually-minded man can comprehend or expound them. "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, for they are spiritually discerned. But he that is spiritual discerneth all things, yea, the deep things of God."

The plain and humbling doctrines of the cross are so opposed to human pride and self-love, that none but a man of sanctified affections can take pleasure in preaching them; and none but such a man will have the moral

courage and melting compassion necessary for their bold yet tender enforcement on others.

It is the more necessary to call attention to this point, because it is here where neglect is so easy, so common to us as ministers, and so disastrous in its consequences. If members of the Church may become lukewarm, worldly-minded, trifling, or heart-backsliders, is it not equally possible for us to resemble them? And when we sink, who shall raise us, unless we seek to raise each other? And if we backslide in heart who shall care for and watch over the flock of Christ? To substitute official devotion for secret prayer, the study of the sermon for spiritual meditation, and the inculcation of duty on others for the practice of it ourselves, are errors into which we are constantly in danger of falling.

How often where there is right thinking and speaking in the pulpit, is there conscious and obvious weakness, because personal piety is not steadily cultivated. The best sermon has failed of effect, because it was evident he who delivered it was not aiming so much to save his hearers, as to save his own credit, and to raise his own fame as a man of ability and learning! The best sentiments that could be uttered have fallen dead-born from the preacher's lips, because they came from a heart of frost rather than from a heart of fire! The hungry sheep have oft been disappointed of a meal, and the sinners in Zion have sat unmoved, because a dry critique, a dish of sentimentalism, or a mongrel evangelism, has been served up instead of the rich and savoury truths that minister salvation and edification.

Nothing is felt to be so sadly inconsistent and incongruous as the utterance of the holiest truths by a man whose spirit and character are widely at variance with them. Whereas a living embodiment of the gospel will do more, much more, in a minister of Christ to recommend and enforce its truths, than the most elaborate and conclusive reasonings without it.

A heart glowing with divine love is itself a glorious inspiration. From it, as from an overflowing fountain, will often gush forth the most sublime conceptions, robed in most appropriate and forcible language, and uttered with a fervour penetrating, softening, and overwhelming. Thus does "a wise man's heart teach his mouth, and add learning to his lips."

2. Next to personal piety is *intellectual culture*. On this particular it is difficult to speak plainly without giving discouragement to some persons. Our remarks shall be very brief.

If right thinking is essential to an efficient ministry, the discipline, the strengthening, and furnishing of the intellect should be one of the great objects of the Christian minister from the outset to the end of his course.

How shall it be done? is the question. We know of nothing to supersede labour,—earnest, persevering labour. The mind, like the plough, brightens by use; but unlike that useful implement it strengthens and sharpens by the very obstacles that it strikes and overcomes in its operations. Like the unbroken colt, the intellect can only be made tractable and useful to its owner by a course of discipline more painful, generally, than pleasing. But he who would have the crop must submit to the drudgery of clearing and ploughing, sowing and weeding. Toil is the price of every worthy attainment.

For the discipline of the mind, perhaps there is nothing better than the study of language, and next to that the mastering of some abstruse standard work on metaphysics. Such studies, while they yield but small profit at the beginning, compel the mind to bend and exert itself, and thereby inure it to the labour of patient thought; while such studies are peculiarly fitted to strengthen the powers of the mind by the vigorous effort they call forth.

For classifying the thoughts and giving facility in the seizure and marshalling of them, nothing, perhaps, is better than the habit of writing one's thoughts. Besides, no man knows the quantity or quality of his intellectual stores until they are put into shape on paper. Moreover, the habit of writing, like that of digging the earth, multiplies thoughts and increases the mental fertility. The habit of writing is absolutely essential to a man who would possess the power to rapidly and properly clothe his ideas. Without it there



will be looseness, obscurity, and ever-recurring tautology, both of sentiment and phraseology.

Reading, constant reading, is essential in order to have the mind guided, strengthened, and furnished. It is a contemptible and ignorant vanity that thinks itself above the necessity of reading. We can only preserve what is already acquired by adding to our stores.

3. *The tongue* is the other object of attention. Right feeling and thinking will not necessarily ensure right speaking. The tongue, like a musical instrument, requires practice skilfully to sound all its keys and combine its chords into glorious harmony. The substance of a man's talk will always depend on the attention bestowed on the head and heart; but the *mode* of it will be the result of the amount of culture bestowed on the tongue. A few of the things more frequently "kept in the breach than in the observance," are all that we shall allude to here.

(1). *Pronunciation* is a matter of great importance to the preacher. Perfection herein is perhaps not attainable by any man, but a freedom from gross inaccuracies may, and ought to be, reached by us all. It is a serious annoyance to an ear at all cultivated, to listen to pronunciation in the pulpit so barbarous as to make even a school-boy laugh outright. An erroneous pronunciation is a serious diversion from the truths exhibited, and must ever be felt a great draw-back on the influence of the gospel on many minds.

(2). *Elocution* must not be thought beneath a minister's attention. If the pains taken by some men to imitate slavishly the bad elocution of others were bestowed on the cultivation of their own natural capabilities, the result would be vastly more pleasing and edifying. How much of the force and beauty of right words is lost for want of the right natural tone, emphasis, and pause in the utterance of them! If a poor discourse has oft passed off for a good one by the elocution of its author being natural and pleasing, why should not a good sermon have the like advantage given it? Be it granted that all are not equally favoured of God with natural capability and aptitude, yet by a persevering attention, all of us may avoid the harsh discordant tone that jars on the sensibilities, the tedious, sleep-inducing monotony, and the drawing sing-song, that form such a drawback on the efficiency of a public speaker.

(3). *Conversation* may be named in connection with the tongue. To the Christian pastor conversation is all-important. In fact the power of his words in the pulpit, as a Primitive Methodist Minister, will greatly depend upon the spirit and conversation that characterize him in the household. A wise and pious moderation should govern him in what he says, and how he says it. Equally removed from the flippant and the taciturn, the frothy and the austere, he should be a friend and brother who knows that much of the conduct of others will be regulated by his social character; and who remembers that it is his business to lure men into the paths of holiness, both by the truths he preaches in the pulpit, and the spirit and conversation he indulges out of it. It is sad to think of a preacher destroying out of the pulpit all the good he has been doing while in it! How needful the injunction in all his social intercourse, "Let no man despise thee!"

The second thing necessary to form an efficient Christian pastor is—

## II. TAKE HEED TO THE DOCTRINE.

A man's character will greatly modify his views of Scripture truth; while a man's real convictions of doctrine will go far to mould his character. Views of doctrine and principles of conduct thus exercise a reciprocal influence.

The business of the Christian preacher is not to teach a certain system of doctrine only; it is to use the truth so effectually as to save his hearers from sin, and to build them up in all that is Christ-like. Notice—

### 1. *The Matter of his Doctrine.*

(1). *It should be Scriptural.* Though truth is the instrument of salvation, it is not all truth that is adapted to that end, but Scriptural truth. To preach philosophy, science, metaphysics, or politics, is not to preach the

gospel. All these things have truth in them, but not the "truths that minister salvation;" not the truth "according to godliness;" not gospel truth. History, philosophy, and science, may all be laid under contribution to illustrate and expound the Scriptures (for truth is one and harmonious), but the sacred Scriptures are the depository whence the Christian minister must draw his subjects and principles. And no man need fear a lack of variety, beauty, and sublimity of theme who diligently works that mine of hallowed truth.

(2). *It should be evangelical.* By evangelical we mean giving to Christ his proper position in the system of gospel truth. Christ should be the central orb around which all our reasonings and exhortations should cluster, like the planets around the ruling luminary. Christ should be the silken thread that runs through the whole web of truth, and is always seen above or below. No sermon can be called evangelical from which Christ is excluded. As "the door," "the way," "the foundation," "the truth," "the life," as "our strength," "our refuge," "our hope," "our peace," "our Saviour," "our Advocate," as "wisdom, righteousness, sanctification, and redemption," as "all and in all," he should be set forth prominently and constantly. If duty be the theme, the "love of Christ" should be the motive to its performance. If comfort be the end of the sermon, no consolation will be satisfying without "the consolations of the Lord." If caution or encouragement is needed, the cross should be the beacon-fire to arouse fear or to stir up hope. If the terrors of the Lord are set forth, Christ the Saviour should be the bow seen in the cloud of impending wrath. In "warning every man, and teaching every man in all wisdom, that he may present every man perfect in Christ Jesus," the preacher must preach "Christ crucified," as motive, strength, and salvation.

(3). *It should be experimental.* Because men of no literary attainments have made experience the staple of their discourses, many preachers exclude it from their sermons altogether. Whether they regard experimental preaching as weak, old-fashioned, or shallow, we know not; but is it right, is it wise to do so? Does not Paul very frequently present the truth in the form of personal experience? Is it not one of the most precious features of evangelical truth, that very much of it comes to us through human hearts—comes to us as the result of personal experience? Is not Christian experience an important light to guide us both in comprehending and expounding gospel truth? Granted that Scripture must ever be the test of experience, it is equally true that without experience much of the Bible would be a sealed book. A man's own consciousness is one of the most valuable books in the world. It is the laboratory where gospel truth is tested. Why should a preacher not use his reading in that volume as well as in the book of nature and of history? Experimental preaching is scriptural preaching. It is always popular, always powerful, always edifying. An eminent living preacher says, "There is no such preaching as the experience which a man gives who has just realized the sinfulness of his soul. I often hear myself out-preached by some new convert who can hardly put words together. Some say experimental preaching is shallow. Shallow! It is deep as the soul of God." Wesley's preaching was experimental. So was Whitfield's. There must be a serious lack in the best of sermons where experience is wholly excluded. Surely the truth of the gospel is no longer an open question! It is surely a great fact demonstrated by its effects, and palpable to every Christian's consciousness. Ought we not therefore to preach it as something we have known and felt, tried and proved for ourselves? Without such preaching we may charm and interest, but we shall fail to carry the whole heart along with us, and to make men feel the doctrine to be of God. Notice—

2. *The mode of exhibiting the Doctrine.*

(1). *It should be simple.* If men are to be convinced or edified by the truth, they must understand what is spoken. But unless great simplicity of style be employed, the majority of a congregation will but vaguely comprehend the truths advanced. Language may be easy of comprehension without being either common-place or vulgar. A sermon may contain the richest

sentiment, and yet be clothed in the simplest garb. And for the pulpit, what can equal in effect the conversational style? Hard words and phrases may dazzle and confound the multitude into the idea that the preacher is "very clever," and "very deep," but the really intelligent and pious will be only sickened and saddened. To be understood—this should be the first object of the preacher. A wiser than any here once said, "I had rather speak five words with my understanding, than I might teach others also, than ten thousand words in an unknown tongue." It is as much the duty of the Christian minister as it was once the duty of the prophet, to make the message so plain that "he may run that readeth."

(2). *It should be interesting.* It is not easy to make an unpalatable subject interesting, but it should be our aim so to surround the truth with illustration, that the least spiritual individual may be thereby induced to listen with interest. Dry details, naked statements, stale rehearsals, are not the things to convert and edify souls in this day. If you do not interest a man by the mode of presenting the truth, you do not, generally, get the truth into his mind at all. "Because the preacher was wise he still taught the people knowledge, yea, he gave good heed, and sought out, and set in order many proverbs." Some preachers are too proud, and others too sentimental, to stoop to an anecdote in a sermon. But Jesus Christ used them very freely: "Without a parable spake he not unto them."

(3). *It should be discriminative.* To reach men where they are we must adapt the truth to them as they are. An efficient minister will therefore classify his hearers and deal out to them doctrine suited to their character. To deal in everlasting generalities is not the way to "warn every man and teach every man in all wisdom." It is as wise as it would be for a physician to subject to one treatment persons afflicted with every ill to which flesh is heir. Granted that one gospel will cure every spiritual malady, it must be taken by the patient, and what labour is necessary to induce him to take it! What labour and skill are needed to make men see their condition, and to aid them in overcoming the obstacles that lie in the way of their receiving the truth in the love of it! Sinners are entrenched behind vices, objections, prejudices, doubts, difficulties, and errors of many kinds, and you can reach them only by the demolition of their entrenchments. Christians are constantly running into harbours, by-paths, excuses, cares, and complaints that hinder their growth in grace and their progress in usefulness. These things must be found out by the pastor, and the lurkers therein be chased from them, or little will be done to save and edify. General discourses on redemption, repentance, and faith will seldom reach such characters. They will either stop short of them or go quite over them. A sermon to fit anybody is almost like a coat to fit anybody. A man's conscience will be reached only by the discourse being discriminative. The hearer must be made to feel that he is the person addressed and the person meant. Thus the secrets of his heart being laid open he will, by the power of the Holy Ghost, "be convinced of all," and, confessing the truth is divine and heaven-sent, he will submit to it.

Such preaching as this may be repudiated as personal, and therefore highly objectionable, by some. But is it not the kind of preaching employed by all the prophets, by the Lord Jesus himself, and by his apostles? Is it not the kind now employed, and in all ages employed, by the most able and successful ministers of Christ? If it be the only kind that can effectually reach sinners and stir up the Church to a holy maturity of character, is it to be disused because some faint-hearted people with sore consciences cry out, "Oh! he deals in personalities?" It is only by such preaching that the truth in its varied phases and adaptations can be brought out of the treasury, and a portion of meat in season be administered to every man. Let ministers of the gospel strive daily to live the gospel, and they will feel how necessary such applications of truth are to their own prosperity, and therefore how important they must be to the prosperity of others; and however they may be treated they will have too much regard as stewards for the opinion of their Master, and too much love for the souls of their fellow-sinners, to hide from them the word of the Lord.

(4). *Lastly. It should be preached always with an aim to practical results.* The end of all preaching is to save those who hear us. Then should not all doctrine be employed for that purpose and adapted to accomplish it? It is not saying too much when we affirm that much of what is called preaching is neither adapted to convince, convert, nor to stir up to holy character or effort, nor is it intended for anything of the kind. What question should a preacher ask himself when he essays to compose a sermon? "Can I make a good sermon from this text?" Perhaps that is often, too often, the question proposed. Should it not rather be, "What good can I do by a sermon on this passage?" He who aims at results will adapt his doctrine accordingly. To preach orthodox sermons, to beautifully and correctly elaborate and illustrate the fundamental verities of the gospel,—is not this too frequently the utmost aim of many ministers? And is this an aim sufficiently high, benevolent, and just for an "ambassador for God," "a legate of the skies," whose message is daily either "the savour of life unto life," or of "death unto death?" The following is so much to our mind and purpose that we make no apology for quoting it: "Some ministers are for ever hammering out doctrines, making ploughs which they do not work after they are made. Now I make ploughs; but when I have finished them I don't lay them away to be taken out and rebeaten the next year. No, my business is to put handles in my plough, and then to fasten to it a team strong as eternity, and then to force it deep, deep into the soil, and rip, rip, rip, ousting the vermin, scattering the moles and nibbling mice, and making broad furrows, in which I may sow seed." We grant that this sort of practical preaching will subject a minister to some trouble, and may bring him few laurels from man, but we cannot refrain from thinking that it is necessary both "to save himself and them that hear him."

May I and you, my dear brethren, become in every respect "workmen that need not to be ashamed, rightly dividing the Word of truth." Amen.

## FOR THE FAMILY.

### "THE BRAVE OLD MOTHER."

WHILE residing in Prussia the facts in the following narrative came to my knowledge. They are interesting, and illustrate the power of Christian love in animating one of the humblest, not only to deeds of kindness, but to heroic self-sacrifice for the good of others.

In the small town of Husum, situated in Sleswick, in South Denmark, resided an old woman, who for many years was commonly spoken of, not by her proper name, but by the title of "Die liebe alte Mutter," "The dear old mother," being regarded as a kind of dear old mother to the whole of the inhabitants.

As such there was hardly a little boy or girl who found their sum or task for the morrow too puzzling for them, but would carry it off to her for her assistance. She was a scholar in her way, and she could and would help them. Whoever might be busy, the "liebe alte Mutter" would not be too busy, they knew; and she was always to be found "at home" too, for she was tied to her bed of suffering, having long been crippled from rheumatism. If a father sprained his foot, or wounded his hand, so that he was disabled from working for his family, the "liebe Mutter" knew the best cures for all such wounds and bruises: only bring her the herbs she required, she would soon effect a cure. If a mother wanted counsel in the bringing up of her family, in the management of her household, or in bearing up against some great calamity, it was to the "liebe alte Mutter" she would go; and spiritual counsel would this dear old woman give, for she could, from the depth of her own experience, say to them, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul (Ps. lvi. 16): how

he strengtheneth me upon the bed of languishing," and maketh my "bed in my sickness." Ps. xli. 3.

Far into the future did she look, and reaped from her view of heaven and heavenly things that bright glowing spirit which enabled her, though occupying such a poor and weak position in the world, to shed a lustre of happiness around her, and to be a channel of blessing to all within her little sphere.

But it came to pass that the "liebe alte Mutter" earned for herself a change of title to that of "brave alte Mutter," and became so known by it that the former one ceased to be used. Thus it came about :—

It was winter and the ice was thick. The inhabitants of Husum determined to make a great holiday. They raised tents on the ice, and old and young were collected together out of doors. Some skated, some drove in sledges. In the tents there were music and dancing ; and the old people sat at tables and drank and smoked. Thus passed the whole day, and the moon rose, but they had no idea of returning homewards ; on the contrary, the festivities seemed but renewed.

One old woman alone remained in the small town, even our "liebe alte Mutter." She was bedridden and crippled ; but as her house lay high upon a rising ground, she could look out from her window upon the ice, and see all that was going on.

Towards evening she perceived rising on the horizon over the sea in the west a small white cloud. Immediately she felt alarmed. In her younger days she had been to sea with her husband, and understood many of the signs of wind and weather. From the appearance of the sky, she reckoned that in one short hour there would be a deluge of rain, and a breaking up of the ice ; "and all will be lost," she cried. Then she began to call out as loud as she could, but no one was with her in the house, no neighbour near : all were gone out on the ice, and she was not heard. Ever greater and blacker grew the cloud. Shortly, she knew, the storm must break, and the flood of waters descend.

At length, nerved to exertion by the intense excitement she felt at seeing so many human beings in such imminent peril, she collected all the little strength of which she was possessed, and, seemingly to herself, almost by a supernatural effort, crawled out of her bed upon her hands and feet to the oven. With joy she seized a burning stick from the fire, and returning to her bed shoved it into the straw mattress of which it was composed, and then hastily crawled out of her cottage to a place of safety. The house was in a few minutes in flames, and as the brilliant light was seen by the people on the ice, they all rushed to the shore, fearing that the whole town might soon be on fire. Almost immediately the wind rose, and blew the loose snow before them. The heavens grew dark, the ice began almost instantly to crack and to break, the wind increased into a storm ; and as the last person placed his foot upon the strand, the ice heaved, and the tide of waters broke upon the shore.

Thus did this truly "brave old woman" save the whole town, and give up all she possessed for their safety.

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## EXTRACTS.

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**RELIGION SHOWS ITSELF.**—"It will not be your wish to make a parade of your walking with God ; but *you will not be able to hide it.*"

**THE INFLUENCE OF EXAMPLE.**—The infidel does not like an earnest profession of religion ; he calls it formalism ; he does not like your liberality, he calls it extravagance ; he does not like your earnestness ; he calls it frenzy. But what will he make of your holy life ? He says nothing about that. He feels *that* ; then let him feel it, and "let your light shine before men."—*Dr. Beaumont.*

**THE HIGHEST WISDOM.**—Religion is the highest wisdom, the truest

philosophy, the soundest sagacity ; it is seeking the greatest and best of ends, and securing it by the worthiest and most effectual means.—*Ibid.*

A PLEASANT LIFE.—A holy, heavenly life, spent in the service of God, and communion with him, is the most pleasant and comfortable life any one can live in this world.—*Rev. Matthew Henry.*

## POETRY.

### HOME.

"Home, home!" she cried, exulting,  
 "Death is a glorious birth ;"  
 Then gently slipp'd her shackles,  
 And sprang away from earth.  
 The angels caught her softly,  
 And bore her up the steep ;  
 The gold gates closed behind her,  
 And we remain to weep.

Ah ! would she so advise us,  
 Could she lean from out the blue ?  
 And that sweet voice steal o'er us,  
 Refreshing as the dew ?

"Weep ye that I have entered  
 My Father's house above,  
 And resting from all sorrow,  
 Am perfected in love ?"

"Beside my grave, oh weep not,  
 Nor say I'm lying there ;  
 Turn up your faces heavenwards  
 Into the sun-lit air.  
 Think how I'm far above you  
 In everlasting spring,  
 In the Imperial City,  
 And presence of the King.

'Lost in his light of glory,  
 For which he made me meet,  
 I rest in adoration  
 Down at his sacred feet ;

*Youlgreave.*

From the wasting of long sickness,  
 From the weariness of life,  
 From throes of helpless pity,  
 And the useless din of strife ;

"From the burning shame of finding  
 A traitor deep within ;  
 From battles long with error,  
 And struggles fierce with sin ;  
 From the haunting of sweet voices,  
 That through my spirit sang ;  
 From walking in waste places,  
 And life's long hunger-pang ;

"From wounding misconstructions,  
 From unappeased claims,  
 From unsuccessful labours,  
 From disappointed aims—  
 From all these he has freed me  
 By his victorious hand ;  
 Will ye not too then hasten  
 To this immortal land ?

"The trumpet note of welcome  
 Is always on the blast,  
 It has no time to die away,  
 The souls come in so fast.  
 Then faint not, ye beloved,  
 But let hope conquer sorrow ;  
 These golden gates shall open  
 To let you in to-morrow."

*Sent by SELINA SHIRWELL.*

## THE SABBATH SCHOOL.

### HOW MAY THE INTEREST OF CHRISTIAN CHURCHES IN SUNDAY SCHOOLS BE INCREASED ?

*A Paper read by the Rev. A. REED, B.A., of Preston, at the Lancashire Conference, held at Blackburn, on Good Friday.*

*(Concluded from page 618.)*

It, indeed, unhappily there did exist on the part of the church a disgraceful coldness, and lack of interest in the Sabbath-school, it would not be a very hopeful way toward removing it for the teachers to brood upon and discuss it, and to insist upon cordiality, and seek to enforce good-will ; but if, as we believe, there is no such real estrangement, the only proper question is, *How may we best draw out sympathy into practical channels ? Let the Sabbath-*

school authorities ever assume that they must have the confidence of the churches, and proceed to work upon it. Let them boldly indicate their wants and desires, and churches thus called to co-operate with them will feel an increasing interest in their efficiency. If they lack teachers, or visitors, or scholars, or officers, or funds—if their school premises are defective or unhealthy, let them call on the minister and the church to assist them. Let them invite the minister and others from the church to their meetings for business and prayer. It might be desirable to make one of the regular prayer-meetings in the month special, for a season of prayer for a blessing on the schools. Let the teachers shew a zealous interest in the affairs of the church—trying to occupy their seats regularly, and to bring their elder scholars with them; seeking fellowship with the church when they possess true piety, and heartily joining in all its other enterprises; and this will greatly promote a reciprocal feeling in the church toward the school. Let them refuse every temptation to cultivate any factious or party feeling, and give every possible guarantee for their own good faith and affectionate confederacy with the church, as they desire the like to be exercised toward them. Mistrust produces mistrust, but confidence and love engender the same.

It is to the special interest, both of the minister and Sabbath-school teachers to be on the most friendly terms, for thus the minister will be encompassed by active fellow-labourers, and they in turn will enjoy the advantage of a guide and faithful counsellor. The ministers of the past age were many of them not born under the Sabbath-school dispensation, and hence, though valuing the institution highly, were not always skilful in manifesting their attachment, and were sometimes imbued with a tinge of jealousy. In the present day most of our ministers have found their earliest college in the Sabbath-school, and have imbibed a tenderness toward these scenes of pristine usefulness which makes them ever feel as if they were still Sabbath-school teachers. I hope no age will ever come when our ministers shall be too proud of scholarship and literature to mingle easily in the simpler instruction of the Sabbath-school; when they shall regard any exercise but that of preaching elaborate or fantastic sermons as beneath them; and when they shall undervalue pastoral labour, and deem the charge of the lambs of the flock as a vain trouble to be left to those who cannot fill a pulpit; or still worse, when they shall court popularity by rationalizing the Gospel, and bringing the sensation of the drama into their sermons, and manœuvre for stipend in a spirit plainly shewing that they preach self rather than Christ Jesus the Lord. If ever such a change should arise, one could almost wish the union of the church and the school broken for the sake of the latter, and that among the scholars and teachers a counteracting breakwater of simplicity and evangelical fidelity might be found. This would be a breaking out of the apostolic unbelief, when they forbade the Jewish mothers to trouble Jesus with their children, and drew on themselves his stern and memorable rebuke, together with its sweet corresponding invitation, in which the Shepherd, who "carries the lambs in his bosom," enjoins on the church its proper feeling toward the young, saying, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Under the influence of such a faith the heart of the pastor will be sure to beat sound and warm to the Sabbath-school, and so feeling, he will be sure to influence his people to similar affectionate sentiments. It will, therefore, be worth while for the teachers to use every just and honourable means by which to secure and engage the love and co-operation of their minister by such exhibition of esteem to him as his character and labours may deserve. There need be no servile adulation or dependence in all this, but a courteous and respectful communication constantly maintained will soon make every worthy minister feel that in coming into the school he is in an atmosphere of cordiality, and his cordial services will be the happy consequence.

There is one attraction above all others, by which, infallibly, the deepest interest of a holy church and true-hearted minister must be awakened,—I mean *fruitfulness*. Ah! how different the look of the gardener or farmer on the barren unproductive garden or farm from that animated regard with

which he feasts on the view of beauteous flowers, luscious fruits, and waving harvests ! If you would draw the eyes of all who love Christ and his kingdom on the school in delighted admiration, oh ! labour and pray that your classes may be as gardens watered by the Lord, and as vineyards laden with heavy clusters of ripe grapes. Oh ! seek more earnestly the conversion of all the teachers and scholars. When the Sabbath-school shall be a place of such spiritual power and blessing, that few can be long in it, and scarcely any leave it, without becoming permanently transformed into serious and joyful Christians, then at last shall it arrest the enthusiasm of the church and the astonishment of the world. But while many teachers remain themselves unconverted—while the masses of our people have passed through the classes, and turned out rather gospel-hardened than vice-cured—and while instances of addition to the church are too rare to form a very marked feature in the church business, and the great bulk of scholars in the school bid fair, alas ! to follow those who have already left us in their reckless disregard to all they have been taught—the Sabbath-school must labour under serious disadvantage. Its friends must assume a tone of disappointment, and its enemies may deride and disparage. It is time for all engaged in the Sabbath-school to lay to heart these matters, and to seek with more firm expectation decided spiritual success. We need to be convinced not only that children are capable of becoming early pious, but even that there should be far more hope of their conversion in youth, than there will be when they become adults.

How is it that we have wilfully persisted in choosing the most unfavourable part of man's life for our religious efforts ? In adult life, man becomes engrossed in the affairs of the present world. The after-tie binds him down. Wealth, honour, pleasure, friendship, learning, or the opposites of these, encompass all avenues to his heart. The eyes, ears, hands, and minds of men soon get overfilled. Religion wanders over the earth desolate and sad, her heart full of love, and her lips dropping persuasion ; but rejected and despised, she rends her garments, and tears her hair, and cries, "Oh ! that my head were waters," &c. "Woe is me, they go down to death and hell, and will not believe my report. All with one consent make excuse." Ah ! when reflecting on the aversion of mankind to the gospel, who has not inwardly exclaimed, "Oh ! that there were a time in human life, during which each being was free from these trifling concerns which possess his whole thought, when the rich knew not the value of wealth, nor the mighty the influence of power, nor the learned the pride of knowledge, when the tyrant was not hardened and imbruted by the lessons of cruelty, nor the libertine by the practice of licentiousness ; but all minds and hearts were clear of worldly prepossessions, which like weeds soon choke and ruin the soil. Then at that happy moment would I run and whisper in their disengaged ear the true warnings and sweet promises of the gospel, and seek to pre-occupy them with the things spiritual and eternal. Ah ! surely then the seeds of the kingdom would take root and grow, when the noise of commerce, the shouts of war, the hurry of pleasure, and the bustle of the world were for a season hushed."

Nor is this entirely a fancy, for God has so arranged our life that a long portion of it is given before his creature becomes wrapped up in the concerns of an inferior world. That period is childhood. To the child riches are but empty show, honours but playthings, the seductive pleasures of sensuality are not yet charming, the stock of knowledge is small, the mind is observing and forming opinions, depending much for its impressions on those of older age. Each generation thus is moulded by the past. If this power be wielded to attract the young to the superior delights of religion, and if God bless the instruction, then the rising generation may be reared to fear and serve God ; but if this opportunity be neglected, earthly objects will gradually lay so firm a hold on naturally corrupt hearts, that it will be very hard to tear them asunder afterward. At present the parents of a large proportion of children place them under our influence, but when they grow up their habits will be fixed, most of them will not of their own accord come in contact again with the church, it will be no easy matter to search them out, and in all probability



they will be lost to religion and to heaven. Some will suppose they have been religiously trained, and will grow up self-righteous formalists, and others will be probably hardened into prejudiced unbelievers. Oh! sad alternative. How long shall the nursery of the church be neglected, and its tender buds and young saplings be exposed to the rude blast, the nipping frost, the destructive blight, or the trampling beast of the field! How long shall the young lambs of the flock be left to stray in ignorance across the horrid path of the devouring lion! Oh! to begin at the fountain head, to leave a legacy of righteousness to our posterity; to overturn the evil of the coming world, while as yet unsuspecting of our influence, and unaware of its power. Here are the future agitators and troublers of society, the daring infidels, the hardy libertines, the vicious criminals that are to be, now all in our power, with hearts soft and ductile, and convertible under the power of the gospel and the blessing of God. Our national curses may thus be turned to blessings, and those who, if abandoned now, may grow up morally worse than the savage of the desert, may here become noble, generous, benevolent philanthropists and Christians.

This is a work for which Sabbath-school teachers have the first and almost the exclusive opportunity. The materials of society come into their hands in a plastic state, before the church or the minister comes in contact with them. Only let them faithfully discharge their duty in love to the souls of their scholars, and in zealous care to please the Chief Shepherd of the sheep, and the grace of the Holy Spirit will be richly outpoured—one believing child after another, class after class, will be transplanted into the church, the elder members will not only rejoice but be quickened, the minister be cheered to redoubled exertion, the young converts will be full of intelligent zeal, the scholars' parents will wonder at the change they cannot but observe at home, and come to the sanctuary to share the blessed salvation; infidels, sensualists, and heretics, will no longer triumph over a church which sees her children depart from her side almost so soon as they are of age to choose for themselves, and the whole world will be moved by the spiritual power of a religious education which, beginning with the tenderest youth, can thus happily and peacefully revolutionize human society.

Ah! if you would effectually interest and benefit the Christian church, pass by inferior aims which seek only better *forms*, in order to make higher life your exalted mark; let every teacher become himself a true disciple of Christ, and an eminently earnest, consistent, prayerful, and useful one; in each class let the prime object be to seek more ardently the conversion of every one of your scholars, try to let none leave your classes but as members of the church and branches of the True Vine. Then with what an eye of maternal fondness will the church regard the growing accessions to Christ's kingdom of well-trained and redeemed youths, exclaiming as they flock like doves to their windows, "I was a mournful widow, desolate and barren! but lo! who hath begotten me these?" Churches never can neglect Sabbath-schools in which numbers of young men and maidens are continually being turned to the Lord, and proving by their virtuous, happy, and fruitful lives, that the Lord is with you of a truth.—*Sunday School Teachers' Magazine.*

## CONNEXIONAL INTELLIGENCE.

### HOME DEPARTMENT.

**SCHOOL SERMONS.** — **GREEN'S GREEN, WESTBROMWICH STATION.**—On May 10th, three sermons were preached in behalf of the Sabbath-school at the above place, in the morning by Mr. G. M. Morgan, of Bilston, in the afternoon by Rev. J. B. Knapp, of Darlaston, and in the evening

by the writer. At each service we were favoured with a gracious influence, and the collection reached the noble sum of £32. The recitations and singing gave very great satisfaction, and all seemed determined to do more if spared another year. I am glad to say that many of the

children are converted to God—that sinners have been saved, and peace and unity dwell in the Church.

M. NICHOLAS.

**MISSIONARY SERVICES.—THETFORD STATION.**—We have just concluded a series of missionary services on this station, which were of a pleasing order. On account of the extraordinary efforts that were made during the last year in school and chapel building, many fears were entertained that the missionary revenue would suffer, but in every place, with one exception, it was in advance of last year's. We were assisted at these meetings by the Revs. M. Warnes, and G. Bell; the amount raised was £23 15s. 11d., the whole of which, with the exception of local expenses, we have sent to the missionary treasurer.

J. ALLISON.

**FOUNDATION STONE SERVICE, TOLL END, WESTBROMWICH STATION.**—We have long been in want of larger school-rooms at this place; and some time ago we decided to take down the old room and two cottages, and to make two good school-rooms, leaving space behind to enlarge the chapel. All necessary arrangements having been made, on June 8th the foundation stone was laid by Henry Mills, Esq. The Rev. R. Jukes, in behalf of the school, presented him with a trowel, which was of silver, and very beautifully finished. A mallet and square were also presented by the Rev. M. Nicholas. The collection amounted to £29, £25 of which were presented by Mr. Mills. After the ceremony, about 500 partook of an excellent tea. A public meeting followed; Mr. Mills in the chair, and addresses were given by Revs. J. Pickwell, R. Turner, R. Rymer, Wesleyan, J. Little, T. Roberts, T. Morrall, and M. Nicholas. The addresses were short and to the point, and a glorious influence pervaded the meeting.

M. NICHOLAS.

**SCHOOL ANNIVERSARY, GRAVESEND.**—Our anniversary was held June 14th and 15th; three sermons were preached by the Rev. G. H. Fowler, of London, and the writer. The number of children in the school is 112, and the teachers, fourteen. The public meeting and the Sabbath services were all good. The school and society are prospering. H. GREEN.

**BOUGHTON CHAPEL OPENING—NEWARK STATION.**—On June 14th the above place of worship was opened. The chapel was well filled in the morning, and such was the increase of hearers in the afternoon and evening, that the services had to be conducted in the open air, the chapel not being large enough to accommodate one half of the congregation. On Tuesday, the 16th, about 130 persons sat down to a most excellent tea, gratuitously provided

by the friends, in a large club-room, kindly lent for the occasion. At seven o'clock, a public meeting commenced in the chapel, which was densely crowded. The Rev. P. Daykin opened the service with singing and prayer, and addresses were delivered by Messrs. Anderson, Newham, Corden, Revill, and Leigh; the Baptist minister also took part in the meeting. On June 21st, the Rev. S. T. Meadows closed the opening services by preaching two excellent sermons. The chapel will seat about 120 persons, and will cost, when completed, about £120, £40 of which have already been contributed. This will make the third new chapel built and opened in the Newark circuit within a year and nine months.

P. DAYKIN.

**BRISTON SUNDAY-SCHOOL ANNIVERSARY.**

—The tenth anniversary of this school was celebrated June 14th, in the chapel belonging to the United Methodists, which was kindly lent for the occasion. Three sermons were preached, attended by recitations, singing, &c., and the collections amounted to nearly £15. The school is prosperous both temporally and spiritually.

R. BETTS.

**CRADLEY SCHOOL SERMONS, BRIERLEY HILL STATION.**—On June 21st we celebrated the ninth anniversary of our Sabbath-school at this place. The Rev. J. W. Howell preached morning and evening, and Mr. James Cautherington, of Dudley, in the afternoon. We had a glorious day, and at the close of the services we realised the sum of £11 1s. 4d.

B. THOMPSON.

**CHAPEL OPENING, HIGH OFFLEY, STAFFORD STATION.**—This place was missioned in the spring of 1862, and the word preached was attended by the Spirit's power, many souls were converted, and a society was formed, now numbering eighteen members, and a Sabbath-school was established, now numbering fifty-eight scholars. Prayer was made to Him who has the hearts of all men under his control, and he disposed Humphrey James, Esq., of Stockton, to give us the most eligible plot of land in the village upon which to build a connexional chapel and school-room. On June 21st, the chapel was opened by two sermons by Brother Bateman, of Chorley. On the following day about 160 persons sat down to tea, gratuitously provided, after which a public meeting was held, presided over by Mr. Gilbert, Wesleyan, and addressed by Messrs. Bateman, Wytcherly, and Bowen. Interesting pieces were sung by our choir from Stafford. The entire building inside is 37 ft. 11 in. by 22 ft. 6 in. The entire cost is nearly £200, towards which we have raised about £73.

The trustees affectionately tender thanks to all parties who have aided them in any way, especially to Humphrey James, Esq., for his generosity in giving the land; to Messrs Boxford for a donation of £5; Mr. Child, £6 12s.; Mr. Joulès, £2 2s.; Miss Wright, £1 6s.; Messrs. Lockett, Wiseman, Johnson, Warner, and S. James, £1 each; Mr Bentley, £1 10s.; to Mr. Ball for his valuable services and donation; to Mr. Emery, contractor, for the efficient manner he has executed the entire work; to the ladies who furnished the tables; to the Stafford Choir for their valuable assistance; to the Chairman for his able services and donation of £1; to Mrs. John Cassell, London, for the beautiful Bible for the pulpit; and to Mr. and Mrs. Joulès for their indefatigable exertions.

R. BOWEN.

FOUNDATION LAYING FOR A NEW CHAPEL, EAST DEREHAM.—It is now more than thirty years since the Rev. R. Key first visited this locality, and formed a society and congregation. Then our temple dome was the blue broad sky, and our kneeling places the sod and the street pavement. From the date of our earliest ministrations and worship, we have laboured unweariedly with varied and pleasing success to advance the interests of the Redeemer's kingdom. For many years we have worshipped in a hired chapel. In order to meet the urgent claims of our Church and Sabbath-school interests, it has been found necessary to build a neat and substantial connexional chapel and a commodious school-room. An eligible site of freehold land has been purchased at a cost of £140. Mr. R. Hambling, the vendor of the land for the chapel, has generously returned £70 of the amount of the purchase as a donation, and Mr I. Tann has kindly contributed £50.

On June 23rd, 1863, the Foundation Services were held under the most auspicious circumstances. The Rev. J. Ashworth opened the services by an impressive prayer. The Rev. R. Key preached a sermon on the "Peerless Glory of the Cross." Afterwards Alderman W. Hodge, of Newington Hall, Yorkshire, laid the stone. The Rev. T. Lowe, on behalf of the trustees, presented him with a splendid silver cup of chaste design, which he cordially accepted and gracefully acknowledged. A tin box was deposited in the stone, containing copies of the "Norfolk News," "Norfolk Herald," and a variety of connexional and circuit documents, including a list of the trustees, the names of the architect and contractor, and the names of the circuit ministers. Alderman Hodge, then standing on the stone, delivered a pertinent and effective address, in which he detailed some in-

teresting and instructive facts from his own personal history, relative to his connection with the Primitive Methodist Church for about forty years. He afterwards placed twenty sovereigns on the stone as a donation to the Trust Funds. Mrs. Hodge also contributed a liberal donation in gold. Mr. Wigg, of East Dereham, placed on the stone £5, and various other sums were received, which, with the collection after the sermon, amounted to about £40. Afterwards upwards of 300 persons sat down to an excellent tea in the Corn Hall. At 7 o'clock the hall was crowded at the public meeting. Alderman Hodge presided and delivered an able and interesting speech. The Revs. T. Lowe, R. G. Williams, J. L. Whitley, of Dereham, J. Ashworth, of Peterborough, and R. Key, of Norwich, addressed the audience. The collection amounted to £11. The entire proceeds amount to about £90, including a donation of £10 from Mr. R. Skipper, the contractor, and an additional donation of £10 from our generous friend, Mr. Isaac Tann. In addition to the above sums we have received £5 from J. J. Colman, Esq., of Norwich. The chapel will be 50 ft. by 38 ft. and 21 ft. from the floor-line to the ceiling. It will cost at least £1000; towards that amount we have raised £222. We hope to raise in all £500. We beg gratefully to acknowledge the liberal kindness of our friends and donors. Our kind and liberal friend, Alderman W. Hodge, has rendered Primitive Methodism in this part of Norfolk great service by his visit.

T. LOWE.

CLAYPOLE CHAPEL ANNIVERSARY, NEWARK STATION.—On Friday, June 26th, a number of friends sat down to tea in Mr. A. Smith's orchard; and at seven o'clock they repaired to the chapel, where, after prayer, and a few introductory remarks by the Rev. P. Daykin, the Rev. R. Parks delivered a lecture on "The Hindrances to the Young Man's True Greatness." The lecture was listened to with great interest by a large and attentive audience. Mr. Parks also preached two excellent sermons in aid of the chapel funds on Sunday last, to large congregations. The appeal for the chapel was liberally responded to. P. DAYKIN.

EDGEFIELD SCHOOL ANNIVERSARY.—BRISTON STATION.—June 28th had long been looked forward to with joyful anticipation, great anxiety, and deep interest, by the scholars, teachers, and friends of the above school. In good time in the morning the teachers and scholars went in procession to a field kindly lent for the anniversary services, where they occupied a spacious platform.

A sermon was preached by the writer to an attentive congregation, after which several pieces were recited. In the afternoon and evening, a large concourse assembled at the services. On Monday, the 20th, the children had a treat, and a public meeting was afterwards held. All the services were of a high order, and the sum of £4 16s. 5d. was realized.

G. RUDRAM.

**OPENING OF A SABBATH SCHOOL AND PREACHING ROOM, MANCHESTER FIRST CIRCUIT.**—Bowlee is a small village, in the township of Middleton. Our people first missioned it in 1862, and remissioned it in the month of April, 1863, when they met with great success; and, as there was no other place of worship in the village, they concluded to open a Sabbath-school. A house having been taken for the purpose, the opening sermons were preached, June 28th, by Mr. Ellerington, of Manchester. The services were powerful, and the congregations large and respectable. The scholars on this day numbered sixty, and £2 17s. 2d. were collected for the support of the school.

J. H. YATES.

**CHAPEL ANNIVERSARY AT MARLBOROUGH.—NEWBURY STATION.**—On June 28th, four sermons were preached—three by Mr. Bell, of Hungerford Newtown, and one by Mr. Isaac Humphries, from the Brinkworth circuit. The congregations were large, collections satisfactory, and the Lord was with us. On the day following, about ninety persons partook of tea, got up by our kind-hearted female friends, who also beautifully and tastefully decorated the chapel for the occasion. An enthusiastic public meeting followed, when soul-stirring addresses were delivered. The collections, proceeds of tea, &c., were far in advance of last year.

H. PORTNALL.

[We hope our friends will state in all cases the amount of the collections. It has a much better effect than merely saying they were good.—Ed.]

**CAMP MEETING, SWANSEA.**—We held our camp-meeting at Swansea, on the 5th of July. Messrs. J. Frost, T. J. Shields, and the writer, preached. We had a good procession, powerful preaching, and a lively love-feast. At the close of the day, fourteen souls professed pardoning mercy. All glory to God!

J. P. BELLINGHAM.

[This is a sort of intelligence the readers of this Magazine are always happy to see. Let us have more of it.—Ed.]

**CHAPEL OPENING, CHEDISTON.**—Thanks be to God that we have been honoured to accomplish the erection of a new chapel and school-room at Chediston, in the Wangford station. The foundation-

stone was laid on Good-Friday, by Miss Wales, of Wangford. The writer gave an epitome of the history and polity of the Connexion, after which 280 persons sat down to tea; and the amount realized in aid, £13 12s. 10d., gave promise of success in our undertaking. The work was let, and satisfactorily executed; and the chapel was opened for Divine worship on June 28th, and July 5th. On the intervening Thursday, public services were held. A good bazaar, over which Miss Wales presided, and to which she was a liberal contributor, was held—and a public tea, to which 250 persons sat down. We have just made up our accounts, and learn that the entire cost of this prettiest chapel in the county of Suffolk, so called, has been £162 12s. 9½d., towards which we have realized by donations, subscriptions, collections, &c., £74 12s. 9½d., and we have borrowed the remaining £88 on promissory notes, at 4½ per cent, which we intend to reduce to £75 at the first anniversary on Good-Friday, 1864. Thanks to Mr. and Mrs. Gibson, for donations amounting to £9; to our friends who carted the materials gratuitously; to Miss Wales, for the gift of a pair of beautiful lamps; to Mrs. Keer, for a splendid Bible; to Mrs. Chipperfield, and Mrs. G. Goddard, for their collecting efforts; and to all our friends who have in any way helped up—thanks, thanks! And above all, to God, the infinite Father, be ascribed thanks and glory. Amen.

W. CHAPMAN.

**CHAPEL ANNIVERSARY, PLOUGHFIELD, CWM STATION.**—Ploughfield is a village of about 250 inhabitants, situate on the banks of the Wye, some eight miles below the city of Hereford. We built here last summer a new chapel, at a cost of some little over £200, towards which £100 was raised by the time the chapel was opened. The first anniversary was held on July 5th and 6th. On the 5th three sermons were preached by Mr. T. Powell, Mr. George Maskell, and the writer. The collections amounted to the noble sum of £21 1s. 2d. The tea-meeting on the following day was held in an orchard belonging to Mr. T. Morriss, our esteemed class-leader at Ploughfield. About 300 persons sat down to an excellent tea. The meeting afterwards was addressed by several friends. The whole proceeds of the anniversary, including a few donations amount to £38. Much of this success is due to Mr. George Jones, of this place, whose efforts in behalf of the chapel are well known and appreciated. The following donations were received at the opening of the chapel. Mr. George Jones, £10; Mr. John Gwillim, £10; Mr. T. Morriss, £10; Mr. C. Mathews, £10; Mr. J. Han-

corn, £5. Many others subscribed lesser sums, and in doing so did, I believe, what they could. Our thanks are due to many kind friends, but most of all to the Giver of all good. W. JONES.

CHAPEL OPENING, GREAT DUDDINGTON.—NORTHAMPTON STATION.—Great Duddington has had the labours of Primitive Methodist ministers for many years, but for want of a suitable place in which to worship the cause has had many reverses; but on July 12th and 13th, we opened for divine worship a neat substantial chapel, capable of seating about 150 persons. The entire cost, including land, &c., will be about £122, towards which we have already raised by collections and donations upwards of £44. The opening sermons were preached by the Rev. W. Durance and Mr. C. Cooke (Wesleyan). We take this opportunity of tendering our thanks to Mr. S. Chapman for land, and for paying for its conveyance to the Connexion, for liberty to dig the stone needed, and for a donation of £1 towards getting out the stone; to Messrs. J. Moore, T. Arch, and S. Hawkins, for their kindness; and to all who have contributed to this much-needed and praiseworthy undertaking. The chapel is an ornament to the village, and has already been the birth-place of precious souls. To God be all the glory.

P. COATES.

FOUNDATION-STONE LAYING.—SOMERBY, MELTON MOWBRAY STATION.—More than twenty years ago our people had a cause at Somerby, but through the preachers neglecting their appointments the members declined, and the congregations fell off, so that the place was removed from the plan, and lost to us.

In June, 1862, a camp-meeting was held with a view to re-missioning the place. Afterwards the place was supplied with preaching on Sabbath afternoons by my predecessor, the Rev. W. Watts. A society was formed of five members on my first visit, twelve months ago. Street preaching was continued, a house was taken in which to hold prayer-meetings and class-meetings, the word ran like fire, the whole village was moved, and many were converted and added to the Church. The house was far too small to accommodate the people. After having obtained sanction from the quarter day board, we began to raise money for a new chapel. Land was bought at a cost of £30, and the foundation-stone was laid July 16th, by Dr. Kellett, of Leicester. The day being very fine a large company assembled. A suitable hymn was given out by the Rev. A. Beanland; the Rev. J. Twidale offered up a solemn and suitable prayer, after which the Rev. J. W. Howell preached a short sermon. Dr. Kellett then

proceeded to discharge the duty assigned him, and several offerings of gratitude were laid on the stone by the friends. The company afterwards repaired to the large club-room (kindly lent for the tea-meeting) which was soon filled to overflowing. The trays were furnished gratuitously. Soon after seven o'clock a public meeting was held, and addresses were delivered by the fore-named ministers. The total proceeds of the day amounted to about £9.

A. BEANLAND.

SCHOOL ANNIVERSARY.—NORTHAMPTON.

—On July 19th, three sermons were preached on behalf of the Sabbath-school in this town by the Rev. W. Durance. On Monday we had an excellent public tea, and in the evening a public meeting. This has been an interesting anniversary, and the proceeds are considerably in advance of previous years. The total amount, after paying for the children's treat, is £6 1s. 2d.

P. COATES.

WORK OF GOD AT OAKHAM.—For years the officials of Melton Mowbray Circuit desired to enter "the dark county," as it is called, the county of Rutland, but were unable till September 1862, when the Quarterly Meeting put Oakham, Stamford, Ketton, Erpingham, and Braunston, on the plan as mission places. Connexional sanction was then obtained for employing an additional preacher. Through divine aid we have been able to sustain our position to this day; though not without hard work and much persecution. The places are now doing well, Oakham especially. Here, in spite of all opposition, the Lord, in answer to our fervent prayers, has sent us a mighty revival. Two classes are formed, and we are about forming a third. The place wherein we worship is far too small to accommodate the people. Looking at the former and present character of many of the new converts, we cannot help saying, "What hath God wrought?" We heard one relate his experience thus:—"I have been many years in the army; sometime in the Russian war, and was wounded; but none of these things moved me. On my return home I was given up to pugilism and drunkenness. My father died praying for me; still I wept not. My child was taken from me, and that day I went to get drunk; and never did I relent or shed a tear till I heard the Primitive Methodists singing and preaching in the streets." And now this same person who was a terror to many in Oakham, is as meek as a lamb—"A wonder to many." We could give other examples to show the power of the gospel in hushing the turbulent passions of men. A new chapel or larger room is wanted, and we are thankful to add that the Baptists very kindly

lent us their chapel, July 26th and 27th, when three sermons were preached by Miss Buck, of Leicester, and collections were made towards this object.

A. BEANLAND.

FOUNDATION-STONE LAYING at MONMOUTH. — PILLAWELL STATION. — Monmouth is celebrated as the birth-place of King Henry 5th., in the year 1388; a statue of whom stands in Agincourt-square, a central place of the town so called after Agincourt, in France, the place of Henry's skill and valour in conquering the French army, which event was the prelude to his heirship to the French crown. This Henry, while Prince of Wales, had a dissolute companion, who, for some breach to the law was brought to account under Sir William Gascoigne, Lord Chief Justice. Henry, provoked at the issue of the trial, insulted and struck the judge in open court; for which Sir William, mindful of the reverence due to the tribunal, committed him to prison. The reigning king highly approved the conduct of this upright judge; and the prince, on his succession to the throne, also honoured and encouraged him with marks of approbation.

Monmouth, Primitive Methodistically, has, for the want of a chapel, hitherto excited but little interest, although it has been the residence of the superintendent preachers and the seat of a small society for nearly thirty years. Under the superintendency of the Rev. T. Hobson, about the year 1840, a fund was commenced for a new chapel, and a site of land sought, but no acceptable plot offered itself, until last Christmas, when providence opened the way to cheap, excellent, and well situated premises, which were purchased at once at a cost of £450, and connexionally secured by a trust deed. Plans and specifications having been gratuitously drawn by the writer and Mr. R. Edwards, and sanction to build duly obtained, the foundation-stone was laid on Tuesday, July 28th, 1863, by J. Spilsbury, Esq., one of our borough magistrates, to whom a silver trowel was presented in the name of the trustees by G. Dobson. Interesting memorial documents, hermetically sealed in a bottle, having been placed in a prepared cavity of the wall, and a copy read to the audience, the stone was laid in the name of the holy Trinity, as the foundation of a Primitive Methodist chapel.

The gentleman, amongst other things, then said, "Not the least amongst the many blessings which the most lowly amongst us enjoy, under a liberal and enlightened government in this our happy England, is the perfect freedom of religious opinion; a freedom the more

valuable and the more dearly to be prized, when we reflect upon its absence in other countries, and the history of our own in its past and darker ages. Such reflections induce me to express to you how much I am gratified in your having selected me to assist you here to-day, and which I take as a kindly feeling manifested on your part to the Established Church, of which I feel myself a staunch member. Is it not by the cultivation of such kindly feelings that the peace and prosperity of our beloved country are to be maintained? I therefore express my sincere hope that we may continue to live together righteously and piously, in the fear of God, honouring the Queen, and in charity with each other."

Immediately after this address the Rev. T. Hobson, of Bristol, preached an excellent sermon to a large and attentive audience, from which a liberal collection was obtained. Also at 5 o'clock p.m., nearly four hundred persons partook of an excellent tea (in the new market-house) gratuitously provided by Miss Williams and Mrs. Price of Gwern-y-saint, and others. At 7 o'clock p.m. a public meeting was held, presided over by the writer, and addressed with much power and pathos by the Revds. J. Broadhurst, B. D. Smith, Baptist; Mr. J. Orphan, Wesleyan; and the Rev. T. Hobson.

The proceeds of the day amounted to £30. Donations as follows, Mr. P. Clayton, £3; Mr. B. Stephens, £5; Rev. L. and Mrs. Ramsden, £5; Mr., Mrs., and Miss Price, £3; Mrs., Miss, and Master G. Robson, £3; Mr. Prosser, £2; Mr. Edwards, £5; Miss Williams, Mr. Vaughan, —Brudley, Rev. J. Broadhurst, and others, £1 each; £15 from the society's funds; which, together with materials, labour, and substantial promises amount to £120 now received; and for which all have our best thanks, and God our highest praise.

In connection with these proceedings the following solemn and admonitory event occurred. On Saturday, the 25th, previously to the stone being laid, Brother James Davies, local preacher, trustee and contractor for the mason-work of the chapel, was taken suddenly ill while at work on the premises. By the kindness of Mrs. Edwards, wife of his co-contractor for the carpentering work, he was put to bed in her house, and a medical gentleman was soon in attendance. Under his treatment hopes were entertained of his recovery; but on the 28th about half an hour before that stone, the laying of which he was in the act of preparing for when seized, and which he hoped to see laid, he breathed his last, not more than a few feet from the spot. In reply to questions put by the

writer, about two hours before his departure, he said, "I have peace with God through our Lord Jesus Christ." Verily all human foundations are in the dust; happy those, who, like our departed brother, are ever found built on this "Rock of ages;" and need not to "make haste" at the sudden approach of death. G. DORSON.

**HORNSEA STATION.**—Our annual "great gathering" in this station took place on Wednesday, August 5th, in Hornsea, on which occasion this little, beautiful, and increasingly popular watering-place appeared all alive with the large company drawn together. At one o'clock p.m., we processioned from our chapel down to the sands, where a camp-meeting was held; after which tea was provided in a large tent, fitted up for the occasion, and nearly 600 persons partook of the social meal. An overflowing and enthusiastic public meeting was held in the evening in the tent, under the able presidency of S. Hodge, Esq., of Hull. The Revs. W. Whitby and J. Tongue, of Hull; T. Newsome, and R. S. Blair, the circuit ministers, took part in the religious services. The whole day's proceedings rendered great satisfaction and pleasure to the parties connected with them, and the sum realized, after paying all costs will, we expect, be about £26, to be devoted to the building of a minister's house.

T. NEWSOME.

**MISSIONARY SERVICES. — GUERNSEY STATION.**—On Lord's-day, August 9th, 1863, very interesting and effective sermons were preached in the morning and the evening by the Rev. W. Antliff, of London, and in the afternoon, by the Rev. W. Brewer, of Alderney, to large, attentive, and respectable congregations.

On the following evening our annual missionary meeting was held, which was presided over by our highly esteemed and long tried friend, Dr. Collenette, who opened the meeting with a very appropriate and friendly speech. At its close a few extracts from the annual missionary report were read, and the financial proceeds of the Guernsey Branch Auxiliary Missionary Society stated by the Rev. G. Grigg. Very able and thrilling addresses were delivered by the Rev. W. Wedlock, Wesleyan, Rev. W. Antliff, deputation, and the Rev. W. Brewer. The chapel was well filled, and the people were deeply interested and pleased, and they liberally responded to the appeal made by the deputation to support the missionary cause.

On Tuesday, the 11th, we held a missionary tea, when about fifty sat down to "the cup that cheers but not inebriates," and after enjoying our social repast, we repaired to our Truchot-street Chapel,

where we held an interesting meeting. Mr. Kellow took the chair, and spoke of the great good he had seen effected by the agents of the Primitive Methodist Missionary Society. The Rev. T. Crate (Baptist) said he had been acquainted with the operations of the Primitive Methodist Society for many years, and rejoiced in the success that had attended our labours. Messrs. Piesing and Simon spoke on the duty of the Church to labour, give, and pray more earnestly for the extension of the Redeemer's kingdom. They were followed by the Revs. W. Brewer and W. Antliff, who favoured us with thrilling addresses relative to our past difficulties and prosperity, and our present position and prospects.

On Wednesday, the 12th, the Rev. W. Antliff delivered a lecture on Temperance (in connexion with our missionary services). The room was well filled. Dr. Collenette took the chair; the attendance was very good, and the lecture highly appreciated. The whole of the services were well attended, and accompanied with a divine influence, and the proceeds were £9 5s. 1d. G. GRIGG.

**REDUCTION OF DEBT ON STAFFORD TRUST ESTATE.**—No doubt the readers of our magazines will be glad to hear that the friends connected with our Stafford Trust Estate have by making strenuous efforts during the last eighteen months succeeded in reducing the debt £376 19s. 7d. We desire to thank the General Chapel Fund Committee (who made us a grant to the amount of £90); the stations who allowed us to beg; Messrs. Bennett, for a donation of £11 10s. 3d.; P. Child, £10 14s.; C. Broomhall, £10; W. Hodgetts, £10; J. Biddle, £5; Alderman Sidney, M.P., £5; W. S. Allen, Esq., £2; Mrs. R. Bowen, £2; Rev. G. Peake, £1 5s.; Messrs. Withington, £1 11s. 6d.; J. Starkey, £1 10s.; T. Hill, £1 10s.; T. Tibbetts, £1 1s.; W. Tibbetts, £1 1s.; —Crosbie, £1 1s.; and the persons who gave us a donation of £1 each: the trustees and Sabbath-school Committees for liberal donations in various stations, and all our numerous friends. We have received from the following stations:—Stafford, £126 4s. 5d.; Tunstall, £28 17s. 2d.; Nantwich and Crewe, £26 16s. 6d.; Wrockwardine Wood, £24 14s. 2d.; Briarley Hill, £14 15s. 6d.; Ramsor, £12 7s. 7d.; Westbromwich, £11 15s. 9d.; Darlaston, £9 12s. 5d.; Newcastle, £9 0s. 9d.; Bilston, £6 0s. 6d.; Oswestry, £5 4s. 6d.; Leominster and Weobley, £3 10s.; Leintwardine, £2 17s.; Cwm, £2 16s.; Whitechurch, £1 5s.; Lichfield, £1; and Bishop's Castle, £1 1s. 2d.

We record our gratitude to God, who has opened the hearts of those who have aided us in our great undertaking, and

who has given us peace and prosperity, and enabled us to report an increase of members in our station every quarter during the last two years. R. BOWEN.

LAYING THE FOUNDATION STONE OF A NEW CHAPEL AT LYDIARD MILLICENT, BRINKWORTH STATION.—On Monday, the 31st of August, many hundreds of persons assembled at Lydiard from Wootton Bassett, Tockenham, Lyneham, Grittenham, Brinkworth, Malmesbury, Sherston, Swindon, Purton, Cricklade, Broad Town, and other places, to witness this very interesting ceremony. At three o'clock the service was commenced by Mr. Samuel Humphries, of Nore Marsh, giving out the hymn, "Praise ye the Lord," &c., and after the hymn had been sung the Rev. D. Williams (Independent) solemnly engaged in prayer. The Rev. T. Powell, superintendent of the circuit, then read suitable portions of the Scriptures, and produced a bottle to be deposited in a cavity in the stone, containing a report of the last Primitive Methodist Conference, held in the Leeds Town Hall, a plan of the Brinkworth circuit, a bill of the foundation services, and a piece of parchment with the names of the architect, agent, and builder, also the name and residence of each trustee. He then, in the name of the trustees and friends, presented a mallet of famous dimensions, and also a silver trowel of beautiful design, to Mr. Humphries, at the same time very affectionately expressing his best wishes for the spiritual well-being of the whole family, and earnestly imploring God's richest blessing upon them. Mr. Humphries having laid the stone, in the name of the Father, Son, and Holy Ghost, counted out ten sovereigns upon it—a liberal offering where it was much needed

and much appreciated. Several small sums followed, making in the total £50 at this service. Mr. Humphries then addressed the meeting. He remarked that though not a speech maker he approved speech-making. He rejoiced in the prosperity of all who loved our Lord Jesus Christ; he would cheerfully give all such the right hand of fellowship and bid them God speed. He honoured the Queen and loved his country, and gloried in the liberties which Englishmen enjoy; but he did not understand how one body of people could stand in the way and spoil all of another body who sought to serve their God. Primitive Methodism in this country had brought glory to God; it had obeyed the Divine injunction in seeking to preach the gospel to every creature. When the people would not come to hear the word of life, Primitive Methodists had in thousands of instances, carried it to them, and great good had been done.

At half past four the company, to the number of between 400 and 500, proceeded to a field, where tea was provided in a spacious marquee, after which a public meeting was held, and Mr. S. Gantley was unanimously voted to the chair. The Revs. D. Williams, W. T. Mace, T. Powell, S. West, E. Alford, C. Portnell, and G. Fowler addressed the meeting. The service was brought to a close about nine o'clock, and the friends returned to their homes rejoicing in what they had seen, heard, and felt that day. The total income for the day was about £40. Great credit is due to the parties who had the management, and here we tender our thanks to all who helped us, and believe the 31st of August, 1863, will be an eventful period in the history of Lydiard Millicent.

T. POWELL.

## LITERARY NOTICES.

*The power of the Tongue, or, Chapters for Talkers.* By BENJAMIN SMITH, author of "Vice-Royalty," "Climbing," &c. London: John Mason, 66, Paternoster Row. 1863.

"DEATH and life are in the power of the tongue," was a wise saying of the wise man. And many are the instances in which the truth of this proverb receives fresh illustration. How needful we all find it to pray "Set a watch, O Lord, before my mouth; keep the door of my lips." How necessary also is it to be frequently reminded that we should take heed to our ways, that we offend not with our tongue; and that if any man seem to be religious,

and bridled not his tongue, but deceiveth his own heart, this man's religion is vain. Well, the volume before us is destined and adapted to bring these things impressively and usefully under notice. In examining it we are reminded of another text which says, "How forcible are right words," and still another, "A word fitly spoken is like apples of gold in pictures of silver." "The importance of the human voice, the authorised standard of speech, the perfect model of speech, crimes perpetrated by wicked talkers, blunders committed by careless talkers, blessings conferred by wise talkers, words spoken by those around us, the correct



estimate of our own words, elements of power in speaking, the voice a witness for its Maker, control over the tongue attained, and incentives to the right use of our lips," these are the subjects of so many interesting and instructive chapters. We have great pleasure in recommending this valuable and highly interesting volume to the notice of our readers.

*Promise of the Father; or, a Neglected Speciality of the Last Days.* Addressed to the Clergy and Laity of all Christian Communities. By the author of "The Way of Holiness," &c., &c. London: W. Tegg. Manchester: A. Weston, and W. Bremner.

We are not sure that our readers would know from the above title what is the subject of this volume. We think it would have been as well if the work had been entitled, "A Defence of Women's preaching," as such the work is.

Mrs. Palmer is well known as an American lady of distinguished piety, talent, and usefulness, and the authoress of several spiritual and popular books. She and her devoted husband, Dr. Palmer, have lately laboured in promoting a revival of religion in several parts of the United Kingdom, and many among those who have heard them, and some, doubtless, among those who have not, will be glad to peruse these earnest pages. We do not find much that is original or striking in the work, but the old arguments are worked up in an agreeable manner. There is a lack of condensation, which to certain persons will be objectionable, but on the whole the volume is readable and valuable. We suppose the excellent authoress may not be aware that there exists in these realms a Primitive Methodist denomination that has availed itself from the beginning of the labours of devoted women; otherwise, she might have qualified some of her conclusions. However, the reader who wishes to see the subject of female preaching fairly discussed, and the principal objections thereto answered, by "one of themselves," will do well to consult this work. We are fully satisfied no substantial Scriptural argument against the preaching of the gospel by holy and able women can be produced, but that, on the contrary, some striking examples of their having been so employed can readily be adduced from the inspired volume. Hence we think the different sections of the Christian Church ought to be cautious how they interfere with the call of such as God has qualified for this work, while at the same time they should guard against the employment of any whose call is not sustained by Scriptural evidence.

*The Complete Works of Richard Sibbes, D.D.* Edited by Rev. A. B. GROSE. Vol. VI. Containing: The Faithful Covenant, Josiah's Reformation, the Spiritual Favourite, the Successful Seeker, the Return of Praise, the Saint's Comforts, the Church's Complaint, God's Inquisition, Rich Poverty, Spiritual Mourning, Violence Victorious, Angel's Acclamations, Fruitful Labour, Matchless Love, a Heavenly Conference, King David's Epitaph, Lydia's Conversion, and the Bride's Longing.

SOME quaint things, a few objectionable sentiments, but a large proportion of precious thought. The author of the "Bruised Reed" that led to Baxter's conversion deserves to be well studied by his countrymen, even of this generation. There were giants in those days. This volume, like those that have preceded it, is beautifully got up, and is creditable alike to author, editor, and the publishers, who are Messrs. Nichol, of Edinburgh, and Nisbet, of London.

*The Qualifications for the Christian Ministry Required by the Times.* Being the substance of a sermon preached at Grimsby, on Tuesday evening, May 5th, 1863, before the Primitive Methodist Ministerial Mutual Improvement Association of the Hull district, and published by request of the association. By the Rev. JOHN PETTY. London: R. Davies, and all Primitive Methodist Ministers.

This admirable discourse is reprinted from the October number of the Magazine, and sells at two-pence. Those friends, therefore, who wish to have it in a portable form, those who do not subscribe for the Magazine, and those who may wish to distribute it gratuitously, can all be accommodated. We hope it will have a circulation equal to its great merits. Suppose some of our better-to-do friends were to present it to all the office-bearers of their respective stations, who can say how much good might result? It is, indeed, worthy of its esteemed author, of the Connexion to which he belongs, and of the important subject to which it relates. May it prove extensively useful!

*Primitive Methodist Almanack for 1864.*

Being the Twenty-first year of its publication, and Leap-year; by WILLIAM GARNER. Price one penny; with diary, &c., in leather, 6d.; with pocket-book, and elastic band, &c., 1s. 6d.

To all Primitive Methodists this Almanack presents strong claims. It contains a large amount of valuable information both denominational and general. Among other things it gives the statistics of the Connexion, a tabular list of the itinerant ministers, their ages, stations, and years of travelling, &c. It contains important

information for gardeners, commercial men, ministers, and other classes; and the proceeds of its sale are devoted to the support of ministers who are past labour, ministers' widows, and fatherless children. Its circulation is extensive, but it deserves to be still more so. Our friends should apply for it at once to their circuit preachers.

*Here and Hereafter.* By the Rev. J. SIMPSON, author of "Smiles and Tears," "Prodigal Son," &c. London: W. Kent & Co., and R. Davies. One shilling.

This little book contains more than might be expected in it. It treats very comprehensively of our present duties and privileges, and our future destinies and prospects. It shows us how we may make the best of both worlds. It is written in its author's best style, and is well calculated to sustain his reputation. No one can carefully read it without being all the better mentally and morally for the performance. We hope it will be as widely circulated as the "Prodigal Son," and, sure we are, it will then prove very useful.

*Cassell's Illustrated Bunyan. The Pilgrim's Progress.* London: Cassell, Petter, & Galpin, Ludgate-hill, E.C. Quarterly section; section I. 1s. 6d.

WHAT next, and next? When will the respectable house of Cassell & Co. have done inventing something fresh, good, and cheap for the great reading public? Truly, this effort out Cassell's Cassell! Here is first-rate letter press, splendid illustrations, fine paper, 120 pages, quarto size, all for 1s. 6d. Poor old Bedford tinker and dreamer! Little did he see or know of what awaited him, when those weary years he lay in that dingy jail pondering o'er his Bible, and meditating his pilgrim. Little did he foresee what his pilgrim would come to, when he waited those years after he had written the work, before he could venture to send it to press. When the population of England and Wales was one fourth its present number, and those who could read, hardly, perhaps, one fourth of that, he might well hesitate; but the character of the people, and the stranger character of his book made him hesitate the more. Well, he ventured at last to go to press, and posterity echoes his applause. In all possible shapes and styles, and at all possible prices, his immortal allegory is now published and sold. By all sorts of readers his work is now perused. Southey, Arnold, Johnson, Macaulay, have been in their days sponsors for the child of the brain and heart of the quondam tinker. In its early infancy the *litterati* ridiculed it, but the great heart of humanity then beat in harmony with its sentiments, and now, all

men respect it. Coleridge read it first for its poetry, next for its theology, and lastly for its devotion. The present edition is handsome enough for the aristocrat, and cheap enough for the peasant. May the enterprising publishers be rewarded by an immense demand!

*Bunyan's Pilgrim's Progress.* In very large type, with numerous illustrations. Published in weekly numbers at one penny each—to be completed in thirty-six weeks; also in monthly parts at fivepence each. Parts I. and II. London: The Book Society for Promoting Religious Knowledge among the Poor, 19, Paternoster-row.

Now our aged friends have presented such a "Bunyan" as we suppose they, long as they have lived, never saw before. They may put their glasses aside while they read this. It is beautifully printed for the poorest sight. The illustrations are good, and the work is exceedingly cheap. Only a large circulation can possibly make it pay. Let our readers recommend to all their aged acquaintances this capital edition of Bunyan.

*Euclid's Plans Geometry Practically Applied.* Book I. the Geometry of Plane Triangles, founded on SIMSON'S Text with explanatory notes, shewing the use of the Propositions, &c.; by HENRY GREEN, M.A. Manchester: J. Heywood. London: Simpkin, Marshall, & Co.

This neat edition of Euclid's First Book sells at sixpence in cloth. The work is very suitable for schools and private students.

*The Standard Arithmetic.* Three parts in one volume. By E. L. JONES. Price, in cloth, sixpence. London: Simpkin, Marshall and Co. Manchester; John Heywood, 143, Deansgate; 1863.

This appears to be a very excellent elementary work, well adapted both for schools and private tuition. Young persons who wish to have a cheap and useful handbook of arithmetic will do well to secure this.

*A Pen and Ink Sketch of the Rev. Richard Roberts, Wesleyan Minister.* By the Rev. R. WRENCH, author of "Who and What is Spurgeon?" London: W. J. Johnson, 83, Fleet-street. 1863. Eightpence.

MR. WRENCH is of the Gilfillan order of writers. He has a great taste for sketching character. The present is neither his first nor second effort: and if he go on as well hereafter as he has done hitherto, he may ultimately present us with a companion volume to Gilfillan's literary portraits. We hope he will. The gentleman whom Mr. W. introduces to his readers in the present pamphlet is possessed of striking traits, and is a good subject for a

pen-and-ink sketch. He is very popular, both as a preacher and a lecturer. Next to Mr. Punshon, he is unquestionably the most popular preacher the Wesleyan Methodist community now has. He is a Welshman, which is by no means to his disadvantage. He has all the fervour and energy by which the preachers of the principality are commonly distinguished. Moreover, he has gone through a reasonable course of cultivation, and is endowed with a powerful imagination, and enjoys true religion and good health. We have herein indicated some of the elements of his popularity. As a Methodist preacher his fault is that his discourses are too ornate, so that many who may be charmed must fail to be spiritually profited by his preaching. We once heard him lecture, and were induced to think he copied Mr. Punshon in his style—not in his action. We should prefer his taking a different model. Flowers and glitter are well enough in their way, but they are not the most substantial and useful things after all. We apprehend Dr. Newton and Dr. Beaumont were very different preachers to the gentlemen named; and we are of opinion that different ones are required to effect the conversion of the world. Mr. Wrench has given a faithful description of his subject, but he is somewhat tautological. Condensation would make his sketch more acceptable.

*The Watchman's Lantern*; being a series of papers intended to throw light on the proceedings of the Wesleyan Methodist Conference and its representatives. London: G. J. Stevenson, Paternoster-row. 1s.

THIS volume reminds one of the flight of time, and the brevity of human life. Many of our readers will remember the stirring events which agitated the Methodist community nearly thirty years ago; and here they are brought again before us. And how short the period that has since elapsed now seems to us when we look back, and yet a generation has passed away in the time. O what changes in men and things in thirty years! Dr. Bunting, Dr. Newton, Dr. Beaumont, Edward Grindrod, Joseph Taylor, Samuel Jackson, Dr. Warren, Robert Eckett, and hosts be-

sides, who were then prominent men in Methodism, are now silent in the grave. Nay they live in other scenes, and have loftier aims and engagements. Bickerings, the strife of tongues, and the war of words, so far as they are concerned, are now hushed for ever. How soon we who survive will be with them! May we be as ready as we trust they were! Let any person who wishes to see what was doing in those past days, about a theological institution and collateral subjects, refer to the present volume. It is a magazine of intelligence of that order. Some useful and many striking papers are herein contained. *Wesleyan Delegate Takings; or short sketches of personal and intellectual character, as exhibited at the Wesleyan Delegate Meeting, held in Albion-street Chapel, London. 1850.* London: G. J. Stevenson, Paternoster-row.

A handy little sketch-book, written *con amore*. Many of the gentlemen are done to the life, and as a recreation we could enjoy the Takings very well. Anyone solicitous to see and hear what sort of stuff the said delegate meeting of 1850 was made of, will do well to scan this volume.

*Ministerial Portrait Gallery of the United Methodist Free Churches.* Parts I. and II. London: G. J. Stevenson; Manchester: Heywood.

WE have here sketches by an able artist of Caughey, Eckett, Mann, Guttridge, M. Miller, and J. S. Withington. A good deal may be learnt by their perusal. Every man has his failings as well as his excellencies, and both the one and the other are brought out respecting the gentlemen named. A friend may think the sketches under-drawn, an enemy will think they are over-done. A stranger may get a pretty good idea of each subject by glancing through these portraits. Some of us may see things to be avoided, as well as things to be admired, in each. On the whole the portraits are true, and that is the most important matter; and then they are interesting and instructive. Tact and sincerity distinguish the writer or writers, and many persons will doubtless read the portraits with considerable pleasure.

## OBITUARY.

If our organs of vision had been fitted to perceive the flight of spirits, what multitudes of Primitive Methodists might have been seen winging their way from earth to heaven. They fly as a cloud and as doves to their windows, and the number is constantly swelling. They have washed their robes and made them white in the blood of the Lamb, and, therefore, when liberated from their probationary

condition, they depart to be for ever with the Lord. Among the number of departed ones we must now count the late MRS. HANNAH SMITH. Her trial life commenced December 16th, 1799, at Windley, and ended, January 8th, 1863, at Derby. In early life she became acquainted with the founders of the Primitive Methodist Connexion, who were entertained at the houses of her parents and her brother. In

1826 she passed from death unto life, and received the assurance that she was become an adopted daughter of the Lord Almighty. But such had been her amiable disposition and exalted morality that this glorious change in her spiritual condition and relationships was not strikingly visible to her friends. But notwithstanding the excellence of her former life, she was perfectly conscious of the vast change she had experienced, and feeling her obligation to God and his people, as well as her personal need of Christian fellowship, she joined the Primitive Methodists, and soon became the stay and leader of the society to which she belonged. Some time after she became the wife of Mr. Thomas Smith, a local preacher, and removed to Derby, when she united with the society of which she remained a valuable member till she was called to the skies. Her life was not marked by any singular and exciting incidents, but was like the shining light, that shineth more and more unto the perfect day. Her consistency of conduct and purity of life were unchallenged; her deportment was such as becometh the gospel of Christ; her industry was seldom surpassed; she was not slothful in business; her husband found in her a helpmeet indeed. When he found a wife he found a good thing, and obtained favour from the Lord. But she was not more diligent in things temporal than in things spiritual. She was fervent in spirit, serving the Lord. Her piety was not fitful and noisy, but constant, quiet, earnest. Her attendance at chapel was exemplary. After attending to business till the Saturday evening was far advanced, she arose on the Sabbath morning to attend the prayer meeting at seven o'clock. This practice was continued till she was considerably advanced in years. And, of course, she could get to the preaching in the forenoon. Those who rise soon enough to attend the morning prayer-meeting are seldom unable to get to the service in the Sabbath forenoon. Her class meetings were most punctually attended, and other services were not neglected. Three times a day she and her husband worshipped God together through a lengthened series of years. Her husband was never kept from his duties by her, but was urged to discharge them. Her house for many years was a home for ministers, and her liberality in supporting God's cause was systematic. She regularly subscribed to the Bible Society, our Missionary Society, and kindred institutions. She subscribed not from impulse but conviction. With her giving was one important branch of practical religion. She did not pray for the coming of God's kingdom and refuse to contribute for the accomplishment of what

she prayed for: she showed her sincerity and the strength of her desires by her contributions. Her religious experience was like her outer life, very regular and very good. She had fellowship with God, and called him Father by the Holy Ghost, who had been given unto her. The blood of Jesus Christ cleansed her from sin, and she had the strongest assurance of salvation by faith. Her death corresponded with her life; she was prepared for the change, and was not dismayed in prospect of it. Her removal is a loss to the church at Derby, but those she has left behind have the fullest persuasion that she is a glorified spirit in the presence of her Saviour. May each of her earthly companions hereafter rejoice in the worship of Him that sitteth upon the throne. So prays—  
SAMUEL ARTHUR.

Died in the Lord, at Wootton Bassett, Brinkworth circuit, Mrs. ELIZABETH HUMPHRIES, aged sixty-nine years.

As my beloved mother was not favoured with religious training whilst young, she knew but little of religious influences until about five years after she was married, when, under a sermon preached in the open-air at Broad Town by a Wesleyan preacher, she felt her soul awakened and her conscience aroused; she then became a hearer of the Word amongst them. Some time after the Primitive Methodists visited the neighbourhood, and in the year 1826 they built a chapel, and she then became a seatholder and a hearer amongst them. She often felt wept under the word on account of her soul, but was fearful and timid to join the Church in consequence of her numerous and complicated trials, lest she should do something detrimental to its interest. The Lord having converted one of her sons, and he having thrown in his lot with the Primitives, this had a great influence on her mind and helped to bring her also to a decision on that point.

In the year 1840, she united with the same people by becoming a member of Mrs. Miles' class. This step she never regretted; but often expressed her thankfulness for the good she received at those means of grace under her pious and judicious leader. Her religion was not of the showy or professional kind only, but consisted in the enjoyment of great and good principles, which developed themselves in her life. This was apparent in her parental affection and her solicitude for the conversion of her children; in her rigid adherence to justice and uprightness in her commercial transactions; in her decision and promptitude in her social and business habits; in her attendance on the means of grace, and her support of the

cause of God both in general and in special matters.

In the year 1831 my father died, having been ill and unable to attend much to business for nearly four years, leaving my mother a widow with ten children in circumstantial embarrassment. She at once resolved to struggle as well as possible with her heavy family; and this she did early and late. Her eldest son took the lead in the business under her judicious counsel and judgment, and the rest of the family acted in subordination. Thus, by united effort, under the blessing of God, success was secured. After seventeen years of her widowhood, and having the means then by her—although under no legal obligation—yet, feeling a moral obligation—she called all the creditors together, to whom money was owing at my father's death, and paid them the whole; at the same time telling them, that it was her Bible that taught her to take this course.

In the year 1851, she retired from business, and settled down at Wootton Bassett, in the midst of her numerous family. During her retirement she was very devotional and attentive to the public and private means of grace, excepting when prevented by affliction. Her chief reading was the Bible and our magazines—the former was her every day book. She took to her bed on returning from our family meeting, held at her eldest son's, January 2nd 1863, and never rallied. During her few days' confinement to her bed she was quite rational, and conversed freely until the 9th, when her family met by her side; then, like the patriarch, she gave each her advice and blessing: taking the eldest by the hand she addressed him, and so proceeded with each according to age, till she came to the last. This was deeply affecting, especially whilst she was addressing an unconverted son. Her work on earth was now done. She said but little after, excepting to reply to any question put to her. When told she was dying, she said, "Bless God, it will soon be over." Her end was calm and peaceful. Thus died my honoured mother, on Tuesday, January 13th, having lived in the neighbourhood fifty years, and been respected by all, loved by many, and so far as is known, hated by none. As a wife she was faithful, industrious, and careful; as a mother she used strict discipline with her family, but she was kind, tender-hearted, and instructive; as a widow she was virtuous, a keeper at home, and not a busybody; as a neighbour she was peaceable and obliging; and as a Christian she was humble and sincere. She was interred in a family vault in the burial-ground belonging to the

chapel at Broad Town, to await with two of her daughters a glorious resurrection to eternal life. She has left behind, to mourn their loss—but to rejoice in her gain—seven children, forty-five grandchildren, and a great number of friends.

ISAAC HUMPHRIES.

THOMAS JOBLING, junr., son of the Rev. Thomas Jobling, was early taught the necessity, importance, and advantage of possessing experimental and practical godliness. He saw that God demanded his first and best days,—that true religion would be an ornament of grace to his head, and chains of glory about his neck. He chose Christ for his portion. It was on July 18th, 1858, in a prayer-meeting in King Street chapel, Salford, when he yielded his heart to God, believed, and was saved. He was in earnest. He attended to the fire the Lord had kindled in his soul, and from the day of his conversion to the day of his decease, he was a consistent member in our society, steady in his walk, regular in his use of the means of grace, and thirsted for Christian knowledge. He had had a good education and possessed good natural abilities. Amongst his papers have been found some excellent essays, and, allowing for his youth, they do great credit to his head, and to his heart. And among his papers have also been found some pious soliloquies, and in others, expressions of his confidence in the truth, power, and blessedness of Christianity, as a system of doctrines and laws, and as a moral lever to raise the world. Many judged he was destined to fill a larger sphere—that he promised well to be a blessing to the Church and to the world. But the Lord has taken him. From the firm of Sir James Watts, and Co. we have received high testimonials of his excellent character. But how uncertain is life! Death meets us everywhere, and may attack us at any time. On the evening of September 11th, 1862, he read eighty-six pages of the "Martyr of the Tongas." After supper he conducted family prayer, then with his brother repaired to his bed-chamber, where for a time he knelt in private prayer, then undressed himself, lay down in bed, and in a few minutes breathed his last—having only just entered on his eighteenth year. O how sudden! Truly we know not the day of our death, nor what a day, or an hour may bring forth. Our young brother has finished his work and ended his day—he has crossed over Jordan before us. With his weeping family we vow to meet him in the world of immortal life and glory.

W. ROWZ.

P.S.—"Dear Brother Antliff,—

"Although the death of my beloved

sen Thomas was so sudden that neither relative or friend had the satisfaction of receiving a word from him in his transition from *health to death*, yet, it is pleasing to find among his papers one in pencil containing his views and feelings as to the adequacy of true Christianity to support the soul both in life and death; of which paper the following is a verbatim copy:—

“But a man, a Christian man, who has proved that the Gospel is the power of God unto salvation, requires no stronger evidence, no arguments of a more thrilling nature, to prove that Christianity is of God, or is the only true religion, than the peace of mind which he possesses, the happiness of which he is the subject, and the numerous answers which he has received to his prayers both for temporal and spiritual blessings, along with the blessed prospect which cheers him while passing through this wilderness, namely, that of seeing the ‘land which is afar off,’ there ‘to range the sweet plains on the banks of the river,’ there to spend an eternity with the blood-washed throng, and join in the chorus of Hosanna! Hosanna! What an argument is this for Christianity! Let the infidel rest in his objections, *this is the religion for me*, which will best sustain me when my head is bowed on the bed of death, it will fill my heart with praise and my lips with blessings, when family and friends come around my couch to receive the last adieu.” “THOMAS JOBLING.”

Fell asleep in Jesus, at Ogbourne St. George, on the 30th of May, 1862, DINAH CRAWK, the daughter of John and Susan Lye. Her parents not being pious, she lived until the age of fourteen a stranger to God. She was then sent to a Sabbath school, and there she was taught the way to the Kingdom, and found peace through believing in Jesus. In the year 1835 she cast in her lot with the Primitive Methodists, and her house was always open for the ministers of the Gospel. Her Christian course was not smooth, for she was frequently tempted by the great enemy of souls, and her mind's eye often darkened by doubts and fears; but by grace she endured to the end. A fortnight before her death she had a mighty conflict with the devil, but she overcame him through the blood of Christ. Her end was peace. She has left behind a husband and seven children, who mourn the loss of an affectionate wife and loving mother. May they be saved eternally. Amen.

H. PORTNALL.

ELIZABETH DAWES departed this life August 27, 1862, aged twenty-nine years, at Emmeth, Wisbeach Circuit. In early life she became a scholar in our Wisbeach Sunday School, where she received those impressions which resulted in her conver-

sion to God, and becoming a member of our society. Being considered a suitable person, she was appointed to a class as teacher, an office which she continued to hold till called to her heavenly home. A few years ago she had to bear the heavy loss by death of her pious widowed mother and her two sisters, and her two brothers left this part of the country—one removed to the north of England, the other to Australia, where they still continue to reside. These bereavements were bravely endured by our departed sister, who, instead of giving way to melancholy and unavailing repinings, put forth her energies in useful toil, by which means she was able to keep herself respectable, and contribute to the cause of God. She was an active, steady, judicious, and diligent worker in the Church of God, and took a lively interest in whatever tended to extend or build up the Redeemer's Kingdom. But neither piety nor good management could keep away disease. Consumption had marked her for its prey. This she had apprehended as likely to be the case, some of her family having died of that disorder; she, therefore, made provision for the evil day by depositing a little money in the Savings' Bank, that she might not have to depend on the charity of others in the time of affliction. Her faith was strong in God, and she cheerfully endured her sufferings. Her anchor being cast into that which is within the veil, her bark outrode the storms of life.

Her affliction was of four or five months' continuance, during which time grace was triumphant; and those who visited her found her firmly trusting in God. In the course of her affliction she many times expressed her admiration of the kind Providence that had found for her so comfortable a home, and such attentive friends as Mr. and Mrs. Gibson were—the friends at whose house she died. On August 25th, two days before her demise, I spent most of the afternoon with her. I found her suffering, but happy in her soul. The next morning she was taken worse, and felt that death was rapidly approaching. Her joy became ecstatic, and while her strength lasted she continued to speak in rapturous language of “the opening heavens,” “the dear departed friends,” and “the precious Saviour.” In this happy state she closed her eyes upon mortality. The weary wheels of life stood still, and her peaceful spirit glided away from earth to enter upon that state where she is

“Safe from diseases and decline.”

R. CRURCH.

ISABELLA BENSON, the wife of Mr. Anthony Benson (our circuit steward), was born at Workington, Cumberland, Febru-

ary 5th, 1798, of poor but honest and industrious parents. She lived after the course of this world until the age of twenty-nine, when it pleased the Lord to remove from her by death her first husband. This painful event brought her to serious reflection, and resulted in her conversion to God, when she immediately united with the Wesleyans.

In the year 1831, she became the wife of him who is now left to mourn his loss. After this, having accompanied him to hear the Primitives at Harrington, where they then resided, both of them resolved that, "This people shall be my people, and their God shall be my God." And thenceforth she continued an honourable member to the day of her death—a period of twenty-four years. The testimony given of her by her bereaved husband is, that she was an affectionate wife, industrious, and in all things faithful, and ardently attached to the means of grace. Her seat at class was seldom or never vacant; her leader says her experience was that of a soul ardently panting after God. At the last class-meeting she attended, she expressed her gratitude to God for having kept her a member of his Church so many years, and her hope that when the summons of death should come she would be able,

"To clap her glad wings and soar away,  
And mingle with the blaze of day."

Her removal hence was sudden and unexpected. On the Wednesday prior to her death she seemed much disposed for praise and prayer, frequently saying, "Lord bless me;" and "Lord, help me to the end;" and then with her remaining strength she broke forth in singing,

"There will be no more sorrow there;—  
In heaven above, where all is love,  
There will be no more sorrow there!"

On Friday, August 29th, she fell asleep in Jesus, aged sixty-four years.

T. YATES.

Died at Lynn, in Norfolk, August 30th, 1862, ANN BILLING, aged forty-six years. She was brought to God under the labours of the Primitive Methodists in the year 1834. She immediately on giving her heart to God identified herself with his people, and evinced a desire to be made a blessing to others. She entered the Sabbath-school and laboured successfully therein for about twelve years. When our High Gate Sabbath-school was opened, she, in connection with some others, visited every house in that part of the town, soliciting children to attend the school.

When our benevolent society was formed she was chosen as one of its visitors. In this she took great interest, and was made a blessing to many. Our departed sister

was a woman of much prayer and strong faith, and was very successful in leading penitent sinners to the cross. She was a member of our sewing society, and also of the choir, and was much beloved in those circles of friends. Her last affliction, which was a very painful one, continued about seventeen weeks, during which time she was always found trusting in the Lord, believing her heavenly Father was too wise to err and too good to be unkind. Her little daughter, Mary Ann, died on July 22nd, 1862, aged thirteen years. It was an affecting sight to see the mother and daughter both lying in a dying state. On one occasion the child, seeing her mother suffering acute pain, affectionately said, "Cheer up, mother, we shall reach the shore." The dear child died in peace, and in about three weeks after they met in heaven's better land, where,

"Sickness and sorrow, pain and death,  
Are felt and feared no more."

On another occasion, when two of the friends visited her and asked her the state of her mind, she said, "I have no ecstasy, but I feel a solid peace, I am on the rock, cleaving to Christ, I feel quite safe, I have no distressing fears, I feel quite calm, it is the Lord, and he will do right." I and Mrs. Dawson visited her several times, and on one occasion her mind seemed wonderfully elevated, while we were at prayer she lifted up her eyes, and raising her hand, shouted "Glory! glory! glory!" At another time, when very near the Jordan, she was asked respecting her prospects; she said, "I am struggling in the billows; I cannot see the harbour lights yet, but I shall; the pier is not yet in sight, but it will soon appear. I am struggling to get free. I have a holy trust; I am in my Father's arms; I feel quite safe." When the long-looked-for hour came, it was not an hour of darkness. When her feet were in the river, and death's dew was on her cold brow, her countenance was lit with an unearthly smile. A friend said, "He is coming, Jesus is coming with a host to fetch you home," and although articulation had almost ceased she lifted up her eyes and exclaimed, "Yes, yes;" and sank into the arms of death. Thus died this excellent woman, who during the twenty-eight years of her membership never cost the Church a sigh till it lost her. She has left a husband and two children behind to lament their loss. May they all meet her in heaven. Amen.

G. DAWSON.

[How suddenly the writer of the above sweet sketch has been called to join the sister whom he so meetly described. After walking out on Saturday, August 29th, he took his dinner, reclined on his couch,

and without a word, we understand, he fell asleep in Jesus.—ED.]

ISABELLA, the wife of John GATEHOUSE, left this world of toil and trouble, and entered into the joy of her Lord, August 31st, 1862, at Birtley, in the Leintwardine branch of the Ludlow Circuit, aged forty-five years. She was the daughter of David and Mary Thompson, both members of the Primitive Methodist Connexion. She was converted to God more than twenty years ago, and joined our community, of which she continued a steady and consistent member until she joined the church triumphant. On the 2nd of April, 1844, she was united in marriage to the writer, who is now left with one son to mourn her loss; but he has the consoling hope of meeting her again on the shores of immortality. She was of a delicate and nervous constitution, consequently, she was rather irritable, which oftentimes caused her grief; nevertheless, she had a kind and benevolent heart, and a strong attachment to the people of God, and her liberality in support of his cause was only limited by the smallness of her means; for I bear her record that if her means had been equal to the benevolence of her heart, she seemed to me as if she would have supported the whole Primitive Methodist Connexion. And if a cup of cold water given to a servant of Christ for the Master's sake shall not lose its reward, she will not lose hers. Her house was always open to receive the servants of the Lord, and great was her joy in ministering to their necessities. They were always welcome to the best she could provide. Many ministers and members of our beloved Connexion would gladly give their testimony to the truth of this statement. She loved God's house, and thither would she go every Sabbath, unless prevented by illness, and with attentive ear would she listen to the Word of life, from which she drew strong consolation. For many years she was a subscriber for our large magazines, and with delight she perused their contents. Owing to her nervous temperament, she was very timid and fearful, and esteemed herself one of the unworthiest of God's people, and some years since, when affliction brought her near the gate of death, and it was thought impossible she could recover, she was very timid and fearful of death; but the time was not yet come. When it did come the Lord took care of her. Truly he carries the lambs in his bosom. Her doubts and fears all left her, and her sun set without a cloud. Her last illness was of short duration—only one week. Her feeble frame sank fast, but her sufferings were not severe. The Lord dealt gently with her; no enemy

was suffered to approach to molest her at the last. She manifested no fear or doubt, but with confidence in the all-sufficiency of her Saviour's merits, she peacefully, without a sigh or struggle, fell asleep in the arms of Jesus.

"O may I triumph so,  
When all my warfare's past;  
And dying, find my latest foe  
Beneath my feet at last."

J. GATEHOUSE.

JOHN FARNDALE, son of Joseph and Mary Farndale, was born at Nunthorpe, near Ayton, in Yorkshire, and died at New Shildon, Darlington Circuit, September 1st, 1862, aged forty-three years. His parents were moral, and his mother has for a number of years been connected with the Wesleyan Society. About eighteen years ago he removed to New Shildon, and began occasionally to attend the chapel, but did not become decidedly religious until about four years ago, when there was a gracious revival. For some time he was under heavy conviction, and could not find any rest for his soul, until one day when at work alone, he realized a sense of sin forgiven, and was made happy in God. He immediately joined our society, and remained a steady, consistent, and devoted Christian up to the time of his death. He was a teacher in our Sabbath-school, and laboured with much earnestness in our prayer meetings. He was emphatically a man of prayer, not only in his closet, but he regularly conducted family worship, reading his Bible and praying with and for his family. About three years ago the disease which terminated in his death commenced; but in all his affliction he was resigned to the will of God. He was frequently visited by the friends, who generally found him with a Bible or Testament near him, repeating such passages as the following: "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." "Our light afflictions, which are but for a moment," &c., and "Though I walk through the valley of the shadow of death, I will fear no evil."

In the last struggle he was more than conqueror; death to him had lost its sting. He exclaimed in triumph, "Glory be to God! Glory be to God!" About half an hour before he died, he called his children to him and told them to love Jesus, and be good to their mother, and then he softly fell asleep in Jesus.

J. WORSKOP.

HANNAH, the wife of Charles RHODES, Esq., was born at Bradford, Yorkshire, February 3rd, 1792, and was removed to the land of immortal light on the 10th of September, 1862. She began in early life to serve the Lord—in the year 1807 she was enabled by



faith in the Saviour to realize peace with God. She then joined the Wesleyans, with whom she remained a zealous and active member until the year 1829. She then cast in her lot with our people; and thus for fifty-five years she was a valued and consistent member of the Christian Church. Her life was one of pious devotion, of holy communion with God, of high spirituality of mind. Her life was hid with Christ in God, manifesting its internal existence by an outward stream of gentleness and affection, and in many works of faith and labours of love. During the last two years of her life her bodily afflictions were very great, but these only tended to test her state of grace, and to mature her experience in the deep things of God. Her death-bed was made solemnly cheerful to all her friends by the placid resignation and heavenly temper she manifested, and by her continually noticing the mercy and goodness of God to herself and her family. And she fervently prayed that she might meet them all at the right hand of the Judge at the last day. Such were her patient suffering and her cheerful submission to the will of God that our hearts have often been affected, as were the hearts of all who knew how keen were her sufferings. At intervals, when she had an alleviation of pain, her joy and thankfulness were very great; and often, very often, did she say, "Praise the Lord, O my soul!" Her last words on earth were, "Praise the Lord!"

W. JACKSON.

[We have lately received intelligence of the death of her husband. In their death they were not long divided.—Ed.]

SELINA, wife of Samuel SIMS, of Holbrook, Belper Circuit, died in the Lord, Aug. 16th, 1862, aged twenty-five years. She suffered much and long prior to her decease; but when told by her attendant to look to God for help, she joyfully replied, "O bless the Lord! he does help me; before I call he answers, and while I am yet speaking he hears." J. BARFOOT.

MILLCENT, the beloved wife of Mr. William SPENCER, Circuit Steward, of Belper, died in great peace, Aug. 22nd, 1862, aged sixty-two years. She had been a consistent member of our Belper society about thirty-eight years. Some of her last words were, "He does save me," "He does save me," "Victory! victory!" "Jesus is precious!" After solemnly charging her children to meet her in heaven, she quietly fell asleep in Jesus. J. BARFOOT.

JOSEPH HALLSWORTH, Cross of Hands, Belper Circuit, departed to be with Christ, Sept. 5th, 1862, in the eighty-second year of his age. He had been a good member about twenty years, generally walking to the

meetings, a distance of about a mile, with two sticks. His end was joyful.

J. BARFOOT.

Died at Redmile, Bottesford Circuit, Sept. 6, 1862, aged fifty-nine, FRANCES, the wife of Thomas STEVENSON, farmer. From the *Magazines* for 1832, page 50; 1839, page 97; and 1840, page 215, may be gathered the fact that the parents and family of our departed sister were, in the hands of God, the principal means of originating the society, raising the chapel, and commencing our Sabbath School in Redmile. The pioneers of our Connexion in the vale of Belvoir,—Benton, Wedgwood, Heath, &c., were befriended by the Stockwells at a time when friends were few and foes were many; and the preachers were sometimes rudely handled by the mob. All honour to those friends and families who stood by those men of God in their bonds, and who said, "Come unto my house and abide there!" And from the commencement of the Connexion in this part of the country to the present time, nothing could ever shake the attachment of this honoured family to our people. Their large and beautiful dwelling still welcomes the poorest local preacher. Six of the family form a part of the society, and the father stands at the head of the local preachers on the circuit's plan. Our departed sister was converted to God when twenty years old, and generally during the thirty-nine years of her Christian profession, her evidence was very clear. With her the experience of God's love was a delightful theme. She was generally first to speak in the love-feast. And when it became her lot to pass through a long fiery ordeal of affliction, so that for six or seven years she could neither attend the public means nor take much part in any exercise at home, she submitted with becoming patience; and as the time drew nigh that she must put off her tabernacle, she had no objection so to do. Her calm composure of mind on coming face to face with death was very striking: "Lord, loose me if it be thy will," she repeatedly said. A firmer reliance on the atonement, a clearer assurance of adoption, or a stronger faith relative to soon being in heaven, I have seldom found.

J. NORTON.

Died recently, at Hoyland Common, Hoyland Branch, WILLIAM WILSON, in the forty-first year of his age. He was blessed with a pious mother, through whose influence and that of the preaching of the Gospel, he was led as a penitent to the feet of Jesus. He continued to enjoy a sense of God's pardoning love for some time, but, like many others, in an evil hour he lost his confidence in God and returned to the world. He remained in a

backsliding condition for some time. However, not being satisfied with the husks that the swine eat, he returned to his Father's house, and found through the intercession of Christ a gracious reception. He united with our people at the above place, and continued steadfast to the day of his death. He was a coal miner, and consequently it was his task to earn his livelihood in the bowels of the earth. On Sept. 12th, 1862, he committed his family to the care of Him who has promised to protect the fatherless and widow (as he was wont to do before taking his leave of them for the day). Little did they think this was his last farewell—that the next time they would see him he would be a mangled corpse. Such was the case. Whilst at work two large stones fell from the roof, and his head was crushed between them. He died in a very short time, without being able to speak or ever becoming conscious. How true that

"Dangers stand thick through all the ground  
To push us to the tomb."

The society has sustained the loss of a truly good man, the family a loving husband and kind father; but our loss is "his infinite gain." S. HICKLING.

DOROTHY POVEY, of Blaronpoint, in the Chester Circuit, died in peace September 14th, 1862, aged eighty-three years. She was brought to a knowledge of divine things in early life, her father being a class-leader amongst the Wesleyans. When our people first visited this part of the country, she received them into her house and joined the society. In her daily walk and conversation she gave Christ and religion the first place. She loved the means of grace, and was a devoted reader of the sacred Scriptures; and, although not able to attend the house of God for many years in consequence of bodily infirmity, she held fast the better part, and could rejoice in prospect of her removal from earth to heaven; and when the day of her departure came, having bid her friends farewell, she clasped her hands together and exclaimed, "Heaven, O heaven!" and her spirit fled from its earthly house. W. JONES.

Died, on the 18th day of September, 1862, Mrs. JANE RILEY, of Newcastle-on-Tyne, in the sixty-third year of her age.

Mrs. Riley was born at Kelso, in Scotland; but from a child she resided in Newcastle. For a while she attended a Sunday school in connection with a Baptist church, but her mother dying, family duties broke off her attendance rather early, which was a matter of regret to her in afterlife. About thirty-three years ago she was induced by her husband to attend the preaching of the Primitive Methodists, not long after which

she became decided on the great subject of religion, and joined the Church. Being of a quiet, reserved disposition, she excelled in the passive rather than the active virtues. She was an humble, a meek, a charitable, an industrious, and a patient Christian, loving the means of grace, but frequently hindered from attending by home duties, being the mother of twelve children, eight of whom are still living. She said but little of her religious enjoyments, but she repressed the ungodly in the spirit of meekness, and otherwise endeavoured to promote the temporal and spiritual welfare of her family and others. Through much tribulation she entered the kingdom. Her end was strikingly sudden. Her health had been indifferent for a considerable period, but she appeared to be something better awhile before her decease. Early on the morning of Thursday, Sept. 18th, 1862, she was seized with a fit of apoplexy, which deprived her of speech, and at two in the afternoon of the same day her spirit returned to God. "Precious in the sight of the Lord is the death of his saints." W. DENT.

THOMAS PARTLETT was born at Northleigh, in the Witney Station, in the year 1829, and expired September 18th, 1862. We know but little of his youthful life, more than he was rude, and in every respect uncultivated, pursuing a ruinous and downward course, unrestrained by domestic discipline and paternal authority. He was arrested in his carnal pursuits and constrained to abandon his former practices by the powerful and affectionate entreaties of a few pious soul-seekers connected with our small society at New Yatt; by them he was led to attend the house of God, and when at one of our services at Coate, in the Faringdon Station, he was subdued and brought into liberty while the little Church were singing, under a divine influence.

"There is a fountain filled with blood."

From the service he went home, entered the Church, and, without a known flaw, maintained a Christian course to the day of his death. His mind, under gospel teaching and divine influence, soon began to unfold and to evince signs of usefulness. Twelve months after his conversion he was honoured with a place on the circuit's plan, but in consequence of affliction, he was prevented from rendering great assistance as a preacher of the word of life. His disease was consumption, which laid him aside from his labours. Though his affliction was of long duration, his fine spirit and unshaken confidence in the promises, secured for him friends and un-failing support.

His death was easy and triumphant. As he was entering the valley, he waved

his hand, and with a smiling face his happy spirit entered his eternal home.

H. YEATES.

Mrs. ARTHUR, the beloved wife of Mr. Evan Arthur, of Oswestry, died in peace, September 22nd, 1862, aged fifty-one years. Our departed sister was brought to know Jesus as her Saviour, about twenty-six years ago, in a prayer meeting at Knockin Heath, Oswestry circuit. She at once joined the Church, and continued a worthy member to the day of her death. She showed her faith by her works—she was a burning and shining light. If we look at her as a wife, she was truly devoted to the interests of her husband. In business she had but few equals. She was not “slothful in business,” but diligent, honest, and persevering; and to these qualities her sorrowing husband is deeply indebted for his present easy temporal circumstances. She was not forgetful of his spiritual welfare, but sought to help him on to God—she was a helpmeet indeed. As a member of the Church, she was of great worth. Mrs. Arthur could always be depended upon; no one ever questioned but she would be at her post, unless something took place to hinder her over which she had no control. At camp meetings, tea meetings, &c., she might always be seen helping on the work, not selecting her place and work, but doing whatever her hand found to do, and doing it with her might. She could hew wood, or draw water, or take a higher place, without murmuring or complaining. She shrunk not from duty because there might be

some difficulty in the way. When Oswestry Circuit was passing through deep waters, and it was feared that Oswestry Chapel would be lost, she was one of the few that stood by the cause, and laboured for its right; and she had the pleasure of seeing it again prosper. Her constancy won the respect and love of all who knew her. She was looked up to by the Church in general, but among the young converts she was especially useful; to her they would run with their little troubles, and from her they would be sure to receive a word of comfort and encouragement. During her last affliction, by them she was frequently visited, and those visits were often highly beneficial to both parties. On one occasion several of the young people were in her room; while she spoke to them the glory of the Lord filled the place, and they felt as though “quite on the verge of heaven.” That time, by those present, will never be forgotten.

Her last affliction was very painful—cancer in her face—but it was borne with Christian fortitude. For eighteen months she was in the furnace, but no murmur escaped her lips. If her friends remarked, “Your sufferings are great;” she would reply, “Yes, but the Lord is very good to me; he will not lay more on me than I can bear. Bless his name!” When she could not speak, she raised her hand as a sign that all was right. So she lived, laboured, suffered, and died, leaving an unquestioned testimony that she is gone to be with Christ, which is far better.

R. PATTERSON.

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## MONTHLY SUMMARY.

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The Protestants in St. Domingo (that part of the island of Hayti, belonging to the government of Spain) who have had a settlement there since 1834, which was confirmed by a treaty of peace with the British Government in 1850, and which was further ratified in 1861 by a proclamation which declared valid all the acts of the Dominican Government since 1854, were surprised on the 22nd March last by the Commanding General at Puerto Plata sending to the Wesleyan minister of that place a royal order to prohibit him from continuing the celebration of Divine service in his chapel, and from exercising his ministerial functions in any part of his district. The Protestants there have forwarded a petition to the Committees of the Wesleyan Society in London, and of the

Evangelical Alliance. This protest has been supported by the English vice-consul at Puerto Plata, and has received about 150 signatures. The number of Protestants settled in the districts of Puerto Plata and Samana is estimated at about 1200.

On the 1st of July last Holland made free the whole of her West Indian slaves, amounting to 45,000. Great rejoicings have been manifested among the emancipated slaves, and great order has been maintained.

The Rev. Moses D. Hoge, from the Confederate States of South America, has written an article in “Christian Work” for October, in which he explains the reasons of his forwarding the Confederate ministerial paper to that journal a few

months ago. He maintains his former ground, and contends against certain statements made by the correspondents who had written against the insertion of the paper in "Christian Work."

M. Renan, a French author, has lately published a book on "Christianity," which is occasioning a good deal of excitement in France, Italy, England, and elsewhere. It seems to hold Socinian notions in some passages, and in others it is decidedly sceptical. Like the Essays and Reviews, and Colenso's books, it aims a blow at "the glorious gospel of the blessed God." But like those productions it will, we anticipate, be shown to be unphilosophical as well as unscriptural and unsound; and good may come out of intended evil. Our faith in the word of God is not in these days to be seriously disturbed by the babblings of these uncircumcised Philistines.—The Wesleyans are celebrating the Jubilee of their missionary society with right good will. Ten thousand pounds were promised in one day in Leeds towards the objects aimed at. The venerable William Naylor and Thomas Jackson preached sermons, along with other eminent ministers, at Leeds. The Yorkshire Methodists have given the movement a good start; London, Manchester, and other places will worthily follow.—The shock of an earthquake was extensively felt in the west, south, and north of England early in the morning of the 6th ult. No serious results, so far as we know, followed the occurrence; but a good deal of alarm was experienced.—Archbishop Whately, the

author of works on Logic, Rhetoric, and several other subjects, died on Thursday, October 8th. He was seventy-six years of age. Dr. Gaussen, too, an able German theologian, has passed away.—The seventeenth annual Conference of the British organization of the Evangelical Alliance has been held in Dublin. It is said the gathering was a very happy and successful one. Interesting addresses were delivered by gentlemen from Sweden, Germany, and other countries.—The Lancashire distress seems to be gradually abating, and we hope the worst of it, at all events, is past. The present winter will doubtless be much better than the last.—Government has appointed Bishop Trower to be the new Bishop of Gibraltar. While a Scotch Bishop he gained an unenviable notoriety by his tractarian and tyrannical proceedings. He even excommunicated the Duke of Argyll, some years ago, for attending a Presbyterian place of worship. One may say in the language of Oliver Cromwell, in his maiden speech in Parliament, "If these are the steps to Church preferment, what are we to expect?"—Another batch of emigrants, in connection with the Nonconformists, has lately gone to Albert land, New Zealand.—Our friends in Norfolk have just opened three good chapels at East Dereham, Thetford, and Watton. Chapel building is advancing also, in both London and other parts of the country. On the whole the Connexion is steadily moving upward and onward. May the Divine glory soon cover the land! Amen.

## POETRY.

### NEED OF JESUS.

I NEED thee, precious Jesus,  
To cleanse me from my sin,  
To fill me with thy fulness,  
And make me pure within.  
I need thee in the sunshine,  
As well as in the storm,  
To guard me from the tempter,  
And keep my soul from harm.

I need thee, precious Jesus,  
I need thee as my Friend;  
In travelling life's intricate maze,  
Do thou my steps attend.

I need thee, yes I need thee,  
When earth appears so bright,  
When pleasures press upon my path  
In false, deceitful light.

I need thee, precious Jesus,  
When trials on me press,  
When burdened with the cares of life,  
I long for perfect rest.  
I need thee, that my Father's will  
May be fulfilled in me;  
And trusting, lovingly submit  
To thy all-just decree.

LIZZIE STONE.





*Joseph Bailey.*

# THE Primitive Methodist Magazine.

DECEMBER, 1863.

## BIOGRAPHY.

### MEMOIR OF THE REV. ROBERT KAYE.

THE REV. ROBERT KAYE was the second son of Evan and Catharine Kaye, and was born February 25th, 1804, near Port-e-chee, in the parish of Braddan, Isle of Man. His parents endeavoured to bring up their children in the fear of God. His mother, in particular, was assiduous in imparting to them religious instruction and admonition, and her efforts were not in vain. She sought to impress on their minds the propriety and necessity of keeping holy the Sabbath-day, of being honest and truthful, and of revering the Divine Being in all things. But as the subject of this sketch grew up he exemplified the propriety of the language of the Scripture which says, "Evil communications corrupt good manners," for he began to associate with young men of corrupt morals, who led him occasionally into outward immoralities; and being naturally of an ardent temperament, and possessing a high degree of daring, his conduct sometimes was most hostile to God.

In youth he was sent to school in Douglas, where he obtained the rudiments of a secular education, but his progress in learning was neither very rapid nor extensive. However, under the diligent care of his pious mother he formed a tolerably good acquaintance with the holy Scriptures, and this he found through life to be of great service to him.

At the age of eighteen years he had a narrow escape from being killed. While undressing on a Sunday evening for bed, the gable of the house fell, when the *débris* crushed the bed to pieces. Had the fall been three minutes later he would have been in bed, and most probably crushed beneath tons of falling materials. But a Divine Providence watched over him, and preserved him for future usefulness. This circumstance made a deep impression on his mind, and along with others resulted in his conversion to God. This providential deliverance occurred in 1822, about the time that the Primitive Methodist missionaries first visited the Isle of Man. In the spring of the year 1823 they

visited Douglas and its neighbourhood, where the subject of this account first heard them. He was first attracted by their singing the hymn beginning,

"The voice of free grace cries, Escape to the mountain,  
For Adam's lost race he has opened a fountain;  
For sin and uncleanness, and every transgression,  
His blood flows so freely in streams of salvation.  
Hallelujah to the Lamb who has bought us a pardon,  
We'll praise him again when we pass over Jordan!"

The word preached in the sermon arrested him in his course of sin, so that his language became, "For thine arrows stick fast in me, and thy hand presseth me sore: there is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin." In this condition he humbled himself before God, and after a short but severe struggle he found that he was justified freely through the redemption that is in Christ Jesus, and he knew that he had received a knowledge of salvation by the remission of his sins. In his family and in the Church the fruits of this change were very conspicuous, both in his spirit and in the whole of his deportment.

In June, 1824, his name was placed on the preachers' plan as an exhorter, and being full of zeal for God's glory in the salvation of souls, he went forth exhorting sinners to flee from the wrath to come, and pointing them to the Lamb of God which taketh away the sin of the world; and notwithstanding that he was then possessed of very considerable physical energy, such were the extensive and excessive labours in which he engaged, that he overtaxed his strength, and had, in consequence, for a short time to desist from his beloved work.

In 1827 he went to Bolton Circuit as a hired local preacher, and he moved in this capacity till the following year when he entered the itinerancy, in which he continued to labour uninterruptedly with zeal and energy till his death, except at short intervals when laid aside by affliction brought on by his toils. His thirty-six years of ministerial work were spent in the following stations, namely, Bolton, Chester, Preston Brook, New Mills, Stockport, Isle of Man, Keighley, Liverpool, Silsden, Warrington, Ramsey, Bury, Bolton, Rochdale, Preston Brook a second time, Staleybridge, Lymm, Stockport a second time, and Preston. By an official document I find that with a small exception these stations, under his judicious superintendency and ministerial labours, and those of his colleagues, progressed numerically, financially, and spiritually.

As I have laboured thirty years in the Manchester District, in which district the whole of Mr. Kaye's official career was spent, I have pleasure in being able to say from a long acquaintance with him, that he was an exemplary, an earnest, and a prudent, prayerful, and faithful minister of Christ. In his private and public deportment he showed



that in his estimation much of heaven should be connected with an office, the purpose of which is to conduct men thither. His preaching was earnest, as that of one who intended his own salvation and that of his hearers. His prudence did not lead him to keep back any important truth, to listen to any compromise with sin ; he was not silent when he ought to speak, nor did he sit in quaking cowardly concealment when the honour of God and his cause called for boldness and activity. His practice showed that he well understood the following sentiment uttered by the late Rev. R. Watson, who says, "If there be a truth in Scripture explicit and decided, it is this, that the success of the ministry of the Gospel, in the conversion of men, is the consequence of Divine influence ; and if there is a well ascertained fact in ecclesiastical story, it is, that no great and indisputable effects of this kind have been produced but by men who have acknowledged this truth, and gone forth in humble dependence upon that promised co-operation contained in the words, "And lo, I am with you alway, even to the end of the world.'" And here we have the cause of the addition of those hundreds of precious souls which were added to those stations on which Mr. Kaye laboured.

The following letter I have received from the Rev. W. Rowe :—  
 "In the year 1843 I was stationed in the Warrington Circuit with the late Rev. R. Kaye. The station had had a decrease of eighty-two from March to June, and on the whole it was low, numerically and financially. Steps were taken to organize the societies and for working the station more efficiently. Into this brother Kaye threw his whole soul. He neither spared body nor mind ; his labours were incessant. Here I saw the man ; what was his brightest glory and purest joy. I soon formed a very high opinion of him as a deeply pious minister, and watched him closely for my own spiritual benefit. He was not a brilliant preacher, but for practical godliness he had few superiors. He was a sound Methodist preacher. He well understood man's ruin by the fall, general redemption by Jesus Christ, and the plan of a sinner's salvation. I shall never forget some of his discourses on these subjects. He had a very tender conscience ; he abhorred dissimulation, and was unsparing with the rod in cases of moral wrong. He was naturally diffident, had very humble views of himself, so much so that at times he thereby appeared to disadvantage. But he was a good man, a man of much prayer. He prayed much in private, so much so that his knees became unusually hard through kneeling so much. For his piety and godly zeal I loved him dearly. We were of one heart and mind the two years we were together, and our love to each other lived to the end of life.

"His health failed him in Warrington Circuit, and I often begged of him to slacken his labours. I saw he was doing more than his constitution could bear. He never fully recovered his strength after his illness in this circuit. But he lived and laboured to do good, to save

souls, and serve God. His work is done; may we be ready to meet him in the better land.—W. ROWE.”

By protracted ministerial labour his physical strength had for the last two or three years become enfeebled, so that some of his friends were of opinion that he would have been quite justified in applying to the Conference of 1861 for superannuation. But as a true minister of Christ he was anxious to do his work, and he therefore went forward aiming at his Master's glory in the discharge of ministerial duties, until April, 1862, when he was seized with diabetes while attending a round of missionary services in his circuit. With this complaint he was severely afflicted, and at length compelled to seek superannuation, which he did by sending to the Conference, and the yearly meeting of the Friendly Society, of 1863, an application, from which the following is an extract :—

“ Dear brethren,—Grace and peace be multiplied unto you, from God the Father and the Lord Jesus Christ. It is with peculiar feelings that apply to you for superannuation. But necessity is laid upon me, and I must bow to the will of Him who ruleth over all things. Through affliction I am unable to labour on any station.” He was fifteen months under this affliction, during which time the graces of patience and resignation to God's will were pleasingly developed. He calmly endured his pain, and bore his sufferings without murmuring.

As a superannuated minister, in compliance with his own request, he was appointed by the Conference to reside at Stockport, whither he removed from Preston on the 8th of July. The fatigue and bustle attendant on the removal were anything but favourable to the health of a person in his situation; notwithstanding he appeared to rally as he got settled in his own house. But how uncertain is everything in this terrestrial state of existence. On Sunday, July 19th, he was seized with ulceration of the throat, and his old complaint having greatly reduced his physical strength, and as he was unable to take any solid food for seven days, he sank into the arms of death, which to him was but the passing through a dark entry out of one room of his Father's house into another which is fair and glorious. This took place on the following Sabbath evening, July 26th. Miss Kaye has sent me the following lines :—

“ My dear father in his affliction said little, except in family prayer, which seemed his delight. As a Christian he was humble, earnest, and sincere, frequently powerful in prayer, believing in God, taking hold of his strength, pleading the promises and the blood. At one time writing to uncle Antliff, he expressed himself as being ready for death, and quite resigned to the will of God. At many times, while he lay suffering, we could see him engaged with his heavenly Father. On the Tuesday before he died, while at dinner, with tears in his eyes he said, how comfortable he felt in his new home, and at the same time he seemed very happy in his mind; he said he should like us all as a family

to be making ready for our end, that we might all meet in heaven. He said he should not like one here, and another there, but all at the right hand of God. And after this we had great difficulty in understanding what he said, but at many times we could see a tear roll down his cheek. As a husband he was all a wife could desire. As a father he was loving and kind to his children, training them up in the way they should go, praying much for them, anxious, most anxious that they might become the subjects of grace. Nor were his efforts in vain. On the Saturday night before his decease, seeing him much worse, mother said to him, none but Jesus could do him good, and that he must look to the Lord for strength. Not being able to speak, he raised his hand in response; and after that he seemed to close his eyes upon all in this world. May we all as a family meet him in heaven.—S. A. KAYE."

The Rev. H. J. Huffman says:—"Ever since I became acquainted with Mr. Kaye, I have possessed the highest esteem for his character. There was nothing repulsive connected with his religious profession. 'He was a good man, and feared the Lord above many.' I was fond of him as a superintendent. I believe he loved and sought to maintain the discipline of the Connexion of which he was a worthy minister."

Many ministers and friends attended Mr. Kaye's funeral, which took place in the Stockport Cemetery. Messrs. R. Hill, G. Stansfield, J. Macpherson, W. Ball, and others, took part in the solemn ceremony. I preached his funeral sermon to a large and affected congregation in our Stockport Chapel, and the Rev. J. Peet improved his death, I understand, at several places in the Lymm station, in which he was highly esteemed.

T. JOBLING.

[It is a painful task to have to add our solemn testimony to the foregoing favourable sketch of the character of our beloved and lamented brother. For many years we have known Mr. Kaye with the intimacy of affectionate relationship; and we can therefore unhesitatingly endorse all the most favourable opinions the above sketch contains. He was indeed a man of prayer, of a tender conscience, and of a noble disposition. Nothing low or mean attached to his character. His eye was single and his body was full of light. He was a transparent Christian, and a devoted and useful minister. In all the relationships of life he was tender, loving, faithful, and true. His bereaved widow has lost one of the best of husbands, and his three children one of the kindest fathers. They will not soon forget his pious example and his fervent prayers. His sufferings were protracted and painful, but patiently borne. His end was peace. We sorrow not as those without hope, for we know when the Saviour shall come he will bring him with him. May his sorrowing friends meet him in heaven.—EDITOR.]

## MEMOIR OF MR. GEORGE HERRING.

OUR departed brother was born at Kimberley, Notts., in the year 1801, and died at Ilkeston, February, 12th, 1863, aged sixty two-years.

Mr. Herring was converted to God at Ilkeston, at the age of seventeen, and was among the first-fruits of Primitive Methodist toil in that town. His conversion showed itself in lively zeal for the Redeemer's glory, and in fervent concern for the moral well-being of man. At the time of his conversion he was living in the capacity of a servant. The family retired at a fixed hour. George loved the means of grace, and used to go on little excursions occasionally after his day's work was done, to tell his fellow-creatures about the Saviour. He did not always return soon enough to get into the house, on which occasions he had to content himself with a bed of straw.

Mr. Herring was soon appointed to lead a class, and also put on the plan as a local preacher, and he would, it is thought, have been called into the regular ministry, but for a change in his station in life, which he saw fit to make. He became, however, a trustee for Canaan Street chapel, Nottingham, and subsequently for our chapel at Ilkeston.

For forty-five years he went in and out among us consistently ; and for most of those years he was an acceptable local preacher and class-leader. His information was not very extensive, but he could express himself clearly and acceptably in his public addresses. The subjects on which he discoursed were few, but they were of the marrow of the Gospel. His intellect was not high, but his heart was right, and after forty years of preaching he was a welcome visitor at any place on the plan.

Our dear brother suffered much bodily pain, especially during the latter years of his life ; and his last illness was particularly severe. During its continuance I visited him, and once when I was there he said, "I suffer much pain. Sometimes it almost amounts to agony. But then I try to think of the 'suffering Saviour.' I try to think of Gethsemane and Calvary ; and this helps me to bear it. And then too I remember that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Our brother was of a sanguine and fervid temperament ; consequently his religious experience was by no means equal, sometimes the tide of feeling would be high ; at other times correspondingly low. Now, as might have been expected, he was much harassed by the "adversary" in his low moods. He said to me on one occasion, "I have to wrestle hard sometimes with doubts and fears. I have an oppressive sense of my unworthiness. But this comforts me, that I am going to heaven through boundless mercy. I believe God loves me through his Son, and will not let me sink." While humming a part of a hymn one night just before he departed, his attendant asked him what he was singing. "I am conversing with my heavenly Father," he

replied. Thus he continued while consciousness lasted, and finally fell asleep in Jesus. Let us hope that the death of the husband and father will be the means of life to the widow and children.

JOHN WENN.

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### MEMOIR OF MR. ALEXANDER SHARMAN.

ALEXANDER, the son of Alexander and Mary Sharman, of Aldbourne, was borne in the year 1801. In childhood and youth he manifested no regard for truth and righteousness, but was a sort of ringleader in vice and folly until he was between twenty and thirty years of age. But one day he wandered into the Wesleyan Chapel out of mere curiosity and heard a local preacher. His attention was fixed, he listened to the story of the cross with marked interest, light was poured into his mind, deep conviction seized his polluted heart, and his compunction of soul led him to exclaim "What must I do to be saved?" He was then directed to Christ, whom he soon found to the joy of his soul. He united with the church and continued for some time a consistent member. By and bye some little unpleasantness arose in the society which had a peculiar influence on his young and tender mind, and caused him to be less frequent at the means of grace, and this produced a marked diminution of that lively joy he had previously manifested. In this state of mind he was found when brothers Ride and Petty visited Aldbourne as Primitive Methodist missionaries from the Brinkworth circuit. Brother Sharman with numbers more went to hear these new preachers in the open air; the plain, pointed preaching, fervent praying, and lively singing took hold of his heart and cheered his drooping spirit, and led him to exclaim, "These people shall be my people, and their God shall be my God." And when a society was formed he gave in his name, and became the second member in what is now the Newbury circuit. He, in connexion with two other members of society, met together on one occasion to pray for the Lord to raise up some local preachers at Aldbourne, and in a short time after this they were surprised to find all their names on the preachers' plan. Brother Sharman felt this acutely, and expressed a wish to have his name removed, for the cross seemed more than he was able to bear, and he expected he should not be able to stand up in public and point out the way to Christ and heaven. But after a good deal of praying he was convinced it was his duty to try. He accordingly took up his cross, and went to work in this new sphere of action, and with some degree of success. He also opened his house as the preachers' home, and he accommodated them more or less from that time till the day of his death. His house was likewise occupied as a preaching place until a more suitable place could be obtained. Brother Sharman had to endure severe trials in his Christian course. The cause he had espoused was held in disrepute by many of the professed respectables of the village, and every means they

could invent was used to drive our people out of the place. While the Lord saved sinners persecution raged, and this poor man and his family had to suffer severely. One instance may be given:—He was afflicted for nearly two years, during which time the enemies of the cross were actively engaged in seeking to injure him. His landlord was influenced by them, and he threatened to turn him out of his house unless he turned the society out of doors. And when his wife went to the farmers' meeting for relief, she was told there was no relief for her, but she must go to that sect they belonged to for relief. When the poor woman returned home and told her afflicted husband the rebuff she had met with, he retired to lay his case before the Lord, and while pouring out his complaint to God he received such a conscious assurance that help would be afforded, and that his heavenly Father would take care of him and his family, that he was filled with peace and joy, which enabled him in the midst of all his sufferings to sing praises to God. Just at that time brother W. Farmer called to see how he was able to bear up under the peculiar trial he was now in, and to his surprise he found him singing as well as his weakness would allow. The words he was singing at the time were—

“They cannot take from us, though oft they have tried,  
The heart-cheering promise, The Lord will provide.”

Brother Farmer asked him how he could be so happy in such trying circumstances. He pointed upwards and said, “I have a good Father in heaven, who has told me that my bread shall be given and my water shall be sure.” The same day, and but a short time after brother Farmer's visit, the relieving officer sent his son with relief for him. How true that the man whose ways please the Lord shall find his very enemies to be at peace with him. The persecutors sometimes broke the windows of his house while the people were met together for worship; but none of these things moved him. He was diligent in the promotion of God's honour, and constant at the means of grace when health would permit; the prayer and class-meetings were his chief joy. The threat of the landlord was never executed, for he remained in the same house until his heavenly Father called him to enjoy a better one, whose builder and maker is God. He felt a deep interest in the good cause; the society and chapel occupied his attention; for their prosperity he prayed, and he lived to see the society in prosperity and the chapel debt reduced £40, which was a source of great satisfaction to his mind. His last affliction was long and tedious, he being unable to work for a long time, but he was not confined to his room altogether until the last week of his life. The last Sabbath I was with him was the last time he was out at the preaching service, and that day he was out twice and appeared to enjoy the services. On the Tuesday following he was taken worse and sank rapidly. The following are a few of his last expressions. Sometimes he said, “This is a long, cold river, but it is better on before.”

“My prospect is good, there is land ahead; the chariot will soon be here, I am getting near the shore.” He exhorted all who came to see him to be sure to meet him in heaven, he exhorted his weeping wife not to cry for him, and his children he exhorted to meet their father in heaven, and they promised him they would. He then said, “I shall soon gaze upon the glorious face of my Redeemer and Saviour, I can give all up now, to die is gain!” And after a few more struggles he quietly fell on sleep, on February 15th, 1863. May his widow and fatherless children all meet him in the better world, is the prayer of

THOMAS CUMMIN.

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### MEMOIR OF STEPHEN LUMB SHAW.

STEPHEN LUMB SHAW was born at Greetland, Halifax circuit, January 26th, 1822, and died at the same place, February 20th, 1863. At a proper age he began to attend a Sabbath School, and was looked upon as a steady, persevering youth. When our Sabbath School was commenced at Lindwell, in Greetland, in 1838, he was one of the first who offered their services as teachers, and he was ever ready to give assistance and to endure inconvenience so that the institution might prosper. And as a labourer therein he continued until the affliction which ended in his death.

In the month of March, 1840, he was converted to God. He was arrested with conviction by hearing a band of Primitives sing in the open air, “We are travelling home to heaven above.” He sought and found God’s pardoning love, and then became a member of our society. He stepped at once into various spheres of usefulness, by becoming a member of the choir, the chapel steward, the school superintendent, an assistant class-leader, and a member of the circuit committee, in all of which capacities he conducted himself well, blending with some human infirmities the higher principles of true manhood and of Christianity. His religion made him a blessing in his family and in his neighbourhood.

The Rev. A. Worsnop, late superintendent of this station, knew him well, and he says of him:—

“Excellencies he had, but he had also his infirmities. He was not an angel; he was human. However there were many points in his character worthy of special notice.

“1. His attachment to God’s house. He loved the gates of Zion more than all the dwellings of Jacob. And as he was an efficient singer of the songs of Zion, his presence was the more valuable, particularly on week-day evenings. But his voice is no more heard in temples made with hands: he has gone to the heavenly one, to join in the new song of Moses and of the Lamb.

“2. In the Sabbath school he took a delight, and laboured to be useful, and his labours were not in vain in the Lord.

"3. As one of the chapel stewards he rendered great service (in connection with his brother Charles), to the financial state of the chapel by his diligent efforts to reduce the debt, as well as to raise money for the improvement of the property.

"4. His table was always accessible to the preachers, where they have frequently been refreshed after the toils of the day, and fitted for their journey homewards.

"5. As a father and a husband he was loved and obeyed. His kindness won the affection of his family; but his tenderness did not glide into softness inconsistent with government. He ruled well his own house.

"6. As a Christian he walked by the revealed will of the Most High, and followed the steps of his blessed Redeemer. So that now, having finished his appointed work, he has 'entered into the joy of his Lord.'"

Similarly gratifying testimony to the worth of the departed is given by the Revs. W. Bennett and Thos. Smith, who knew him well.

His last affliction, commencing with inflammation of the lungs, and ending with something like consumption, was long and tedious; but throughout he was graciously aided from on high. A while before his departure he desired the members of his class to visit him, to whom he gave suitable advice. It was a most affecting time. He lingered on a few days longer, and then calmly departed to be with Christ.

HENRY LUMB.

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#### MEMOIR OF MR. GEORGE CAPP.

GEORGE CAPP was born at Stewkley, in the Aylesbury circuit, July 12th, 1812. In early life he made rapid advances in a career of wickedness. He did not only manifest a spirit of enmity against his Maker, but a principle of opposition against the people of God, and against our church in particular. But God who is rich in mercy, graciously manifested himself to George's wife a short time before her husband's conversion, and her changed conduct had a subduing influence upon him. Her prayers and pious conversation seemed to arouse him to a sense of neglected obligations, and produced within him compunction for the aggravated crimes of which he had been guilty. He would sometimes weep and promise amendment; but his goodness was like the morning cloud and early dew that soon pass away. His sinful habits had taken such hold of him, that he found it difficult to break the chains and unrivet the fetters with which he had been bound. After these melting influences he was induced on one occasion to attend a steeple chase, a practice as cruel as it is degrading. On his way to the scene of the sport, a friend said to him, "George, I have been thinking that the steeple-chasers are riding to hell as fast as they can gallop." This kind reproof was like a



nail fastened in a sure place by the Master of assemblies. If the divine injunction, so full of compassion, "Thou shalt not suffer sin upon thy neighbour," were complied with by all who love our Lord Jesus Christ in sincerity, what multitudes might be converted from the error of their ways!

As brother Capp was returning home in the evening he met with a friend to whom he unbosomed the feelings of his soul, and he engaged to accompany him to the house of prayer on the ensuing evening, but when this friend called to take him to the house of the Lord, brother Capp was not at home. When he returned home his wife informed him that his friend had called agreeably with his engagement. This simple circumstance threw him into an agony of grief, nor could he get relief to his wounded spirit, till he obtained redemption through the blood of Christ, the forgiveness of his sins. This invaluable blessing he obtained after attending the house of God a few evenings.

This change was so divine and so glorious that his enraptured soul was filled unutterably full of glory and of God. His progress in holiness was marked and rapid, the joy of the Lord was the strength of his heart. Having received good he was concerned to do good. He was soon placed upon the plan, and became a valuable local preacher.

In performing the duties appertaining to this office, he exemplified as much courage and untiring zeal as he did in the service of Satan. His sermons were characterized by sound sense and spiritual power. He would seldom leave a house at which he was entertained, without praying before proceeding to the house of God, and we have a young man on our plan who was first awakened while our departed brother was pouring out his soul to God at a family altar before preaching. He felt a generous solicitude for the spiritual welfare of the families he visited, and for the congregations to whom he preached the Word of Life. He thought little was done unless souls were saved and believers quickened.

His kindness to the preachers, and the liberal manner in which he supported the institutions of religion are worthy of all praise. The memory of such a man is blessed. The affliction which terminated his mortal probation was a disease of the brain. The influence this disease had upon his mind was most distressing at times, but in his lucid moments his confidence in God was firm and his patience exemplary. Indeed he was never heard to murmur. After a paroxysm of pain he said to his sister, "It is the Lord, let him do what seemeth him good. I am in the hands of the Lord." A few weeks before his death, his joy was unspeakable, and some hours were spent in devout adoration instead of sleeping.

As he approached the shores of bliss, he seemed to inhale some of those delightful gales

———"which betray their breath,  
And whence they steal their balmy spell."

The day on which he died he told his wife and sister that he was going to be with Jesus.

Although he could only speak at intervals, still his expressions of confidence in the God of his salvation were most consoling to his friends. It appeared evident that God was showing him the path of life, and bringing him into his "presence, where there is fulness of joy, and to his right hand, where there are pleasures for evermore," for when his voice was lost in death he made an effort to lift his hand in token of victory over his last enemy. Thus passed from our midst on the 21st of February, 1863, a man of real piety, of burning zeal, of great benevolence, and of great moral worth.

May his dear wife, who attended him with such anxious solicitude through all the stages of the gloomy disorder which terminated his valuable life, be divinely sustained and comforted in her pilgrimage to meet him in heaven.

SAMUEL TURNER.

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#### MEMOIR OF MR. THOMAS BILTON.

THOMAS BILTON commenced his earthly career at Methley, in the Leeds Second circuit, December 21st, 1801, and terminated it in great suffering, on February 28th, 1863, in the Leeds General Infirmary, to which place he had been borne a few hours previously. His parents were pious persons, being members of the Wesleyan society during many years. His father died in a somewhat untimely manner when Thomas was about nine years old, and his mother survived that event, in widowed life, about thirty-nine years.

Our brother lived according to the course of this world until about his thirty-fifth year, when, under the ministry of the Rev. W. Clough, he was arrested by divine power, and led to seek forgiveness of sin and an inheritance among the sanctified. From that period he maintained an even tenor, growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and devoting himself, as opportunity offered, to the service of the Church. Like all who dwell in this world of light and shade his lot was chequered ; but there is not much to be noted of any very special interest.

On Saturday morning, February 28th, 1863, he left home on his employer's business, in his usual health and spirits. Early that morning he had spoken to a fellow-servant of having had a severe conflict with Satan during most of the night ; and of having overcome the enemy by earnest, believing, persevering prayer. Whilst preparing his team for the day's journey, he was heard to sing in his wonted cheerful and hearty style—

" When our race we have run, and the vict'ry won,  
We to mansions of glory shall fly :  
There eternally praise the blest Ancient of days,  
For his love made us ready to die."

And subsequently, as he left the village, he made the streets echo with the song,—

“The Gospel ship has long been sailing,  
Bound for Canaan’s peaceful shore.”

Sometime about noon he arrived at his destination, in the neighbourhood of Leeds, and after having loaded his waggon he prepared to return home. He had not proceeded far, however, on the return journey when the horses took fright, and starting off at a fearful pace threw the driver on the ground, when the wheels passed over his body and dreadfully mangled it. Our brother was at once conveyed to the institution already named, where he lingered in an almost unconscious state, until about eleven o’clock in the evening, when he breathed out his spirit, and found rest from all the toils and pains of earth in the bosom of his Lord.

Brother Bilton sustained for many years the office of class-leader in our society at Methley, and by his consistent walk won great respect from rich and poor, saint and sinner. Brother Benjamin Myers improved his death in the Wesleyan chapel (the largest in the neighbourhood), on March 22nd. The place was crowded to excess, numbers being unable to gain admission. From all parts of the surrounding country the people flocked to hear the last earthly tribute to be paid in public to their much respected neighbour.

In many respects brother B. may be held up as an “ensample to the flock.” There were about him a roughness of manner and a quaintness of expression which to a stranger might repel rather than attract; but besides a certain piquancy in many of his sayings, not altogether destitute of interest, there was an earnestness and an out-spoken honesty about him which commended him to all who knew how to value a man of sterling qualities. In diligent attendance on the public ordinances of religion there were few to surpass him. He has frequently, in busy seasons, set aside for a time the urgent demands of his body, rather than miss the pleasure and profit arising from the communion of saints and the hearing of the Word. At home he devoted much time to prayer and the reading of the Bible. In the spiritual and eternal welfare of his family he took a very deep interest. He was really and truly a man of prayer. In the closet, the farm-buildings, the fields, and as he went along the streets, his soul was lifted up in supplication to God. He was also a frequent visitor of the sick. For the last two or three years of his life he made it a rule to devote some portion of each Sabbath to this Christ-like work. He was a lover of good men. When there was no service in his own chapel, he would join the Wesleyans in theirs, and was always at home where pious souls were found. May his surviving children and friends meet him in heaven.

THOMAS NEWELL.

## MEMOIR OF MR. GEORGE BRADLEY.

GEORGE, son of James and Martha BRADLEY, of Flockton, was born May 25th, 1804, and died at Scissett, in the parish of Emley, in the county of York, March 13th, 1863, aged fifty-eight years. In childhood he was under serious impressions, but he followed a course of sin and folly. However, having a pious, praying mother, he was arrested in his career of sinfulness; for often when he returned home at midnight he heard his mother praying for the family, but especially for him. He would then pause at the door, and not disturb her in her devotions. Often he would promise to amend; but his good desires were not carried into practice until he with his family removed to Denby Dale, in what is now called Clayton West circuit.

One Sunday morning while he was visiting one of his neighbours who was sick, a number of Primitive Methodists went to pray with the person. They invited him to accompany them to the preaching; and God accompanied the word to his heart, and this resulted in his conversion. He united with the Primitives, and soon became exceedingly useful to the infant cause, and rendered efficient help in supporting it, both by his labours and his purse. He became one of the trustees of the new chapel at Denby Dale. From the year 1837 up to his decease he was the treasurer. He also became the superintendent of the Sabbath-school, and in this capacity he laboured with unwearied zeal, and loved to see it prosper. When he had removed to Scissett on account of work, though he was now two and a half miles from the chapel, he attended regularly. He was still at his post, for that house lay near his heart. He has been known to attend as often as seven times a week, thus setting a good example to the flock. He was also the leader of a class, and in this duty he was very punctual and well received, and he saw the work prosper. Brother Bradley's interest was not confined here, but his house was open for local and travelling preachers; in their company he delighted.

On the 21st of February he came home from work, complaining of shortness of breath; and immediately a doctor was sent for, and some relief was obtained; but this was of short duration, for on the Thursday, being fine, he walked out a little, and caught cold. On Friday he called his wife to his bedside, and opened his mind to her. She then asked him if he had any ties to earth; he replied, "Only one, that is the child; but," said he, "I give that up and all beside." His wife asked, "How are you for heaven?" "All right," said he; "packed up. Christ is precious! Praise God!" His sufferings being very severe—"They are," said he, "not half what Christ suffered for me." The disease of which he died was bronchitis. By the assistance of his wife he was got up into a chair, and he called upon God to bless him; but suddenly and unexpectedly he expired, leaving a widow and five children behind.

C. MOORHOUSE.

# D I V I N I T Y .

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## THE LORD IN HIS TEMPLE.

*A Sermon preached at the opening of the Primitive Methodist Chapel, Tuckingmill, Cornwall, Sunday morning, September 27, 1863,*

BY THE REV. SAMUEL DUNN.

(Free Church, Camborne.)

‘The Lord is in his holy temple: let all the earth keep silence before him.’—Hab. ii. 20

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**THERE** is a spirit in man, and the inspiration of the Almighty giveth him understanding. God hath made him to know more than the beasts of the field, and to be wiser than the fowls of heaven. He, of all the creatures on earth, can think, reason, contemplate, reflect, anticipate. But that which specially distinguishes him from the other creatures is his capacity for devotion, his susceptibility of religion; the inferior animals have instinct, some knowledge of visible objects, and give proofs of affection, but they discover no knowledge of religious subjects, no sense of Deity, no trace of piety. It is the glory of man that he alone should know, serve, adore, and enjoy his Maker; he can hear his voice, catch his smile, feel his love, sing his praise, can hold intimate, delightful and transforming communion with him. Man alone is capable of understanding, appreciating, and realizing the important sentiments of the text.

### I. THE DECLARATION. The Lord is in his TEMPLE.

The universe is the temple of Jehovah. There is no point in the vast immensity of space that is not occupied by him. Plunge into the profoundest depths, and he is there; rise to the loftiest heights, and he is there; soar away to those unmeasured solitudes, beyond the revolutions of the most distant stars, and there he subsists in infinite fulness. He is not spread through space, a part of him here, and a part of him elsewhere; but the minutest point he fills with the plenitude of his consciousness and power.

Heaven is his temple. Though he filleth immensity and inhabiteth eternity, there is a locality called heaven, where he dwells in visible magnificence, and where there are the most glorious displays of his perfections. He sitteth on high. “Heaven is my throne.” Whatever is vital, harmonious, joyous, is produced by him. He fills, illuminates, sanctifies, and beatifies all with his presence and splendour; he is surrounded, in his pavilion of light, by unnumbered holy, happy intelligences, who stand in his presence, hearken to his voice, contemplate his glory, watch the evolutions of his attributes, and celebrate his praise. As the fountain of being and blessedness, he is continually pouring forth streams of life and happiness, and receiving them back from the worshippers in ceaseless acts of adoration, love, and obedience. The

benignity and radiant glory that emanate from his countenance fill their hearts with gladness, and tune their lips to praise.

The *house erected by Solomon on Mount Zion* was Jehovah's temple. To the inquiry at its dedication, "Will God indeed dwell on the earth?" an answer was soon given, "The glory of the Lord filled the house, and the priests could not enter, because the glory of the Lord had filled the Lord's house, and all the people bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, He is good, for his mercy endureth for ever." In that temple the Lord dwelt for four hundred and sixteen years, after which it was destroyed by Nebuchadnezzar. No spot of earth was so favoured. Thither the tribes went up, there the priests officiated, the altars stood, the fires blazed, the victims bled, the worship was performed, the divine glory was displayed. The Holy of Holies was the inmost recess of the temple, the palace of the Great King, the chamber of audience, the place of the oracle. There was the Shekinah, the symbol of himself, his own habitation, the throne on which he sat, and manifested himself in visible glory.

*Every Christian place of worship* is a temple of the Lord. "In all places where I record my name, I will come unto thee, and I will bless thee." Again, "Where two or three are gathered together in my name, there am I in the midst of them." *This house is his temple*; it is erected to his honour; we now dedicate it to the Three One Jehovah. Here his praises will be sung, his footstool approached, his word read, expounded, and applied; his ordinances administered; we want no bishop to consecrate it. The presence of the Lord of the temple, which we have this morning, waves consecration all around; we proclaim his name as a name above every name that is named. There may be that are called gods many, and lords many; but to us there is but one God. The gods of the heathen are vanities and lies; fictions, nonentities, things that never existed; or if they ever had a being, were mere creatures, dependent, circumscribed, changeful, revengeful, passionate, unjust. The God that we worship in this temple is self-existent, from everlasting to everlasting, omnipotent, omnipresent, omniscient, immutable. We take up the triumphant challenge, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?"

The Lord is in his HOLY temple. In the temples of Baalim and Ashtoroth, of Dagon and Chemosh, were the most horrid yells, cruelties and obscenities, monstrous pomps and fanatic revelries; and in the heathen temples of the present day sin reigns and triumphs. Their gods are its patrons, and their priests its teachers. It pervades their whole system of morals, is recommended in their books, exhibited in their images, pervades their worship, and heaps its abominations on their

altars. Their drink-offerings of blood will we not offer, nor take up their names into our lips. The temple of our God is holy ; he is absolutely and unchangeably holy ; his law is holy : his worship is holy ; his ministers are holy ; for unto the wicked he saith, " What hast thou to do to declare my statutes ? " and while the seraphim on high cry one to another, Holy, holy, holy is the Lord of Hosts ; the saints on earth give thanks at the remembrance of his holiness. Holiness becometh the house of the Lord for ever.

The Lord is in his holy temple—

*For his own pleasure.* The Lord loveth the gates of Zion more than all the dwellings of Jacob. He is more glorified by public than by private worship. In his temple doth every one " speak of his glory." The more worshippers there are the more he is glorified. The very erection of a temple is a proclamation of his claims, a memorial of the facts of his religion, a reproof to infidelity, a breakwater against the floods of immorality. The temple is the depository of his truth, the centre whence it radiates. Out of Zion the perfection of beauty, God hath shined ; he is pleased to see the inhabitants of one city go to another, saying, Let us go speedily to pray before the Lord of Hosts ; I will go also. All are welcome. It is a house of prayer for all nations. The place is public, the service common ; the high and the low here meet together ; nobles and peasants, masters and servants, are here on an equality. Saints and sinners of every colour and of every condition may assemble, and the Lord is in the midst of them.

*To observe the worshippers.* The regularity of your attendance, the punctuality with which you come, the motives by which you are actuated ; whether you come out of curiosity, or from the force of custom, or the tyranny of fashion, to display your persons, to attract by the music of your voices, or to hear what God will say concerning you. His eye and his ear are here continually, marking your behaviour, the posture of your body, whether you are sitting when you ought to be kneeling, lounging when you ought to be standing, turning over the pages of the hymn when you ought to be attending to the sermon, looking at the clock or the watch, when you ought to be examining your own hearts. All the churches shall know that I am he which searcheth the reins and hearts. He is fully acquainted with your most secret thoughts and desires. Every breath that comes out of you, is as a clap of thunder before him.

*To receive the Services.* When in psalms and hymns and spiritual songs, you make melody in your hearts to the Lord ; when you worship and bow down, and kneel before the Lord your Maker ; when you listen to the reading and exposition of the sacred Word, he is near unto all them that call upon him. Here we have the Great High Priest of our profession, the altar that sanctifieth the gift, the sacrifice of a sweet smell,

the ministry of reconciliation, and the laver of regeneration. The Lord is in his holy temple.

*To bless the worshippers.* To assist his ministers, to give energy to his word, to reclaim the backslider, to arouse the careless, to pardon the penitent, strengthen the weak, establish the wavering, comfort the desponding, succour the tempted, and to wholly sanctify believers. You can have no want which he is not able to supply, he is infinitely more ready to bestow favours than you are to receive them. In his mountain hath the Lord of hosts made unto all people a feast of fat things ; a peace that passeth understanding, a hope that blooms with immortality, a joy unspeakable and full of glory. He is now saying, what is it that I shall do for thee ? open thy mouth wide and I will fill it. Prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. I will make the places round about my hill a blessing ; and I will cause the shower to come down in his season ; there shall be showers of blessings.

*To prepare you for Heaven.* To give you a title, in the pardon of your sins ; a foretaste by shedding his love abroad in your hearts ; a preparation, by the entire purification of your souls. Who shall ascend into the hill of the Lord ; or who shall stand in his holy place ! He that hath clean hands and a pure heart. This is a Bethesda where you may find the healing, cleansing and refreshing waters. God is here, by his all pervading and all purifying influence to wean you from earth, to elevate your affections, invigorate your religious principles, mature your graces, and teach you the notes you are to warble forth in the great temple above.

Secondly. **THE PROCLAMATION.** Let all the earth keep silence before him. The silence of *attention* ; keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools. Come, if possible, from your closets. Come in a devout frame. Come at the appointed time, that others may not be disturbed by your late entrance. Remember the majesty of Him into whose presence you come, the importance of the business you have to transact, and that you may not have another opportunity of listening to a sermon. If the world follow you, drive it back. If vain thoughts obtrude, resolutely repel them. If turbulent passions arise, say, Peace, be still. Disengage your minds from all foolish imaginations. Watch your hearts, lest they go after covetousness. "I will wash my hands in innocency, so will I compass thy altar, O Lord." Be impressed with the sentiment, How dreadful is this place ! this is none other but the house of God, and this is the gate of heaven. Do not be restless or staring about. Exercise mental discipline. Cultivate a habit of attention. Collect your thoughts, and let them strike their roots deep into the subject, till you go through the service with ease, profit, and delight.

*Of Contrition.* Let there be no lofty looks, proud boasting, con-



temptuous expressions of Stand by, I am holier than thou ; or, God, I thank thee that I am not as other men, or even as this publican. Keep silence. Even Abraham, in the presence of his Maker, confessed himself to be but dust. Job exclaimed, "I have heard of thee by the hearing of the ear ; but now mine eye seeth thee : wherefore I abhor myself, and repent in dust and ashes." Isaiah said, "Woe is me ; for I am undone : because I am a man of unclean lips ; for mine eyes have seen the King, the Lord of hosts." And now that you are in the presence of his unspotted purity, silently reflect on your natural depravity, the light you have extinguished, the mercies you have abused, the opportunities of getting and of doing good you have neglected, until shame cover you, compunction fill you, and you be humbled ; until one of the seraphim take a live coal from off the altar, lay it upon your mouth, and you hear a voice sweeter than music, "Lo, this hath touched thy lips ; and thine iniquity is taken away, and thy sin purged."

*Of Submission.* Dare not with impious Pharaoh to say, Who is the Lord, that I should obey his voice ? Nor with the infidels in the days of Malachi, It is vain to serve God : and what profit is it that we have kept his ordinance ? But like Cornelius and his friends to Peter, say, We are all here present before God, to hear all things commanded thee of God. It is not enough that you come to the temple regularly, listen attentively, sing melodiously, or pray eloquently ; there must be a full and sincere resolution to comply with the Lord's injunctions. Dare not to rebel. Dispute not about his doctrines. Complain not of the strictness of his laws. Keep silence. Put down all rule, and all authority and power that would rise against him. Yield yourselves unto God. Bind your whole nature, and lay it on the altar before him. Be ruled by his will absolutely and universally. Lord, what wouldest thou have me to do ? Speak, Lord, thy servant heareth. Thy will be done in earth as it is in heaven.

*Of Communion.* Truly our fellowship is with the Father and with his Son Jesus Christ. If you say, I beseech thee show me thy glory, he will answer, Come up to me in the holy mount, and I will make all my goodness pass before thee. There you shall silently hold intercourse with him, close, tender, filial, joyous, assimilating. The secret of the Lord is with them that fear him, and he will show them his covenant. He will converse with you as a man with his friend, familiarly, confidentially ; and all you see in him you may appropriate. His wisdom to guide you, his power to defend you, and his fulness to supply your every need. And all so silent, that those sitting by your side shall know nothing of what is going on between God and your soul. But you know it, you feel it, are overwhelmed with it. Breathe unutterable praise in rapturous awe and silent love.

*Of Adoration.* God is a Spirit, and they that worship him must

worship him in spirit and in truth. He is Lord of all ; the Fountain of all blessedness. Who shall not fear thee, O Lord, and glorify thy name ? The seraphim, with their wings, veil their faces. God is greatly to be feared in the assembly of his saints, and to be had in reverence of all that are about him. Display no levity, but the greatest circumspection, the deepest seriousness ; a solemnity yet consistent with joy, a feeling of sacred awe mixed with admiration and delight. Here you may silently soar on the wings of contemplation. We have thought of thy loving-kindness, O Lord, in the midst of thy temple. How precious are thy thoughts unto me, O God ! how great is the sum of them ! Meditate on his matchless beauties ; on his infinite, harmonious, and glorious perfections ; on the rich provision he has made, in Jesus Christ, for your salvation, till your hearts swell with gratitude, and you pant beneath the weight of obligation you are under to him, feeling

“ The speechless awe that dares not move,  
And all the silent heaven of love.”

*Of Anticipation.* Everything here—the Sabbaths, the assemblies, the worship, is designed and calculated to direct your thoughts to the temple above. You only see through a glass darkly ; but the very attempt to penetrate the invisibilities of that world, to form clearer conceptions of the glory to be revealed, will strengthen your faculties, and train your spirits for those loftier employments and richer enjoyments that there await you. Then silently and joyfully look forward to the period, when passing through all interposing veils, you shall be admitted to the hallowed recesses of the heavenly temple, and have no need to say, O when shall we come and appear before God ? for you shall ever be before him. Every spot will there be alike holy, equally fitted to the incense of devotion, and the song of praise ; all will be filled with his presence ; the glory of God doth lighten it, and the Lamb is the light thereof. Till then,

*Be thankful that temples to God are erected for you here.* They are the honours of our native place and bulwarks of our land. Their gates are open continually. You can safely sit, protected by your country's laws.

*Be diligent in your attendance.* Allow no trifling secular concerns, or slight bodily indisposition to keep you away.

*Endeavour to get others to attend.* What will be good for you will be good for them. Kindly invite them. Go out into the highways, and compel them to come in, that God's house may be filled.

*Contribute towards the support of the temple.* Remove the debt on it as speedily as possible. Regularly meet the current expenses. Take a lively interest in Zion. Often go round about her ; tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. And whatsoever ye do, do it heartily as unto the Lord : not grudgingly, or of necessity ; for God loveth a cheerful giver, and may my God remember you for good ! Selah.

## WORKS OF CREATION.

### THE ANIMALS MENTIONED IN SCRIPTURE.

THE animals of which mention is made in the Bible belong principally to the countries of Egypt and Palestine.

Of the animals of Egypt, the most remarkable are the crocodile and the hippopotamus; the former being occasionally mentioned under the Hebrew name *liv' yáthan*, the leviathan of the authorised version, while the latter named animal is denoted by the Hebrew *behemoth*. The leviathan may denote almost any huge "monster." In the forty-first chapter of Job it undoubtedly represents the crocodile of the Nile, and no other animal, notwithstanding the assertion of Sir G. Wilkinson to the contrary. It is perfectly true, as this eminent writer maintains, that "Isaiah (xxvii. 1) calls 'leviathan the piercing serpent,' and 'that crooked serpent,'" where it is probable that it corresponds to the *aphophis* or great serpent of Egypt; but this by no means invalidates the opinion that *liv' yáthan* is a generic term to signify any huge *monster*, whether terrestrial, amphibious, or marine. Thus, in Psalm civ. 26—"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable. . . . There go the ships: there is that leviathan whom thou hast made to play therein"—there can be little doubt that some whale is intended. The word *monster*, therefore, is perhaps as good a translation as can be proposed of the Hebrew term: indeed, the village clerk's proposed rendering of "that great live thing" was not very far from the mark. Great difference of opinion, however, has prevailed amongst the old commentators as to the animal denoted, which is very remarkable, considering the indications which the Bible affords of its identity:—"Canst thou fill his skin with barbed irons? His scales are his pride, shut up together as with a close seal." "Who can open the doors of his face?" "His teeth are terrible round about." "The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon." "He esteemeth iron as straw, and brass as rotten wood." It is impossible to have a better clue to identification than is conveyed by these expressions. Some of them, indeed, would apply to a large serpent, yet not all equally; besides, it is clear the animal is, for the most part, aquatic in his habits, which python-snakes, as a rule, are not. Many of the oldest commentators were persuaded that "a whale" is signified. Beza and Diodati appear to have been the first to suggest a crocodile; and Bochart, as Mason Good has well observed, "has supported this rendering with a train of argument which has nearly overwhelmed all opposition, and has brought almost every commentator over to his opinion." Our own translators of the Bible seem to have believed that the leviathan of the Book of Job was a whale, as is evident from the marginal reading *whale* or *whirlpool*, formerly synonymous terms. Milton ("Par. Lost," i. 200) represents leviathan as a whale, or some yet greater sea monster, with a scaly skin; for he speaks of

"That sea-beast  
Leviathan, which God of all his works  
Created hugest that swim th' ocean stream;  
Him, haply, slumb'ring on the Norway foam,

The pilot of some small night-founder'd skiff,  
 Deeming some island, oft, as seamen tell,  
 With fix'd anchor in his scaly rind,  
 Moors by his side under the lee."

Lee, in his "Commentary on the Book of Job," has laboured hard to show that leviathan is the common grampus (*Delphinus orca*, Linn.); an opinion which cannot for a moment be maintained, being utterly destitute of any argument to recommend it. The crocodile was regarded by the Israelites as an emblem of the Egyptian king: "Thou didst divide the sea by thy strength. . . . Thou brakest the head of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness,"—that is, Thou didst destroy the princes of Pharaoh, and didst give their dead bodies to the jackals of the desert of Sinai. The jackals, which are pre-eminently the "wild beasts of the field," are doubtless intended by the expression "people inhabiting the wilderness;" just as in Prov. xxx. 25, 26, it is said that "the ants are a *people* not strong; the conies are but a feeble *folk*." It was very natural that the oppressed Israelites should compare their great enemy with the terrible crocodile; and so in Ezekiel (xxix. 3) Pharaoh, king of Egypt, is called "the great dragon that lieth in the midst of his rivers."

The question as to the animal denoted by the *behemoth* of the Book of Job has been as much discussed as the former word. Some critics have suggested the *elephant*; others, as Mason Good, have thought that the *behemoth* was some extinct mastodon or mammoth (!). There can be no doubt, however, that the hippopotamus is the *behemoth* of Scripture. The expressions, "he eateth grass as an ox"—"he lieth under the shady trees in the covert of the reeds and fens"—"he moveth his tail like a cedar"—clearly point to the hippopotamus. Though he passes much of his time in the water, yet he takes not his food from thence, like his associate the crocodile: he eats grass like cattle; the hill-sides bring him forth food. Again, according to the opinion of many Oriental scholars, as Bochart, Gesenius, Fürst, Jablonski, and others, the Hebrew *behemoth* is equivalent to the Coptic *pehemou* or *pehemout*,—that is, *Bos marinus*. But let the reader peruse the whole passage of Job xl. (15-24), and say whether every particular does not suit the hippopotamus?

There is abundant evidence to show that the hippopotamus formerly existed in other regions than those to which it is now confined. It has entirely disappeared from Lower Egypt; but in 1600 it was found in the Delta of the Nile, for the traveller Zereughi killed two individuals near Damietta. Bones of the modern species (*H. amphibius*, Linn.) have been found in the river Chelif, in Algeria. There can be no doubt that the hippopotami which were introduced into the Roman shows were derived from Lower Egypt and North Africa; and doubtless the *behemoth* of the Book of Job refers to an animal of the same locality.

But if the *behemoth* and the *leviathan* have each of them received a very large share of discussion, perhaps both are surpassed in this respect by the claims of the unicorn. Pages upon pages have been written on this subject. Some have said it must have been the antelope (*Oryx leucoryx*) of North Africa, Syria, &c.,—that the horns seen in profile appear as one, and hence the mistake of regarding the animal as possessing a single horn; others have no hesitation in referring the unicorn to the one-horned rhinoceros (*R. unicornis*) of Asia. This is the opinion generally entertained at this day. But all attempts to dis-

cover a one-horned animal that shall represent the unicorn of our English Bible are beyond the mark entirely; and for this simple reason, the so-called unicorn is no unicorn at all: the Hebrew word *r'ém* denotes a two-horned animal beyond a shadow of doubt. The "unicorn" of our authorized version owes its origin to the *μονοκέρας* of the LXX. That the *r'ém* possessed two horns is evident, as observed by Schultens in 1737, from the seventeenth verse of Deut. xxxii., where of Joseph it is said, "His horns are like the horns of a *r'ém*." Our translators, seeing the contradiction involved in the expression "horns of the unicorn," have rendered the Hebrew singular noun as if it were a plural form. In the margin, however, they give the correct translation. The two horns of the *r'ém* are the ten thousands of Ephraim and the thousands of Manasseh, and represent the two tribes which sprang from one (namely, Joseph), just as two horns spring from one head. We may dismiss the idea, therefore, that a unicorn is spoken of anywhere in the Bible. The *r'ém* is a two-horned animal, and almost certainly denotes some kind of "wild ox," as appears from a comparison of the different passages where the word occurs in Holy Scripture. The *r'ém* is almost always mentioned with bovine animals: it is said to push with its horns: it must have been frequently seen by the ancient Hebrews roaming on the hills of Palestine and in the woods of the Jordan valley, as is evident from the numerous allusions to it. It is true there is no "wild ox" at present known to exist in Palestine; but this is no reason why in early times some mighty species, allied perhaps to the *urus* of the Hercynian Forest, of which Cæsar speaks, should not have existed in that country. Lions were certainly not uncommon in Palestine and Syria in Biblical times, as is clear from the numerous allusions to them in Holy Writ; and it is interesting to note, in verification of the Scriptures, that the late Dr. Roth discovered bones of the lion in gravel on the banks of the Jordan, near the sea of Galilee. It is, therefore, quite probable that future investigations in Palestine may result in the discovery of the bones of *Bos primigenius*, or *Bison priscus*, or some other species of the once formidable ox. Our readers will remember the beautiful passage about the *r'ém* in the Book of Job. Now, let us compare with it the account Cæsar gives of the fierce *urus*, which in his time was to be seen in the great Hercynian Forest:—

"These uri are scarcely less than elephants in size, but in their nature, colour, and form are bulls. Great is their strength, and great their speed; they spare neither man nor beast when once they have caught sight of them. The hunters are most careful to kill those which they take in pitfalls, while the young men exercise themselves by this sort of hunting, and grow hardened by the toil; those who kill most receive great praise when they exhibit in public the horns as trophies of their success. These uri, however, even when young, cannot be habituated to man or made tractable. The size and shape of their horns are very different from those of our oxen."—*Bell. Gal.*, iv. 29.

The indomitable nature ascribed to these wild uri exactly agrees with the description of the *r'ém*, as given in the thirty-ninth chapter of Job: "Will the *r'ém* be willing to serve thee, or abide by thy crib?" and the implied contrast between the domestic ox and the intractable *r'ém* finds an analogue in the above extract from Cæsar.

But of all the animals of which mention is made in the Bible, the greatest stumbling-block to critics is found in the fish that swallowed Jonah. It is generally supposed that no animal exists with a gullet sufficiently wide to allow of the passage of a man to the stomach. This, however, is an error. The white shark, that terrible foe to sailors, is

quite able to swallow a man whole. A well-known ichthyologist thus speaks of this shark's capabilities in this respect :—

"White sharks usually cut asunder any object of considerable size, and thus swallow it; but if they find a difficulty in doing this, there is no hesitation in passing into the stomach even what is of enormous bulk; and the formation of the jaws and throat renders this a matter of but little difficulty. Ruysch says that the whole body of a man in armour (*loricated*) has been found in the stomach of a white shark; and Captain King, in his 'Survey of Australia,' says he had caught one which could have swallowed a man with the greatest ease. Blumenbach says a whole horse has been found in it; and Captain Basil Hall reports the taking of one in which, besides other things, he found the whole skin of a buffalo, which a short time before had been thrown overboard from his ship."

It is true that in the New Testament the fish is called "a whale;" but the Greek *κῆτος* is not to be restricted to such a meaning: it is used in classical authors in a wide sense to denote either a "seal," or a "tunny," or a "whale;" in fact, almost any large marine monster. But even if it were necessary to suppose some *Cetacean* was signified, there is, so far as ability to swallow is involved in the question, nothing opposed to zoological fact. The spermaceti whale (*Catodon macrocephalus*) has a very capacious throat, quite wide enough to admit the body of a man: it might occasionally find its way from the Northern Seas into the Mediterranean, the scene, doubtless, of the transaction recorded in the Book of Jonah; but the ordinary food of whales consists of comparatively small animals, *Crustacea*, *Medusæ*, &c. Dr. Harris observes, "that the fame of the prophet's miraculous preservation was so widely propagated as to reach even Greece; whence was, no doubt, derived the story of Hercules escaping alive out of a fish's belly, alluded to by Lycophron."

In no book in the Bible are there so many and such full descriptions of animals as in the Book of Job. The whole of the thirty-ninth chapter consists of beautiful pictures drawn from nature—the allusions to the habits of wild asses, for instance :—

"Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?"

"Whose house I have made the wilderness, and the salt places his dwellings.

"He scorneth the multitude of the city, neither regardeth the crying of the driver.

"The range of the mountains is his pasture, and he searcheth after every green thing."

The species here referred to is probably the *Asinus hemippus*, which inhabits the deserts of Syria, Mesopotamia, and the northern parts of Arabia. Mr. Layard, as he was riding through the desert to Tel Afer, saw a troop of these wild asses, which at first he mistook for a body of horse, with the Bedouin riders concealed. "The reader will remember," he adds, "that Xenophon mentions these beautiful animals, which he must have seen during his march over these very plains. 'The country,' says he, 'was a plain throughout, as even as the sea, and full of worm-wood. . . . The asses, when they were pursued, having gained ground on the horses, stood still (for they exceeded them much in speed); and when these came up with them, they did the same thing again. The flesh of those that were taken was like red deer, but more tender.'—(Strabo, i. § 5.) In fleetness," continues Mr. Layard, "they equal the gazelle; and to overtake them is a feat which only one or two of the most celebrated mares have been known to accomplish." The *Asinus vulgaris* of North-east Africa, and perhaps also the *A. onager*, or koulan, of Persia and West India, were probably known to, though not discriminated by the ancient Hebrews.

The modern Orientals hunt gazelles, partridges, sand-grouse, quails, herons, bustards, &c., by means of falcons; sometimes, as in the case of antelopes and hares, assisted by greyhounds. There is, however, no evidence to show that the ancient Orientals pursued falconry. "The partridge hunted on the mountains," to which David compares himself, alludes probably to the method of taking these birds by throw-sticks. The modes generally adopted in Biblical times for taking wild animals were by nets and pitfalls. Dogs do not appear to have been employed at all in the chase, and are almost always spoken of in terms of reproach. House-dogs were kept by the ancient Hebrews: "His watchmen are blind; they are all ignorant: they are all dumb dogs, they cannot bark." And shepherd-dogs were used for guarding the flocks. Job complains that his juniors "have him in derision, whose fathers he would have disdained to set with the dogs of his flock." A sorry race they doubtless were, and the breed does not seem to have improved. "They are a mean, sinister, ill-conditioned generation," says Dr. Thomson, "kept at a distance, kicked about, and half-starved, with nothing noble or attractive about them." Poor brutes! it would have been a wonder had they been otherwise.

Of the *Carnivora*, express mention is frequently made in the Bible of the lion, the bear, the hyæna, the wolf, the leopard, the fox, and the jackal. All these animals, with the exception of the king of beasts, which has entirely disappeared from Palestine, are occasionally to be seen there now, though not in anything like the numbers which prevailed in Biblical times. That the lion, which was probably the Persian variety, formerly existed in considerable numbers in Palestine is evident from the frequent Bible allusions. According to Rabbinical writers, seven names at least are assigned to this animal at different periods of its life. In ancient times the lion inhabited some parts of Egypt; but it has long since ceased to exist there. Lebaoth, Beth-Lebaoth, and Laish probably derived their names from the lions which frequented these places. In the "forests," and "thickets," and "caves of the mountains," and in the brushwood of the Jordan banks, they had their lairs: this last was their favourite haunt; and if we do not over-interpret the words of Joannes Phocas, who travelled in Palestine about the end of the twelfth century, it would seem that lions were in his time occasionally seen there. The lion is represented as spoiling villages and towns, devouring men, and attacking flocks. Amos draws a very graphic picture of the "shepherd taking out of the mouth of the lion two legs or a piece of an ear." Harmer very ingeniously, and with much probability, supposes that this "piece of the ear" was a portion of the long pendulous ear of the Syrian goat, which is common in Palestine at this day. The Persian lion has not the courage of his African relative. According to Olivier, he has recourse rather to cunning than to force in the capture of his prey. He dares not attack the boar, and flies as soon as he perceives either a man or a woman, or even a child; if he catches a sheep, he makes off with his prey, but he abandons it to save himself when an Arab runs after him. If this is his true character it may serve to help us more easily to understand those scriptural passages which record instances of shepherds attacking lions single-handed.

The bear that destroyed the forty-and-two children that mocked Elisha was, no doubt, the *Ursus Syriacus*, the Palestine representative of the *U. arctos* of North Europe; it was noticed by Hemprich and

Ehrenberg, on the Macmel, one of the summits of Lebanon ; and, according to Dr. Thomson, it is still found on the high mountains of that part of the country. The hyæna and wolf are also still found in Palestine, while foxes and jackals are common everywhere. We may here remark in passing that the three hundred foxes that Samson is said to have caught were no doubt jackals. The Hebrew *schûal* is the Persian *shaghal*, the German *schagal*, and the English *jackal*. Critics have advanced many objections to this transaction of the Hebrew Judge. Part of the difficulty, however, vanishes if we suppose that jackals are intended ; for these animals, which for the most part are gregarious in their habits, might readily have been captured in nets or pitfalls in great numbers ; and there is no necessity for concluding that Samson did all the hunting himself, and had no helpers. With respect to the other difficulty, that two animals united by their tails, instead of running off, would stand still and fight most fiercely, it must be remembered that we are not told the length of the cord that united the animals—a very important consideration—for a cord of merely a couple of yards long might have answered the required purpose ; jackals being, as was said, gregarious in their habits, we can easily believe that couples thus united would run together, and make the best of their way out of the sight of their captors.

Boars and leopards are still found in some parts of Palestine. Mount Tabor is a favourite haunt of wild boars ; and Pococke observed herds of these animals near the Jordan, where it flows out of the Lake of Tiberias. The havoc which wild boars do to vineyards is well known, and is especially referred to in the Bible. Miss E. A. Beaufort relates, in her charming work, "Egyptian Sepulchres and Syrian Shrines" (vol. ii. p. 59), a curious anecdote of a panther, which formed an attachment to a Russian hermit that a few years ago lived on the top of Mount Tabor :—"One winter's day a noble panther approached the cave in which he lived ; he threw him a piece of bread, and the panther crouched down at his feet. He soon became quite tame, and thenceforth, wherever the hermit went, the beautiful creature was at his side following him like a dog. Mr. Rogers, the English Consul at Haiffa, who told me this story, frequently saw them together on the mountain."

The ornithology of Palestine is very varied, and the Bible contains several allusions to birds. The migratory habits of some species are especially noticed :—"The stork in the heavens knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming ;" "Doth the hawk fly by thy wisdom, and stretch her wings towards the south ?" In this country the smaller species of *Raptors* are resident the whole year ; but in Palestine nearly all are summer migrants. The singing of birds and the soft murmuring of the turtle-dove were indications that "the winter was past, the rain over and gone," and that the warm spring had commenced. Palestine is rich in song-birds. The blackbird and thrush of England mingle their melodious notes with those of the nightingale of the country (*Ixos xanthopygus*), the finest songster in Palestine, which pours forth its song long before sunrise, and continues its concert with its fellows till nearly noon. Various kinds of pigeons (*Columbidae*) may be seen ; the *Turtur auritus* frequents the orange-groves round Jaffa ; and the *Turtur Egyptiacus* is common near Jericho. Partridges, francolins, quails, and sand-grouse are abundant.



Much has been written on the subject of the "quails" which fed the wandering Israelites in the wilderness, but we think that the common quail is denoted by the Hebrew term *Selav*. Ludolf would have it that they were locusts, and has written a work in support of his theory. He has been followed by Patrick. Rudbeck said the *selav* were flying-fish (*Exocetus*). Ehrenberg was of the same opinion, substituting, however, the genus *Trigla* for *Exocetus*. Mr. Forster has advanced an opinion that red geese, of the genus *Casarca*, are the birds intended. Sir E. Tennent is inclined to adopt this explanation. Several Biblical commentators, as Rosenmüller and Gesenius, refer the *selav* to a species of sand-grouse (*Pterocles alchata*) common in the Bible lands. The bird last named has some slight claims, but not equal claims with the common quail, to represent the *selav* of the Scriptures. The explanation of *selav* by "wild-geese," or "cranes," is purely gratuitous. Mr. Forster's *casarca* is the *C. rutila*, a bird about the size of a mallard, which can by no means answer the supposed requisite of being two and a half cubits high. Professor Stanley's "large red-legged cranes" are evidently white storks (*Ciconia alba*), and would suit as to height, but certainly not as to flavour. Had the learned Professor of Ecclesiastical History only tried to swallow a mouthful of stork's flesh, he would have been convinced that the Israelites would never have eaten it for a day, much less for a month! The Hebrew *selav* is the same as the Arabic *salwa*, which, according to Schultens, is from an Arabic root signifying "to be fat;" the round, plump form of the quail suits this derivation admirably. Quails (*Coturnix dactylosomans*) migrate in immense numbers; as many as a hundred thousand have been taken near Nethuno in one day. They fly in the evening or at night; they are so exhausted after flight that they are barely able to rise a few feet from the ground, and are in consequence readily captured. "Clouds of quails," says Shaw, "alight in spring along the coasts of Provence; here they are sometimes found so exhausted, that for a few of the first days they may be caught with the hand." "And there went forth a wind from the Lord and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side round about the camp, and as it were two cubits high upon the face of the earth." This latter expression is explained by the Septuagint, Vulgate, and Josephus to refer to the height at which the quails flew above the ground in their "exhausted condition," as just mentioned.—*Abridged from the "Quarterly Review."*

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## FOR PREACHERS AND CLASS-LEADERS.

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### ARCHBISHOP USHER'S DIRECTIONS TO MINISTERS.

1. Read and study the Scriptures carefully, wherein is the best learning, and the only infallible truth; they can furnish you with the best materials for your sermons, the only rules of faith and practice, the most powerful motives to persuade and convince the conscience, and the strongest arguments to confute all errors, heresies, and schisms. Therefore be sure, let all your sermons be congruous to them: and to this end it is expedient that you understand them as well in the originals as in the translations.

2. Take not hastily up other men's opinions without due trial, nor vent your own conceits, but compare them first with the analogy of faith, and

rules of holiness recorded in the Scriptures, which are the proper tests of all opinions and doctrines.

3. Meddle with controversies and doubtful points as little as may be in your popular preaching, lest you puzzle your hearers, or engage them in wrangling disputations, and so hinder their conversion, which is the main design of preaching.

4. Insist most on those points that tend to effect sound belief,—the love of God to us, sincere love to God, repentance for sin,—and that may persuade to holiness of life; press these things home to the conscience of your hearers as of absolute necessity, leaving no gap for evasions, but bind them as close as may be to their duty. And as you ought to preach sound and orthodox doctrine, so ought you to deliver God's message as near as may be in God's words, that is, in such as are plain and intelligible, that the meanest of your auditors may understand. To which end it is necessary to back all practical precepts and doctrines with apt proofs from the Holy Scriptures, avoiding all exotic phrases, scholastic terms, unnecessary quotations of authors, and forced rhetorical figures, since it is not difficult to make easy things appear hard, but to render hard things easy is the hardest part of a good orator as well as preacher.

5. Get your hearts sincerely affected with the things you persuade others to embrace, that so you may preach experimentally, and your hearers perceive that you are in good earnest; and press nothing upon them, but what may tend to their advantage, and which yourself would venture your own salvation on.

6. Study and consider well the subjects you intend to preach upon, before you come into the pulpit, and then words will readily offer themselves; yet think what you are about to say before you speak, avoiding all uncouth, fantastical phrases or words, or nauseous, indecent, or ridiculous expressions, which will quickly bring preaching into contempt, and make your sermons and persons the subjects of sport and merriment.

7. Dissemble not the truths of God in any case, nor comply with the lusts of men, nor give any countenance to sin, by word or deed.

8. But, above all, you must never forget to order your own conversation, as becomes the gospel, that so you may teach, by example as well as by precept, and that you may appear a good divine every where as well as in the pulpit: for a minister's life and conversation are more heeded than his doctrine.

9. Yet after all this, take heed you be not puffed up with spiritual pride of your own virtues; nor with a vain conceit of your parts or abilities, nor yet be transported with the applause of men, nor dejected, nor discouraged with the scoffs and frowns of the wicked and profane.—*Extracted from Bickersteth's Christian Student.*

## FOR THE FAMILY.

### A WHISPER TO MOTHERS.

BY THE AUTHOR OF "WHAT ARE YOU DOING?" ETC.

I WAS out to tea the other evening at a friend's house. We were reading aloud a very interesting book which had just been published. Georgie, a fine little lad of nine years old, was lying on the carpet by the open glass door, building up a house with some bricks which had been given him a day or two before. Whilst we were reading, the time-piece on the side table gave warning for the hour.

"Georgie, that is seven o'clock; pack up your bricks now, and get to work at your lessons ready for school."

"Ma, mayn't I just stop and finish this house? I've only got a bit of the roof and some chimneys to put on, and it won't take me a minute."

"No, Georgie; you always get to your lessons at seven, and I can't have you fall into idle shuffling ways. Pack them up directly now, and get out your books."

Still Georgie lingered. He had been all the evening since tea time building up his house. It only wanted a few touches now, and it was hard to leave it unfinished. He stood before it looking wistfully at his mamma, and then at the two or three bricks which remained to be put on.

But Mrs. Main is a woman of great determination. She brings up her children to implicit obedience, and her commands must be obeyed whatever else is left undone. Seeing Georgie's undecided look, she rose promptly from her chair, with one brisk motion of her hand shattered down his imposing edifice, and commenced packing the bricks away in the box.

"Now, Georgie, get your books, like a good boy, and sit down to your lessons."

The big tears fell splashing on his pinafore, one by one, but there was no rebellion in the boy's face. Slowly he turned away from his dismantled structure, sought up his lesson books, and, with a grieved look, sat down at the table to prepare for school next morning.

"I do admire your authority so, Mrs. Main," said Miss Day, an elderly maiden lady who was staying in the house on a visit. "You really have such command over your children. There isn't one mother in a hundred could have done that as you did."

"Oh! Miss Day, my children know it's no use hesitating when I tell them to do a thing. I expect to be obeyed, and they always submit without any words. I never allow altercation in my family," and Mrs. Main went on reading our new book. I made no remark, for I never think it wise to interfere personally with a mother's sacred right of authority over her own children.

Half an hour passed quickly away, and Mr. Main came in out of his study.

"My dear," he said, "have you remembered to write me out that list of cases to take to the meeting to-night?"

"No, love; I quite intended to do it at once after tea when you told me of it; but this book is really so very interesting that I could not lay it down."

"Could you write out the list now, dear? you know I ought to take it to-night."

"Well, Edward, I scarcely think it's of such great importance; another week will do just as well; and we're in the midst of such an amusing chapter, just now, that I really don't think I could give my mind to anything else. I'll see that you get it next week."

"Well, dear; only don't forget;" and Mr. Main went out again.

All this time little Georgie had been looking up at his mamma—a world of questioning in his mild grey eyes, still dim with the tears he had just shed; but he said nothing, and once more our reading was resumed.

A day or two after, I was at the house again. It was a splendid summer evening, and Georgie, with half a dozen of his young companions, was having a game of cricket in the garden. He was in the midst of "running for notches," when the ruthless stroke of the timepiece was heard. Mrs. Main went to the open glass door—

"Georgie, there's eight o'clock striking. Come away now, like a good boy, and go to bed."

"Just wait a little, ma, till we've finished our side, and find out who's won."

"Georgie, the clock has struck, and I insist on your coming in at once. Kiss me now, and go to bed."

There was no pleading in the boy's voice this time—no mute eloquence of tears; but his eyes sparkled with suppressed anger, and the firmly set close shut lips showed that his mother's forced strictness was sowing in her child's heart the seeds of determinate rebellion. He left his companions in the garden, hung up his cap, and without word or look to his mother, went up-stairs. She did not ask him again for the good-night kiss; but Mrs. Main is a rigid disciplinarian, and so long as she gains obedience, does not trouble herself about the love which should go with it.

This little incident sank into my thoughts. If I had a child to train I would not deal with him after this fashion ; and I would like to say a few words to mothers on the subject.

Implicit obedience is doubtless a requisite of home training, but only in things that are reasonable. Children have a keen sense of justice, and know as well as grown up people when you are requiring from them more than you would be willing to render to your own superiors. You tell your child to give up his play at a moment's notice, and settle down to a dry lesson. The little fellow leaves his hoe and rake, his box of tools, his steam engine, kite, or what not, with a brave effort, which, in children of a larger growth, would be called absolutely heroic, and works away at the hard sum, or harder page of grammar. By-and-by your husband comes in, and asks you to attend to something for him.

"Wait a moment, will you, my dear ? I'm in the midst of a very interesting story just now, and I really can't leave off to do it for you. Will you come again in half an hour ?"

The child looks at you. His faith in his mother is shaken. After that you will never again be to him just what you were before. He may obey you just the same, because your relation to him entitles you to exact that ; but henceforth his obedience will be mingled with a certain scepticism. You have put in his young heart a doubt as to the reliability of human nature.

Or, perhaps it is the night for the weekly service at church ; and as your elder daughter reaches down the books ready for starting, you interrupt her—"Fanny, dear, I really think after all we won't go. It is such a splendid evening, and I haven't been to the botanical gardens for an age. We will go there to-night."

Your little lad is busy learning his lessons for school, but he notices what you say. Next Sunday afternoon you call him in from the sunshiny lawn.

"Harry, dear, it's nearly two o'clock ; fetch your cap and Bible and run away to the Sunday-school, or you'll be late."

The child gazes into your face with a quaint, questioning expression. He says nothing, but the words in his little heart are these ;—"Ma went for a walk last Wednesday instead of going to church ; why can't I too ? I'd a deal rather stay here than go to Sunday-school." Ah, mother ! you did much more that night than simply neglect church. You did something that you can never, never quite undo.

It seems to me that we shall never do much in training children, except by being ourselves what we wish them to be, and by showing them that we acknowledge and obey those laws of truth and justice to which we expect them to render an obedience so rigid and oftentimes painful. My little friend Georgie Main ought not to have been compelled to desert that brick house of his, and settle down to an hour's spell of dry lessons, by a mother who, not many minutes afterwards, declined to lay down an amusing book and attend to her husband's wants. We must not order an unfortunate little lad to pack up his playthings, and "go to bed like a good boy," as soon as the clock has struck eight, if we make no scruple in that child's presence of setting aside daily duties for daily pleasures, and putting off needful engagements for the sake of passing amusements.

Children want to have justice done to them, and they are sharp enough in finding out when they get it. You may preach to your boys and girls from morning to night about "duty first and pleasure afterwards," but the sermon will go for nothing if your own life is not a practical illustration of it. You may read them the prettiest books and tell them the prettiest stories about the joys of benevolence, and the evils of selfishness, and the little eyes will brighten, and the little faces glow, and they will say, "Read that again, Ma, please—tell me the story over ;" but the little hearts will be untouched still, and the little fingers held tight as ever over the halfpenny which you want them to drop into the missionary box, unless they see "Ma" practise the same lessons, and live like what she reads.

There is a saying in my country, that old maids' children are always the

best taught. It may be so. Perhaps if I had a nursery of little boys and girls to look after, I should make no better of them, practically, than most people ; but I do think one great secret of family management is this—to be ourselves what we wish our children to be, and to obey in our own daily lives, after its purest, most spiritual meaning, that law which we set before them. And woe to that mother who, neglecting the sacred trust committed to her—seeing not its infinite honour and beauty—shall, by needless self-indulgence or ignorant indifference, cause one of these little ones to offend !

## SPOILED CHILDREN.

## SCENE IN A BREAKFAST ROOM.

"I think," said the lady to her children's governess, "it will be better for Charley and Louise to have their breakfast in the nursery, for I know that our friends from towa like a quiet meal. What do you think ?"

"It will, perhaps, be the more agreeable plan."

"Well then, my dears, go up-stairs, and you shall be attended to."

"O ma !" cried two young voices at once ; "O ma, we must stay in the breakfast-room !"

"No ; I cannot allow it. Be good children, and do as I wish."

Charley and his sister, like many young pets under similar circumstances, could easily see infirmity of purpose underneath the manner of a parent who turned her back on the instant, as if she had no further interest in the obedience of her children.

"Now then, dears," said the governess, "come with me into the nursery as your ma wishes you."

"No, no !" said Charley.

"No, no !" repeated Louise ; "ma will say nothing more about it ; she will allow us to stay here, I am sure, when pa comes."

And Charley twirled his cane, and Louise threw herself on the sofa.

Poor governess ! thy difficulties thicken about thee ; and the worn expression which in spite of thy youth, is gathering on thy face, tells of many a vain struggle to keep thy sorry place consistently between weak fondlers and over-indulged fondlings. The father comes. The mother re-enters. The guests take their seats, and the young conquerors press their way to the table and choose their places without even a reproving look from the easy mother.

"Charles !" says the father, "how dare you come to the table with that cane in your hand, sir ? Put it down directly or leave the table !"

The head of the cane slowly disappeared from above the cloth, but it was still held firmly beneath ; and neither Charles nor his cane acknowledged the force of parental will or word.

"Ma, I want some fish," said the boy, rudely stretching his hand across a visitor's plate, and pointing to a dish of delicacies provided specially for a particular guest.

"No, my boy, you must not have any. Please to wait till your friends are cared for."

"O pa ! I do wish to have some fish ; I must taste it."

"Charles, I am ashamed of you. Please to wait, sir."

"No, pa, ma said I should have some !" cried the half-blubbering child ; "please I should like to taste it."

"And if Charley has any I shall have some too," was Louise's cry.

"Well, be good ; that's good children. Charles, don't cry, my darling ! Come here ! kiss me and be good ! Don't be naughty ; and if I give you a little fish you must be quiet, and not disturb the table. I am ashamed that you should behave so before our friends. Be good, that's a dear !"

Charley had some fish, of course, and so had Louise ; and the guests were allowed to feel that they were expected to sacrifice the honours of the most dainty dish to the youngest pets of the house.

Those were spoiled children. Their parents did the wretched work, and will eat the fruit of their doings in the evil time coming.

## POETRY.

## THE BURIAL OF MOSES.

Composed by C. F. ALEXANDER, and published in a volume of poems,  
written for the benefit of an Asylum for Mutes in the North of Ireland.)

"And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day."—Deut. xxxiv. 6.

By Nebo's lonely mountain,  
On this side Jordan's wave;  
In the vale in the land of Moab,  
There lies a lonely grave;  
And no man dug the sepulchre,  
And no man saw it e'er;  
For the angels of God upturned the sod,  
And laid the dead man there.

That was the grandest funeral  
That ever passed on earth;  
But no man heard the trampling,  
Or saw the train go forth.  
Noiselessly as the daylight  
Comes when the night is done,  
And the crimson streak on ocean's cheek  
Grows into the great sun.

Noiselessly as the spring time,  
Her crown of verdure weaves;  
And all the trees on all the hills  
Open their thousand leaves.  
So without sound of music,  
Or voice of them that wept;  
Silently down from the mountain's crown  
The grand procession swept.

Perchance the bald old eagle,  
On grey Beth-peor's height,  
Out of his rocky eyrie  
Looked on the wondrous sight.  
Perchance the lion, stalking,  
Still shuns that hallowed spot;  
For beast and bird have seen and heard  
That which man knoweth not.

But when the warrior dieth,  
His comrades in the war,  
With arms reversed and muffled drum,  
Follow the funeral car;  
They show the banners taken,  
They tell his battles won,  
And after him lead his masterless steed,  
While peals the minute gun.

Amid the noblest of the land  
Men lay the sage to rest,  
And give the bard an honoured place,  
With costly marble drest;  
In the great minster transept,  
Where lights like glories fall;  
And the choir sings and the organ rings  
Along the emblazoned wall.

This was the bravest warrior  
That ever buckled sword;  
This the most gifted poet  
That ever breathed a word;  
And never earth's philosopher  
Traced with his golden pen,  
On the deathless page truths half so sage  
As he wrote down for men.

And had he not high honour?—  
The hill-side for his pall;  
To lay him in state while angels wait  
With stars for tapers tall;  
And the dark rock pines like tossing  
plumes  
Over his bier to wave, [land,  
And God's own hand in that mountain  
To lay him in the grave.

In that deep grave, without a name,  
Whence his uncoffined clay  
Shall break again—most wondrous  
thought!—  
Before the Judgment Day;  
And stand with glory wrapt around  
On the hills he never trod,  
And speak of the strife that won our life  
With the incarnate Son of God.

O lonely tomb, in Moab's land,  
O dark Beth-peor's hill;  
Speak to these curious hearts of ours,  
And teach them to be still.  
God hath His mysteries of grace,  
Ways that we cannot tell;  
He hides them deep like the secret sleep  
Of him He loved so well.

SELECTED BY E. J. G.

## THE SABBATH-SCHOOL.

### BOOKS.

Books have prodigious power. I had a young friend once, whose early years were passed under decidedly religious influences, he was endowed with unusual strength of mind, and at a very early period of his life, became distinguished as a public man. Few memorials in the quiet seclusion of Mount Auburn mark the resting place of one more respected for learning and integrity. He had been an observer of the devoted piety, and triumphant death of a Christian friend, whose hope of salvation had no basis but the blood and righteousness of Christ, and his own views until he reached maturity were settled, (at least speculatively), upon the same foundation. But a printed sermon by a distinguished preacher of a radically different faith, was put into his hands, and with the help of peculiar personal associations, changed at once the whole current of his views, and persuaded him to adopt a system of belief, in which Christ and his cross occupy a very subordinate place, if recognized at all. I do not cite this case to encourage a blind adherence to one set of opinions, however hoary with age, and fortified by venerable names, or by the authority of powerful sects, but to illustrate the influence of a book over a strong mind, and long settled convictions. If we could trace the means which have contributed to form our present views to three principal external sources, viz. : what we have seen, what we have heard, and what we have read, we should probably find the last by no means the least active or fertile. A book is a silent but most intimate companion ; it does not ask attention, nor take offence at neglect ; its name and dress give us no certain clue to its character ; the opinions of others as to its value may be the result of prejudice or ignorance. We are told that to know what it is, we must read it, and to read it is to subject ourselves to its influence for better or worse. Prudent travellers in public conveyances, or sojourners at hotels, are very careful what intercourse they encourage, or allow strangers to have with them, for a pickpocket is not always distinguishable by dress or manners from an honest gentleman ; but how much more vigilant should we be to preserve the mind and heart from contact with what may pollute or pervert, than to protect our purse or watch from light-fingers ! When you take up a book to read, of the character of which you are wholly unapprised, is your presumption less than when you admit to your confidence one to whose principles and motives you are a stranger ? It might indeed be easier to throw the book aside than to discard the treacherous friend ; but on the other hand, the former may conceal the poisonous fang till the fatal wound is made ; while the latter by his tone and manner will be very likely to betray his character in season to defeat his evil purpose.

The art of introducing false or equivocal principle into the public lecture, the newspaper paragraph, or the book, in company with incontrovertible truths, has been brought to great perfection in our day ; it is not always, perhaps not generally, an intentional fraud upon the hearer or reader. The author's or lecturer's mind may have been perverted ; or truth and error may be so uncertainly comprehended as to be mistaken the one for the other ; but however ample such an apology may be for writing a bad book, it does not cover our imprudence, not to say <sup>folly</sup>, in reading it. Magazines, pamphlets, and newspapers, are the sluices through which every production of the human brain, that can be shaped in type metal, passes into the reading world. There is no principle so corrupt, no sentiment so false, no ribaldry so base, no jest so profane or obscene, that it has been denied an imprint. And what is particularly to be noted, the brightest wit, and the most sparkling popular style, are found in close alliance with some of the grossest forms of error. If marriage, the most sacred of all human relations on which the chief interest of civilization and social virtue and progress rest, and to which woman owes her elevation above the condition of abject slaves ; if marriage is to be assailed as a factitious rite, to be modified o

entirely dispensed with as the parties concerned may choose, some glib romancer is at hand to prepare a flashy tale, or magazine story in which the sacred bond which the hand of God hath woven is rejected as a superfluous obligation, or an impertinent imposition on natural liberty, and a hundred thousand copies are afloat in a week, and largely in the hands of those who are least on their guard, and most easily deluded by meretricious reasoning.

Direct and open assaults on the Christian faith are rare in our day. Its principles commend themselves so generally to the wise and good, and are so obviously necessary to the well-being of society, that it requires no little boldness to impugn them; and besides, there is a way of sapping their foundations which has become quite common, and while it is much more effective, it excites no odium and very little resistance. Those who are unaware of the Protean shapes assumed by the subtle supplanters of our faith, are very likely to find themselves in the midst of a plausible argument against some cardinal doctrine of the Bible, before they suspect their proximity to danger.

A popular story is advertised, we will suppose, under the title of "The Forest of Glenburne," a Tale of the Reformation. It is puffed into public notice, as any thing may be by sufficient effort, and is soon making its influence felt on thousands of minds. It is written with signal ability, a vein of historical truth runs through it, and the incidents are selected and wrought into the story with consummate skill and tact, giving it all the vividness of a present reality. The principal parties neither say nor do what is not perfectly proper and orthodox; we are enchanted by their purity, love of truth, intelligence, charity, and social virtues. A conversation springs up between them respecting a notable church dignitary, named Cranmer: some of his acts and opinions are the theme of much public discussion and controversy, and it is quite natural that the subject should be introduced into private circles. If Archbishop Cranmer be an intelligent and sensible godly man, competent to decide questions of faith and duty; if he conscientiously abide by the truth when error is in the ascendant, and encounter the terrors of persecution and death with a stout heart and steady faith; his example and authority will be of great weight. His rebuke of the ceremonies and superstitions of a corrupt religion will be felt, and neither arts, arguments, nor threats will avail against the powers of truth so illustriously vindicated, even at the stake. But now, suppose we put in array the attractions which Popery presents to the corrupt hearts of men, its claims to exclusive authority and infallibility, the imposing ceremonies of its ritual, its appeals to sense rather than to faith, and the coincidence of its whole genius and spirit with the gross conceptions of ignorance and superstition. And suppose further, that one of the intelligent and interesting parties to whom we just now referred is disposed to think well of Popery, and would fain bring his fair companion to embrace his view: to further his object, the good old Archbishop Cranmer is brought forward, and though treated with great deference as one of the lights of the church and a pillar of the reformed faith, yet arguments and opinions are put into his lips, which are too shallow for a school boy to use. The effects are what might be anticipated. "If the defences of the new faith be so weak as all that," says the too willing convert, "If that be all such a great and good man can make of them, it will certainly be safer for me to embrace that which claims to be primitive and infallible;" and the crucifix and beads are eagerly grasped. Or perhaps certain religious doctrines are in vogue which are not relished by persons of taste and independent opinion. Opposers make little or no head against them by the ordinary methods of evidence and arguments, and so they betake themselves to stratagem; they frame or exhume a system which in some of its features resembles that which is so obnoxious, and running back to the time when such a system had supporters here and there, a story is invented, and its incidents and characters so arranged as to bring into discussion the offensive creed. The tale will be wrought up with surprising skill. A clergyman will be introduced, who espouses and promulgates the



odious doctrines. A disciple of his will be another leading person in the drama, and perhaps a rare specimen of credulity and bigotry. Other parties will appear of the most amiable and attractive character; they shrink from the harsh doctrinal views of the preacher; they take brighter views of religion, and are made to exhibit all the loveliness, and gentleness, and benevolence, which are supposed to be the fruits of a true faith. The contrast is very effective, and the reader gladly turns away from the cold, stern severity of what passed for orthodoxy, as from a frightful dream. The next sermon he hears will perhaps bring to view some leading truth of Scripture, so nearly allied in substance, if not in form, to what he has seen so odiously depicted in the romance of a past generation, that he is shocked, and hastens to some place where his new taste will not be offended. Or suppose again, the purpose is to bring into contempt, in a more general way, evangelical religion, and its ministers and disciples. Then the story is framed to present in contrast, (not so boldly as to awaken suspicion,) on one side a character, genial, generous, companionable, and free from all offensive traits that worldly people are quick to detect and condemn; and on the other, a professor, and perhaps public teacher of religion, thrusting himself, and his favourite topics, out of season quite as often as in season, into all places and companies, and exhibiting in his temper and manner, anything but the gentleness, and suavity, and punctilious regard to the proprieties of life, such as religion enjoins, with much more consistency and authority than the customs of society. Interviews occur, in which questions of duty or consistency are discussed, and the "parson" or the "deacon," or the other "well-meaning man," is made to propound and defend the most ultra views in such terms, in such a tone of voice, and with such weak arguments, as a lively imagination may conceive to be most provocative of contempt and disgust. If the tale is well wrought, the reader is scarcely conscious of its being other than a veritable report of something which actually occurred, instead of a gross caricature. The religious opinions of some of the most learned and godly men, that appear in the annals of the Christian church, have been thus presented in some fictitious tale; first misrepresented and distorted, and then made responsible for inferences and conclusions, which shock common sense and expose those to whom they are imputed to pity and contempt.

In the graver class of books—as histories and biographies,—similar insidious attempts to subvert sound principles implanted by a careful education, are by no means rare. But the more common theatre for the display of such skill is, as we have said, the lighter and cheaper literature, which finds its way into the hands of all classes and communities. Cart-loads of printed trash, decked out with coarse cuts, are in constant transit over the thoroughfares of the country; and though you may be protected by your social position from direct contact with them, you can scarcely fail to feel their incidental influence in the general deterioration of moral sentiment and intellectual vigour, which they are sure to produce. So rapid is the accumulation of printed matter, good and bad, that but a small portion of it can be read, even by those who have no other occupation. Some selection is therefore indispensable, and in making it, you should have reference to the cultivation of taste, the improvement of the mind, a proper familiarity with the current topics of interest; but most of all to the establishment or confirmation of right moral and religious principles. The authorship, or imprint of a volume, has long since ceased to be any certain guarantee of its character. Doctors of divinity in high repute among those who are regarded as evangelical, avow and defend doctrines and principles that are entirely irreconcilable with the received systems of our Protestant faith. Works of science are deeply impregnated with the poison of atheism. Magazines and newspapers, by incidental, but not less effectual, thrusts at our holy religion, succeed in diverting large numbers from the contemplation of it, and in imbuing others with prejudices and false views, which are, perhaps, never fully removed. Hence you will not wonder that your Christian friends should feel some anxiety to forewarn you on this subject. There will be no difficulty in finding as much reading as you desire, both secular and religious, outside of

all obnoxious or equivocal productions. You will have neither time nor inclination to investigate questions of speculative theology; and as to the teachings of Holy Scripture, few religiously disposed people at the present day would insist on a higher, or be satisfied with a lower standard of orthodoxy, than is found in Hannah More's writings.

If you should decline to read a book or periodical, which a friend commends to you, on the ground that you stand in doubt of the author's views, or that you do not wish to read anything which advocates what you regard as an error, you will perhaps be at once rebuked for a course so narrow and illiberal. How will you ever know what truth is, it will be said, unless you examine it in contrast with error? A pretty judge indeed, to make up your mind upon hearing one side; you set down all who differ from you as errorists; to be right, they must embrace your opinions. Well, you withdraw yourself into the shell of your infallibility, and refuse to examine the grounds on which they rest their convictions. There is something plausible in this appeal. There is an appearance of bigotry, of pusillanimity in declining a challenge to investigate the grounds of another's convictions; and yet it is eminently unjust. Two men are about to engage in business, one decides to embark in manufacturing cotton goods, and the other betakes himself to mining coal. They have severally considered the probabilities of success, and each has acted upon his own conviction. It would be no evidence of narrowness or illiberality of views, if the manufacturer should decline to go into argument with the miner upon the comparative eligibility of the two pursuits. All his thoughts and energies must be bent to the prosecution of his own business; to spend his time in reading, or hearing arguments to unsettle his confidence in it, would be only to insure his failure. If each has used all proper and available means to obtain information, and has embarked heartily and energetically in the chosen enterprise, their success depends upon turning the eye and ear away from all diverting sights and sounds. Blind men who think they see, are very unsafe guides for those who are conscious that they are blind. Why should one who has been convinced upon evidence satisfactory to himself that, as a descendant of apostate Adam his nature is unholy, that his violations of the divine law have made him obnoxious to its terrible penalty, that provision is made in the gospel for the pardon of his sin and the remission of deserved punishment, that by faith in Christ and repentance towards God, he may obtain eternal life, and that faith and repentance are gifts of God, freely bestowed in answer to prayer, why should such a one willingly read a book, or hear a sermon or lecture in which these convictions are assailed? Why demolish a house built with so much care, and on what appeared a rock, in order to try some other foundation which cannot possibly be so safe? Why leave a good harbour, and put out into a stormy sea, upon a vague suggestion that a safe anchorage may be found somewhere else? Would a dutiful child willingly read or hear an argument against the obligation of the fifth commandment? Would a trustworthy and contented labourer patiently listen to evidence that his employer is a tyrant or a fool?

If I were asked to read a treatise advocating the doctrine of universal salvation, I should courteously, but peremptorily decline, on the ground that my views on that subject were well settled, from such an examination of the Sacred Scriptures as I had been able to give, and that I had no desire to know how much could be said in support of some other theory, so long as I was entirely satisfied of the truth of the one I had embraced. But, says my friend, you want me to adopt your views, and to this end you ask me to read your books and tracts. By no means; if, after proper inquiry and investigation, you are convinced that my views of this subject are not in accordance with divine revelation, you should resist every attempt to persuade you to renounce or modify your convictions, and should cleave to them with invincible pertinacity.

## MISCELLANIES.

## THE GREAT CONFLICT.

BY REV. T. SWALLOW, OF LIVERPOOL.

THAT we live in very important and eventful times will not be questioned by the serious and discerning. If we look into the political and religious worlds we see that both are agitated from centre to circumference. Light is contending with darkness, truth with error, virtue with vice. This conflict has long been going on ; it was commenced when the gracious promise of redemption was first made to man ; it has been perpetuated through all succeeding ages. Doubtless, however, towards the last, the contest will be severe and deadly ; nevertheless the victory is not doubtful, but certain, and shall be given to Him who came "from Edom, with dyed garments from Bozrah ; who is glorious in his apparel, travelling in the greatness of his strength, who speaketh in righteousness, and is mighty to save." "He must reign until he hath put all enemies under his feet." Yes, and most assuredly this will be done ; hence the following words of holy inspiration, "I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear." The battle, then, we say, has long since been begun, and is now carried on. But where is the field ? "The field is the world." Upon this immense and spacious plain the contending armies have marshalled their forces. The army of Satan is large, and by far the largest ; its instruments of war are ignorance, superstition, error, vice, in their various and almost numberless forms. The army of Immanuel is small, and far the smallest ; but its weapons of war are of celestial origin and temper, "not carnal, but mighty through God to the pulling down of strongholds." In this great spiritual contest all the servants of the Most High are called upon to engage. The energies of all are required. The most vigorous and well-directed efforts of *all* must be put forth. There must be united combinations of power ; this is indispensable to present success, also to future final conquest. We are aware that the great Captain of salvation could effect the purposes of his sovereign will, independently of any human agency whatsoever. Within the vast dominions of his empire he has immense resources of power that await his fiat, and are ever ready to move in accordance with his will. At any moment he has at his command "more than twelve legions of angels." By the agency of these he might accomplish his victorious designs ; yes, or without them : for were he to arise in the omnipotence of his strength, and make bare his mighty arm, terror would soon be spread through opposing ranks, and all his enemies would fall prostrate in submission at his feet. But God works by other means. In carrying out and bringing to a successful issue his wondrous plans of mercy and grace, he deigns to make use of human agency. To the members of the militant Church, in their individual and collective capacity, is committed the mighty task of converting our sinful world ; of subjugating its rebellious inhabitants to the supreme authority and rightful sway of the true Messiah and Prince of peace.

This is a great work indeed ; great in the object it contemplates, nor less great when viewed in connection with its glorious results. It is a work in which all the men of Israel, without any exception, are called upon to help ; by their influence, their property, their prayers, their talents, their time : in short, by all the consecrated ransomed powers of their bodies and spirits. Nor is it a matter of *choice* on their part to engage in this work or refuse. The obligation is binding, the duty imperative. When an individual enlists into the army of an earthly king, he engages that his best services shall be performed whenever they may be required ; hence, however much he might wish for an exemption from duty, he has it not ; and were he to refuse to take the field and charge the enemy when the word of command is given, he

would be justly regarded as a traitor to his king and country. So it is considered in a spiritual sense in reference to the Christian. When he enlists under the banner of Jesu's cross, he swears allegiance to the King of glory, solemnly engages to "fight the battles of the Lord," to "wrestle against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If, therefore, when summoned to action, he refuse to take the field, he ought to be regarded and reproached as a deserter from his Saviour's cause and even a traitor to his God!

But further, in the matter in question there is no neutrality. In "the battle of the warrior, which is with confused noise and garments rolled in blood," there may be neutrality. If a soldier under an earthly monarchy will not take the field against his enemies he may refuse to exert any influence that would give them the least advantage, and thus, by not assisting either party, occupy a neutral position. Not so, however, in the army of our spiritual Israel. Those who refuse to march and contend in valiant combat against the common foe, actually increase the power of the enemy, and turn their own arms against their friends and companions in the fight who are still faithful in their Master's righteous cause. Yes, every soldier of the cross who is not unitedly engaged in a determined, persevering war against the opposing powers of darkness, is contributing an influence which tends to consolidate the interests, perpetuate the reign, and extend the empire of Satan! He who fights not against the devil fights against God. He who joins not in close and vigorous contest against the emissaries of hell, is engaged in fearful though mistaken conflict against the royal armies of heaven. Accordingly our Lord has said, "He that is not with me is against me." Another important point in the subject before us is, the peril and punishment of those who stand aloof in the great spiritual conflict, and "come not to the help of the Lord, to the help of the Lord against the mighty." Their criminal indifference does not pass unnoticed. No, it is especially seen by him that sitteth in the heavens, and is marked by certain, though perhaps unknown righteous displeasure and just indignation. The lamentable case of the unfaithful, disobedient inhabitants of Meroz, recorded in the fifth chapter of the Book of Judges, ought to serve as a beacon to warn such persons of their imminent danger, and assure them that their dishonourable conduct, if not repented of, will not pass with impunity, but be followed, sooner or later, by richly-deserved punishment. And although it may not be inflicted by the denunciation of a positive "curse," proceeding from the mouth of "the angel of the Lord," nor carried into effect during the vicissitudes of time, yet it will be in the great day of eternity; that day in which, amid the terrific lightning's flash, and the awful thunder's roar, the Judge of mankind—"shall come and discern between the righteous and the wicked, between him that served God and him that served him not." Several important inquiries may now be made.

First. What, at the present juncture, is the state of the conflict of which we have written? The voice of full triumph has not as yet been heard, because the battle is not yet won. It is true that the engagement has become general, fierce, and determined; several of the enemy's forts have been stormed and taken; but yet the "prince of the power of the air" maintains his sway over many millions of subjects in his usurped dominions. "The dark places of the earth are full of the habitations of cruelty." Vice, in its complicated and hideous forms, abounds on every hand. Iniquity runs through our land as with the fearful impetuosity of a mighty desolating torrent. The daring impious arm of mutiny and rebellion is high and lifted up; the vast majority of our apostate race boldly reject the authority of the Almighty and challenge his omnipotent power. In short, the most malignant, inveterate powers of earth and hell are engaged and sworn to resist to the uttermost the claims and rights of the King immortal; and if they could they would destroy every vestige of Christianity, assail even the citadel of heaven itself,—and, were it possible, shake and beat down the very pillars that support the everlasting throne. We perceive, then, that a great work yet remains to be done. Many parts in the territories of Satan's king-

dom are still to be taken and possessed. Before the armies of the cross can mingle in the full chorus of triumph, they must go on from strength to strength, till at length they shall "come off more than conquerors through him that hath loved them." When, indeed, the conquest *shall* be complete and universal, it were difficult—in fact, under existing circumstances impossible—to determine. It may, however, be safely affirmed, that, if the work go on only at the ratio that it has done during the last ten years, it will be lamentably long before it can be said, "The kingdoms of this world are become the kingdoms of our God and his Christ."

Here, the following appropriate question is naturally suggested, What is the conduct of the servants of Christ who are now in the field of conflict? Are all of them uniformly courageous and valiant? There is reason to fear it is *not* so. A few of them, it is true, are distinguishing themselves in the high places of the field, as mighty champions for the Lord of hosts; but some, alas! have grown faint in the day of battle, laid down the weapons of warfare, and are running, as it were, from the scene of action. Others are almost quarrelling with their comrades concerning the *armour* they shall wear, the instruments they shall use, and by what names the different regiments in the camp of Israel shall be called. And so, instead of being firmly combined in mighty phalanx, and marching forth "fair as the moon, clear as the sun, and terrible as an army with banners," in order to attack and vanquish their numerous enemies; they are granting them a *respite*, a *reprieve*, and actually furnishing them with means whereby they may recruit their forces and perpetuate their power. "The sacramental host of God's elect" are not sufficiently zealous in his cause, nor true to their sovereign Lord. The various sections of the Redeemer's Church do not prosecute their holy enterprise with becoming ardour, fidelity, or perseverance; and it will be well if the great Head of the Church does not give the honours, and award the palms of *final* conquest to another people who shall be chosen, true, and faithful.

Another inquiry now ~~presents~~ itself, and it is this: What are *we* doing to serve the common cause, and hasten the universal triumphs of the cross? Servants of him who is King in Zion, how does this question affect you? If you are in the field, how are you engaged? Are you joining in the great fight against the King's enemies? Possibly you have merely taken up your position in some elevated part of the field, where you can behold the evolutions of both the contending armies; and it may be that, as you gaze upon the grand and awful scene, you are ready to say within yourselves, "The noble army of our Emmanuel is sure to win the day without any effort at all on our part; therefore, it is not necessary that we should expose *our* persons, or peril *our* lives, since it is quite evident that the warfare can be prosecuted and accomplished altogether without us." Ah! if it is thus you are speaking and acting, depend upon it you are neglecting imperative duty, and incurring a serious amount of guilt. Remember the case of the inhabitants of Meroz, already referred to. It is very likely that they also made similar excuses; but this did not prevent the malediction of Jehovah from coming on them: neither can such a vain excuse prevent the curse of the Almighty from falling upon you. God can and may curse you in your person or your families, your circumstances or business, in your life and death, in time and in eternity. Oh! take timely warning. Arouse yourselves to activity and diligence. Endeavour to ascertain—not whether your services are required, or can be dispensed with—not whether you can do anything, and if anything how little; but rather strive to find out *how much* you can do, also in *what way* you may most effectually do it. Put away everything like apathy, all undue earthly care and indulgence. Gird yourselves with power divine, and in the field of conflict "watch ye, stand fast in the faith, quit you like men, be strong." Oh! that all the servants of the Most High were thus engaged; for then the contest would speedily terminate, and victory would be gained. The joyful acclaim of triumph would soon resound through the whole universe itself. The dwellers upon earth and the inhabitants of heaven would mingle in sweet harmonious concert; and the burden of their rapturous song

would be, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; and he shall reign for ever and ever."

Serious reader! the question we have now to urge, and press upon your conscience, is this: Are you for us or for our enemies, for God or Satan, for heaven or hell? Perchance you are undecided; if you are, we appeal to you in the words of the prophet, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal then follow him." "Choose you *this day* whom ye will serve." Neutral, as we have shown, you cannot be; the thought is absurd, the thing impossible. Hence, if you are not in the camp of our spiritual Israel, you are regarded as being in the ranks of the King's enemies—found contending against the Lord of earth and sky. Awful, indeed, and perilous is your condition; for "Woe unto him that striveth with his Maker!" When he bends his bow, makes ready his arrows, and prepares the instruments of death, when his hand takes hold on judgment, and he speaks in vengeance, his foes shall flee before him, and all "his enemies shall lick the dust." If, then, you would be saved from shame from defeat, from utter destruction, from everlasting death, cast down at once the weapons of your rebellion, sue for reconciliation and peace with your offended God, by faith in the atoning death of his Son. Join the noble army of the cross, and under the glorious Captain of the great salvation "fight the good fight of faith." On the broad field of conflict engage in untired, vigorous, persevering combat against the daring foes of God and man; and then, most assuredly, when the battle shall terminate, and all warfare is past, you shall receive the victor's crown, and wear it as your due.

## CONNEXIONAL INTELLIGENCE.

### HOME DEPARTMENT.

**THETFORD CIRCUIT.—REMOVAL OF DEBT ON HOCKHAM SCHOOL-ROOMS.**—Dear Editor, —An effort of the most successful kind has just been made in this place for removing the entire debt on the rooms built for the accommodation of the Sabbath and Day schools. About twelve months since these rooms were erected at an outlay of £70, which sum, with certain extras and et ceteras, was augmented to more than £80. Soon after the opening services more than £60 of the outlay was paid. Yet, although the friends succeeded so well in this undertaking, they could not be fully satisfied until the whole of the debt was removed. Accordingly, on June 21st, special sermons were preached by the Rev. J. Jackson in the morning, and Miss M. C. Buck in the afternoon and evening. On the 22nd Miss Buck preached again at 3 o'clock, this was followed by a public tea at which a goodly number sat down. In the evening a public meeting was addressed by Miss Buck, Mr. Hannett, and the writer. The sum required to meet all demands was forthcoming, and the friends and managers of the institution are glad to be able to pronounce the building debtless. Towards the accomplishment of this desirable object the liberality of Mr. G. Doubleday was extensively manifested, as was also

that of Mr. J. Finch, Miss Finch, and Messrs. Norton, Ransomes and Adams; and a number of benevolent spirits who were willing to assist. J. ALLISON.

**OPENING OF A CHAPEL AT CATFORTH.—PRESTON CIRCUIT.**—Catforth is a thinly populated village in the Fylde country, about six miles from Preston. Travellers passing through the place may now behold a rather unusual sight, namely, a couple of Primitive Methodist chapels standing one alongside the other with only a few yards between them. The old chapel, which remains to show the contrast between the past and the present, has long been too small for the increasing congregation. After suffering much inconvenience for want of room, the friends determined on making an effort to obtain a more suitable place to worship in. They set about the work in earnest, and they have succeeded admirably. Some thought they would fail, but with the help of God they have surmounted every difficulty.

On the 4th of last March the foundation-stone was laid by J. Lamb, Esq., of Preston, who was presented with a very beautiful silver trowel, bearing an appropriate inscription, and a pretty mahogany mallet. James Thompson, Esq., of Catforth, prepared plans of the building, and had them lithographed, and the speci-

cations printed, at his own cost, and he very kindly engaged, on the same terms, to superintend the erection throughout. We are very much indebted to Mr. Thompson for his great kindness and very valuable services in this undertaking. All our friends have not only laboured heartily in carting, &c., which has all been done gratis, they have also contributed liberally. The building progressed rapidly and satisfactorily from the laying of the first brick to the finish. The chapel is built of red brick, and is 39 feet long and 30 feet wide—18 feet from floor to ceiling—well lighted and very well ventilated. The land on which it stands is freehold, and comprises 260 square yards. The chapel was opened for worship on the 28th June, when three impressive sermons were preached, those in the morning and evening by Mr. W. Mallalieu of Manchester, and that in the afternoon by the Rev. W. Knox, of Kirkham, (Independent); the collections for the day amounted to £38 12s. The services were continued on the 5th of July, when the Rev. J. Garner, of Oldham, preached in the morning and afternoon two powerful sermons, and in the evening an excellent sermon was preached by the Rev. J. Armitage, of Elswick (Independent); the collections for the day amounting to £35.

On Monday, the 6th July, we wound up these pleasing services by a tea meeting. A collection was made and £23 were realized—making the total amount collected on the two Sabbaths and at the tea meeting £96 12s. The entire cost of land and building is £334, which I am happy to say has been met by the subscriptions and collections. The house is the Lord's, not a penny of debt being left on it. Our friends are worthy of all praise for the zeal and energy with which they have pushed on the work; some of them have had a deal of labour in soliciting, and gathering in the subscriptions, but it has all been done cheerfully, and as the result shows, has been done well.

We wish to tender our thanks to J. Thompson, Esq., for his liberal donation of £65, and important aid in other ways. Also to the following persons for the liberal assistance afforded: W. Ludell, sen., £10; H. Dickinson, £10; T. Waring, £10; Thomas Miller, £10; W. Cross, £5; W. Ludell, junr., £4; R. Ludell, £5 5s.; J. Almond, £5; R. Almond, £1 10s.; W. Clarkson, £5; W. Rowcliffe, £5; W. Kirby, £5; J. Bickerstaff, Esq., £5; Ralph Hall, £3; Samuel Salthouse, £4 19s. 6d.; J. Shorrocks, £5; J. Lamb, £2; J. Tuson, £2; J. Knowles, £2; G. Breakell, £2; E. Gillon, £3; G. Tun-

stall, £3; Mrs. Blundell and Sons, £3; R. Ray, £1 10s.; H. Almond, £1 10s. That this may be the birthplace of many souls is the prayer of J. GRAHAM.

CHAPEL OPENING, LUDLOW CIRCUIT.—In the town of Tenbury, Worcestershire, we have had a small society in connection with this circuit for a number of years; but it has never been other than in a feeble state, one reason for which has been the need of a proper place in which to worship, our best place being a small and inconvenient cottage. On entering this station two years ago, I found the few friends at Tenbury very anxious to have a chapel; and I, seeing the necessity, resolved to do my best to obtain one. After making a number of unsuccessful applications for land, we at length succeeded in purchasing a small cottage and garden for the sum of £120.

The corner-stones were laid on Thursday, April 16th, 1863, by Mrs. Smallman and Mrs. Brandford, of Ludlow; and addresses having been delivered by the Revs. H. Badger (Weeleian), and G. R. Soper (Independent), and a collection made on the ground, amounting to £4 4s. 4d., including a sovereign from each of the afore-named ladies, a public tea-meeting was held in the Corn Exchange, at which about 400 persons partook of an excellent tea. The chapel is 33 feet by 19 feet in the clear.

The opening services took place on July 26th, when sermons were preached by Mr. E. Green, of Oswestry, and the Rev. C. Smallman, of Ludlow; and on August 2nd by Mrs. Gwillim, of Presteign. On August 5th a tea-meeting was held in the Corn Exchange, at which about 450 persons were present. At the laying of the corner stones and at the opening services we realised £38. The subscriptions and donations amount to nearly £60, making a total of nearly £100. The entire cost will be about £310. We desire to tender our thanks to all who generously aided us. C. SMALLMAN.

CWM-Y-GAST CHAPEL OPENING.—This is a thinly inhabited neighbourhood in the county of Radnor, where our people, of the Knighton Branch, have had preaching in a house for many years. Some twelve months ago the Central Wales Railway, which runs within about two hundred yards of the village, was commenced here, when every available accommodation was taken up with lodging for the navvies and other parties employed on the line. The old house in which we had been permitted to preach for a long time was taken from us, and as no other seemed likely to be opened fears were entertained that we should be shut out of the neighbourhood altogether; but in this extremity

Providence interposed—the farmers were prompted to express their sympathy and willingness to help in the erection of a new chapel. For this purpose land was offered gratuitously by the proprietor of our old meeting-house. The right time for action had evidently come, and we saw the importance of embracing it; so that at the earliest opportunity the ground was marked out, and in March last the first stone was laid by J. Meredith, Esq., who gave a donation of £5, which, added to the collection and profits of the tea-meeting, made the sum of £28. Thus the chapel was commenced under propitious circumstances, and has been finished equally prosperously. Its size is 27 by 21 feet. It was opened for Divine worship August 16th, when sermons were preached by Mr. I. D. Rutter, of Knighton, Mr. J. Nott, of the Farlands, and Mr. J. Edwards, of Kington, all staunch friends and members of our own Connexion. The collections amounted to £15. On the following Monday a public tea-meeting was held, at which 250 persons attended; the profits were about £8 10s.; altogether we have raised £53, which is one-half the entire cost. The inhabitants of the neighbourhood have evinced great kindness.

G. MIDDLETON.

**BUCKLEY CHAPEL OPENING.—CHESTER CIRCUIT.**—Buckley, in Flintshire, is rich in mineral wealth and rich in picturesque scenery, adjacent to the beautiful Dee, where it ships annually thousands of tons of patent brick, tile, and coal. Buckley is now a busy hive of industry, with an increasing population, nine miles from the city of Chester.

In the year 1824 it was missioned by Chester Circuit; but for some reason not now known it was given up. In 1838 the same circuit again visited it, and in cottage houses many a faithful sermon was preached, and many a time in the good old temple, the open field and common, many a heart felt the bitterness of sin and the claims of Christ. From time to time some were persuaded to turn from their evil ways and live for heaven. Through difficulty and changing circumstances the good work was continued, till in the year 1841 a small chapel was built. This gave the society firm foothold. Here much good was done, and through various degrees of prosperity there was progress. The leaven of truth diffused its influence, the salt of piety savoured others.

In the beginning of this year it was decided to have a new chapel, on a larger plan and in an improved style. A better site could not be had, but there were no obstacles in the way of obtaining more fully operations were commenced.

The old chapel was all but levelled to the ground with £80 debt on the trustees for it. The new chapel is 51 feet by 27, and 17 feet to the wall-plate. It is more than half-pewed, has a good platform for the singers, so constructed to be an excellent platform for public meetings, and a good pulpit. The chapel is a neat commodious substantial building, worth upwards of £400. The debt on it is only £120. Every pew is let, and many more are asked for. The society and their friends have done nobly. They made all the brick, and carted all the material free of charge, and for working men they have given liberally; they have been in earnest. On August 3rd, 1863, the Rev. W. Row and Mr. Postlethwaite preached to crowded congregations, and good was done. Here we have a promising society in number and circumstances, a good central position for surrounding places, nine local preachers, most of whom are young men, and a good list of Sunday-school teachers, workers, praying, believing, and hoping for prosperity on a larger scale. W. ROW.

**BLAENAFON, PONTYPOOL CIRCUIT.**—On August 16th, 1863, the Blaenafon friends held their chapel anniversary, when three sermons were preached by the Rev. T. Greenbury, of Selby. The service in the afternoon was held in Horeb Baptist Chapel, kindly lent for the occasion. After the evening service six souls professed to find peace in the blood.

On the following days, Monday and Tuesday, Mr. Greenbury delivered two excellent lectures to large and attentive audiences. The chair on both occasions was taken by Mr. Joseph Key. The amount realised at this anniversary was £40, being £5 in advance of last year.

On Wednesday, the 19th, Mr. Greenbury delivered a very interesting and edifying lecture in the Town Hall, Pontypool, to a crowded assembly. The chair was taken by R. Greenway, Esq.; the proceeds amounted to £5, which will be appropriated to the chapel fund.

W. L. HARRIS.

**DRIFFIELD CIRCUIT.**—August 21.—The Lord is reviving his work on this station. Our public services are well attended. Two chapels are being built and two others need enlargement. Most gracious influences are being exerted upon many of our congregations. At Driffield, Nafferton, Cranswick, Frodingham, Middleton, Hetwang, Lund, Watton, Halperthorpe, and Kelk, between sixty and seventy persons have professed to obtain salvation during the last five weeks. Most of these were "pricked in their hearts" at our camp-meetings. Many others have been convinced of sin, and on every hand there are such indications of spiritual life, as



encourage us to believe that God is about to "show us great and mighty things which we know not."

May our ministers and members generally, "be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know our labour is not in vain in the Lord!" Amer.

CHARLES GARTON HONOR.

**BIRKENHEAD CIRCUIT.**—We are happy to report a little progress here. No missionary money has been used for the past twelve months, and recently a second preacher has been called into the work. We have peace and unity, and are looking for still better days.

**Camperdown Street.**—On August 23rd and 24th, our chapel anniversary was held, when Mr. Lowe, of East Dereham, preached, and lectured on Africa, to large and greatly interested audiences, and more than ten guineas were collected.

**South Transmere.**—The great annual tea-meeting was held for this chapel on July 27th, in a field at Bebbington, belonging to our old and tried friend Mr. J. Thomas. About 600 persons took tea. The profits of this meeting were more than £14. Efforts to reduce the debt £50 have been made during the past year, towards which Messrs. Thomas and Marsh have generously given £5 each.

**Bebbington.**—A good camp-meeting was held here on August 23rd, and during the past year the society has had a good increase.

**Seacombe.**—We recently held a good camp-meeting here, after which four souls were set at liberty. We "shall see greater things here." "God shall help us, and that right early."

**Lower Transmere.**—In November, 1862, we opened a chapel here (on rent). During the past few months a goodly number of souls have been saved. A society has been formed, which numbers about twenty; also a Sunday-school of some promise. Praise God for every token of good!

T. DOOBY.

**CHELMSFORD.**—The foundation-stone of a new chapel was laid August 24th, when a large congregation was gathered together. The Rev. M. Lupton, of London, conducted the preliminary devotions; after which J. A. Hardcastle, Esq., M.P., came forward and a silver trowel was presented to him, and hethen laid the stone. He afterwards gave an address to the people. He also handed over a cheque, and has promised to give us another. After his address the Rev. G. Lamb, of London, gave an excellent address, which gave great satisfaction. A hymn was then sung and the friends retired to the Wesleyan chapel, where tea was provided. After tea we held a public meeting, which was ad-

ressed by the Revs. G. Lamb, M. Lupton, S. Rowe (Wesleyan superintendent), and G. Wilkinson, (Independent). We had in the chair Mr. Samuel Turner, of Chelmsford, a tried friend. The chapel will be 28 feet by 38 inside. J. DAWSON.

**BEACON'S BOTTOM, CHINNOR CIRCUIT.**—**CHAPEL OPENING.**—In this small hamlet Divine Providence has opened our way to erect a nice little chapel in honour of our glorious Redeemer's name. The foundation-stone was laid by Miss Eustace, of Oakley, the daughter of our respected circuit steward, June 16th, 1863. And though the weather was very unfavourable, a considerable number of persons assembled on the occasion, and a good influence from heaven accompanied the services.

The site of freehold land, about 15 poles, was purchased of Mr. W. Grimsdale, of Sydenham, for the sum of £6. The chapel is connexional, and built of brick and flint, with a good slated roof. It is 25 feet in length, and 18 feet in width, and 10 feet from a good boarded floor to the ceiling. It has four windows, a good platform, and some rail back lettable seats, with forms to fill up; it is well ventilated, and presents a neat appearance. It is surrounded by two or three other hamlets, and thus affords seasonable accommodation for religious worship to the people around, who appear to be highly pleased with the provision made for their spiritual and eternal welfare. May their attendance be constant and regular.

The opening services were held August 30th, 1863, when three appropriate discourses were delivered by the Rev. E. Hancock, of Chinnor, Mr. J. Eustace, of Oakley, and Mr. E. Little, of Stockwell Lane, Risborough. The divine glory filled the place. An interesting meeting was held on the Monday, when about 100 persons sat down to an excellent tea. A public service followed, when Mr. J. Eustace presided, and some animating addresses were delivered. The total cost will rather exceed £80, towards which we shall realize over £30. Considering the circumstances of the people, and the rural locality, we have done well. Praise the Lord!

E. HANCOCK.

**HINCKLEY STATION.**—The authorities of this station have resolved that chapel debts shall not be increased therein, and that the present debt shall be reduced as much and as soon as possible. To meet the first part of this resolution, all necessary repairs and improvements are to be provided for by collecting the sums required before the work is done; and then immediate payment is to be made, and the very objectionable term, "Unsettled tradesmen's bills" is no more to be heard of in our locality.

Our Barlestone, Atherstone, and Newbold chapel cases were sent to the General Chapel Fund Committee, from our last December Quarterly Meeting, and a promise of £7 for Barlestone, and £7 for Atherstone, was given on condition that we raise £13 for each of them; and £15 was promised for Newbold if we raise £25. The Barlestone friends entered into the case heartily.

On Lord's day, August, 30th, Mr. Driver, of Burton-on-Trent, preached two sermons in Mr. Cuthbert'scroft, and £7 4s. were collected.

On August 31st a tea-meeting was held in the chapel (all the trays given). Our Baptist friends seeing we wanted help put their shoulder to the wheel, and £3 11s. were the proceeds of the meeting. Being yet deficient another collection was made, after an interesting public meeting. Having nearly removed the load we determined to complete it by collecting from house to house. We are happy to state that in this case our work is done. To pay off £20 in this locality is a great work.

W. WATTS.

**DAISY BANK, BILSTON STATION.**—On August 30th we celebrated our Sabbath School anniversary. The services of the day commenced with a procession which was attended with the power of the Holy Ghost, while the children and teachers were singing in the streets; after which, returning to the chapel, three sermons were preached by the Rev. W. Wright, of Wolverhampton, and Brother J. Turbey, of Daisy Bank. Collections were made amounting to the handsome sum of £14 16s. 7d., being more than last year by £4 8s. 7d., for which the school committee is thankful to God. We are happy to say through the whole of the day a glorious influence attended the services. At the close of the evening service a prayer meeting was held, when the power of God was manifested in the conversion of sinners, and we are still looking forward for better days.

J. LAWFORD.

**BILSTON SABBATH SCHOOL.**—The anniversary was celebrated on Lord's day, September 6th, when three sermons were preached by the Rev. H. Higginson, of Birmingham, and the Rev. W. Wright, of Wolverhampton. The collections amounted to £35, being considerably more than was realized for the same object last year, and the congregations were overflowing. I am happy to say the school is doing well. May God prosper it yet more and more.

S. MORRIS.

**NORTHWICH CHAPEL.**—The trustees of John-street chapel, Northwich, being few in number, the reduction of the debt was thought desirable. To effect this praiseworthy object subscriptions, &c., were

sought, and the services of the Rev. I. Lowe, of East Dereham, were obtained. On Lord's day, September 6th, 1863, three sermons were preached; and on Monday, the 7th, a very eloquent and exciting lecture was given on "Primitive Methodism, its Characteristics, Scenes, and Sketches." The produce of the efforts connected with these services is £30 3s. 1d., which is very handsome. The trustees are now prepared to pay off a part of the £300 debt which is on the premises. Our well known and long tried friend Mr. Salt, of Preston Brook, occupied the chair on the Monday night. The trustees beg to acknowledge the assistance rendered them by friends of other denominations, and the public at large, as well as our own people.

GEORGE SMITH.

**ENMORE GREEN CHAPEL ANNIVERSARY, MOTCOMBE CIRCUIT.**—The thirty-fifth anniversary of this place of worship was celebrated September 13th and 14th, 1863. Three powerful and impressive sermons were preached on the Sabbath by the Rev. G. Morgan and the Rev. W. Hazell. The congregations were large and a most blessed influence pervaded the whole of the services. On September 14th we held our annual tea-meeting, when about 200 attended. After the tea, a public meeting of a very interesting character was held, under the presidency of our esteemed friend Mr. W. Blackmore, of Kingston Magna. The financial proceeds are £7 17s. 5½d. H. G. NORTON.

**LEXDEN, COLCHESTER CIRCUIT.**—The third anniversary of this chapel was celebrated on Lord's day, September 13th, when three sermons were preached by Mr. C. G. Robson, of London, and Mr. W. Steggles, of Colchester. The attendance at each service was good, and much divine influence rested on the assemblies. On Tuesday, September 15th, a public tea meeting was held, and about fifty persons sat down to the social cup. After tea a public meeting took place. The collections and profits of tea-meeting amounted to £3 11s.

O. O. BRITAIN.

**CROCKLEFORD, COLCHESTER CIRCUIT.**—The fourth anniversary of this chapel was held on September 20th, when three sermons were preached by Mr. C. G. Robson, of London, and Mr. O. O. Britain, of Colchester. The public tea meeting, held on Monday, September 21st, was attended by about eighty persons. The chapel was well filled at the public meeting. The amount raised by this anniversary, including a donation by Mr. Robson, of £1, is £4 16s. 7d., which, with other sums, enables the trustees to pay £5 off the principal, leaving a debt on the chapel and school-room, of only £32. O. O. BRITAIN.

**ROSDALE, PICKERING STATION.**—For

more than thirty years the Primitive Methodists have laboured in various parts of this dale, but we could never obtain a piece of land for a chapel till now. A few months ago G. Leeman, Esq., one of the Ironstone Mining Company, deemed that our services would be beneficial to the miners, and arranged with Mr. Stephenson, one of our local preachers, that we should preach in the Reading Room on Sabbaths and week-days. A few weeks ago, the company thinking that a chapel would be better for our religious services, proposed to give us an eligible site, containing about a thousand square yards, on which to erect one, and also stone for its erection, and £50 towards other expenses. G. Leeman, Esq., also suggested that they would subscribe privately, and he promised £20, and A. C. Sherriff, Esq., £10. We have not yet had an opportunity of naming the case to the other partner, J. Hartas, Esq. The company have also selected two family pews, and proposed to give us £5 per annum for them.

On September 15th the foundation-stone was laid by G. Leeman, Esq. On this interesting occasion the trustees, through the medium of Mr. Stephenson, presented to Mr. Leeman a handsome silver trowel. When the stone was laid, impressive addresses were delivered by Messrs. Leeman and Hartas, to which the large assembly listened with great delight. At the close of this interesting service, a public tea was provided in a large tent, in which more than four hundred sat down and partook of the social repast, most of which was gratuitously provided by the ladies. After tea, a public meeting was held in the said tent. In the absence of J. Hartas, Esq., who was appointed to occupy the chair, Mr. Stephenson was called to preside, and the meeting was entertained by interesting and effective addresses delivered by G. Leeman, A. C. Sherriff, Esqs., and the circuit ministers. The proceeds of the tea amounted to £19 11s. 6d., and the public collections to £10 17 6d., making a total of £30 9s. It may not be out of place to add, that our prospects of public aid are very pleasing, and we trust, that our chapel will be placed in easy circumstances. To God be all the praise. A. WORSNOP.

**BAWTRY.—CHAPEL ANNIVERSARY.**—The first anniversary of our chapel at Bawtry was held on September 27th and 28th, when four sermons were preached by the writer and Mrs. Dixon. The congregations were overflowing, and a gracious influence pervaded the services. Six souls professed to obtain liberty. A social tea was held in the Wesleyan school-room, kindly lent for the occasion, the chair being taken by G. N. Naylor, Esq., (Wes-

leyan). The public collections were between four and five pounds, and with the produce of the tea, made up the noble sum of £10. The doings of the friends are worthy to be placed on record, for which we desire to express our gratitude.

E. DIXON.

**ST. MARY BOURNE CHAPEL, ANDOVER CIRCUIT.**—The anniversary was held on Sept. 27th. The sermons were preached by Mr. H. Yeates, and R. Osmond, Esq., of Bath. All the services were powerful, but the benevolent contributions of the members and friends surpassed all seen at the anniversaries we ever attended before. On the following day, after more than one hundred persons had refreshed themselves with a tea harmoniously conducted, we commenced a deeply interesting public meeting, the spirit of which we should like to see manifested in all the churches. Gold, silver, and copper were poured forth by liberal hands in abundance, and when the sum of all the proceeds was named, the trustees found themselves in possession of £20 15s., and the promises for next year amount to more than £20. This is a proof what a little village and small society can do with benevolent hearts and willing minds. One thing worthy of mention above the rest connected with this anniversary is that the old members, at the expense of some benevolent and yet not wealthy members, had tickets presented to them to attend the tea. H. YEATES.

**HUTTON-LE-HOLE, PICKERING STATION.**—Hutton-le-hole is an ancient village situated in a deep valley nine miles north-west of Pickering. For more than thirty years we have preached in this village, but have made very little advancement for want of a suitable place of worship. Sometimes we have preached in the Friends' meeting-house, sometimes in the Independent Chapel, and of late in a cottage; but we are thankful that Providence has now opened the way for the erection of a Primitive Methodist Chapel. The foundation-stone was laid, on September 29th, 1863, by T. M. Kendall, Esq., son of the gentleman who gave us the ground on which to erect it.

The trustees, through the medium of Mr. C. Frank, presented to Mr. Kendall a silver trowel, bearing an appropriate inscription, and the foundation-stone, containing various documents, was properly laid in the name of the Father, Son, and Holy Ghost. The Rev. W. Bennett, of Malton, then gave a suitable address. At the close of this interesting service a public tea of the best kind was provided in the village school-room. After tea, a public meeting was held in the Wesleyan Chapel, kindly lent for the occasion, Mr. Stephenson, of Cawthorne, occupied th

chair with his usual ability, and addresses were delivered by the Revs. W. Bennett, A. Worsnop, and Mr. J. Worsnop, of Hull. The proceeds of the tea amount to £5 14s. 6d.; and the public collections to £5 3s. 1½d., making a total of £10 17s. 7½d. A. WORSNUP.

**TEA MEETING, OLDHAM SMOOD CIRCUIT.**—On Saturday, October 3rd, 1863, we held a tea party in the Temperance Hall, Oldham, for the purpose of raising funds towards the erection of a new chapel and schools at Lees-road; land having been taken for the purpose more than two years ago and the trust deed executed; and we are happy to inform you of the success we have had in this our first public effort. More than 400 persons sat down to tea; seventy-five trays at five shillings each were given, which will make the nett profits of the tea £25. After tea a public meeting was held, and addresses of a suitable kind were delivered. During the meeting, cards, containing a form of promise for subscriptions were circulated amongst the people, and a goodly number were returned to the platform containing promises to the amount of £82. This we think is a very good effort, considering the state of trade; and we are sanguine of success in raising a temple for God, which will accommodate about a thousand persons.

J. EASTWOOD.

**MISSIONARY SERVICES.—RAMSGATE MISSION.**—On Lord's day, October 11th, preparatory sermons were preached in the following order:—Ramsgate in the morning, by the writer, and in the evening by Rev. W. Antliff (deputation); also at Sandwich, in the morning and afternoon, by Rev. W. Antliff, and in the evening by Rev. W. Dinnick. During the ensuing week missionary meetings of an interesting character were held at Ramsgate, Sandwich, and St. Lawrence. The amount realised for the year was £12 14s. 1d., being an increase of above £4, which, considering the strenuous efforts just made on the mission for the chapel at Sandwich, we consider tolerably good. To all who have in any way aided our godly efforts, we tender thanks; while to the Giver of all good, we ascribe praise and glory.

WILLIAM ROBINSON.

**OXFORD.—A SPECIAL EFFORT.**—Our chapel in this renowned city has always been a burden. It has always crushed, and at times it has seemed as though it would prostrate, the energies of the few who have had to sustain its interests. The choice of site was not, perhaps, a happy one, and the majority of the trust selected pulled away the shoulder in the day of difficulty, leaving the few, with a comparatively feeble folk, to straggle with a debt

of between £400 and £500. It has been with very great difficulty that the interest of this sum has been raised; added to this are scores of pounds which have been paid to attorneys for moving mortgages, and all the other *et ceteras* with which lawyers draw long bills; so that when the past is reviewed, it seems a great mercy that the society have not suffered the disgrace of having the property taken from them. It is of the Lord's mercy that a standing has been maintained, and of late he has graciously favoured us with times of refreshing from his presence, which have resulted in the increase of godliness in his saints, the reclamation of backsliders, and the conversion of sinners from the error of their ways. Then, of course, the question arose, "Can any thing more be done for the house of our God?" The case was laid before the General Chapel Fund Committee, which generously proffered £25, on the condition that the trustees and friends raised £75, and so would lessen the liabilities of the trust £100. The District Committee gave permission to solicit aid of the stations in this district, and so this was clearly the time to move in earnest; and although faint hearts from past failures grew fainter still, yet the thing was set about with a faith in some, which cried, "It shall be done." On October 11th and 12th we were favoured with a visit from the Rev. G. Lamb, in connexion with special religious services, when we gathered up the fragments, balanced the books, and found how far we had succeeded. The Methodist Free Church, in genuine catholic spirit, granted us the use of their large chapel for the occasion, and with our own friends most thoroughly appreciated the spiritual and practical character of the pulpit efforts of the occasion. On the latter date 120 persons sat down to an excellent tea, gratuitously provided, and a public meeting, rich in interest, followed. Our old friend, Mr. C. Taphouse, took the chair, and the meeting was ably sustained by the Revs. T. Kench (Free Methodist), W. Allen (Baptist), G. Lamb, and Messrs. Crapper and Goold, also of the Methodist Free Church. From the report it appeared that Messrs. Matthews, Warner, Taphouse, and Castle had subscribed £5 each; Mr. Burt, £2 2s.; and Messrs. W. Dingle, Dodson, Burchell, and Harper, £3 each. Twenty persons gave £1 each, twelve gave 10s. each, and others small sums according to their ability. A number of the stations in this district had forwarded assistance. Brinkworth, with characteristic liberality, between £6 and £7, and smaller sums from several others. These sums, with the proceeds of the tea and the liberal collections contributed, were found to

amount to the required sum, and all concerned now feel lighter in spirit that the debt is not so heavy by £100. Due acknowledgments to all helpers brought these interesting services to a close—services which, we trust, mark an epoch in our upward history in this wondrous city, this strange city that sheltered King Charley and his Parliament when none other would have them, that burned the martyrs, because it could do that more

easily than answer their arguments; and that flung the Quakers into the river, because it hated their simplicity and power! However, since that day Wesley and Whitfield have studied in its colleges, and the martyrs have had a resurrection. And that amid its present form of godliness, Primitive Methodism may more fully than formerly exhibit its power, is the most earnest prayer of

GEORGE WARNER.

## COLONIAL DEPARTMENT.

**EAGLE HAWK, BENDIGO.**—We have recently held a very interesting and profitable course of missionary services in this circuit. We were assisted by the Rev. H. Robinson, and the meetings were well sustained by several of our ownable and worthy local preachers in connection with myself, and best of all, the presence and power of the great Head of the missionary enterprise was experienced. We realized by cards, boxes, and public collections, £13 10s. 0½d.

G. T. HALL.

**WOLLONGONG AND FOX GROUND MISSION, NEW SOUTH WALES—SCHOOL ANNIVERSARY.**—On Lord's-day, May 17th, three sermons were preached in the chapel, Mount Keira. During the afternoon of Tuesday, May 19th, the children were regaled with tea and cake on the grass near the chapel. About half-past five about ninety persons sat down to an excellent repast in the chapel, which all seemed to enjoy. A public meeting followed presided over by the Mayor of Wollongong, and appropriately addressed by the Revs. J. Langford, Thomas Mell, (Primitive Methodist), W. Kelynack (Wesleyan), and T. Lewis and G. Hewlett, Esqs. The chapel was crowded and the meeting was brought to a close shortly after nine o'clock. After paying for the prize books, and meeting other incidental expenses, about £5 5s. were added to the school fund. To God be all the glory.

THOMAS MELL.

**MORPETH CIRCUIT, NEW SOUTH WALES, CHAPEL OPENING AT MINMI.**—Minmi is a township of considerable importance from the fact of its being one of the largest collieries in the Hunter River district. It is situated about fourteen miles from Newcastle, and about seven miles south from the Hunter. The approach to it is somewhat difficult, there being, between it and the Hunter, a large swamp of some six miles in width, across which the only road is the coal line, on which no accommodation has been made for passengers. As the traveller leaves the Newcastle and Maitland road that runs contiguous with the banks of the Hunter, and proceeds across the

swamp, the scenery that opens before him is exceedingly romantic. Here nature has for centuries sported in majestic grandeur, controlled by none but Him who "upholdeth all things by the word of his power." Rugged mountains covered with trees of surprising height and immense size, steep declivities, dark ravines, and dangerous precipices, characterize the neighbourhood. Having crossed the swamp the traveller soon finds himself surrounded by the bush, which would lead him almost to conclude, were he not convinced to the contrary, that he had become a pioneer in a strange tract of country where the foot of the civilized had never trodden. But as he continues his toilsome travel, he presently finds himself in the very heart of a township containing a population of not less than a thousand persons, whose principal work is mining. This place, though near twenty miles from Morpeth, the writer has visited about eighty times since he came to the station.

During this period our services have been held in the school house, but as other denominations preached in that place also, our friends and the preachers have often been greatly inconvenienced. A chapel, therefore, became a desideratum. Our society having increased during the last two years from eleven to about thirty members, and the congregation in proportion, the friends determined to make an effort to erect a chapel. Application was made to the proprietors of the colliery, who readily gave a quarter of an acre of land, and a handsome donation. The chapel has been built, and is an ornament to the place and a credit to our people. The chapel is thirty-six feet long and twenty-six feet wide inside. The walls are fifteen feet high, and the roof is covered with shingles; there are six circular-headed windows, three on each side; the base course is stone, the walls are built of brick. In the front is a white stone bearing the name of the connexion, and the date of the year in which the chapel was built. It is lighted by six very handsome cocoene lamps; the fit-

tings, though not yet finished, will be made of cedar. A pulpit has been dispensed with, and a rostrum substituted. The dedicatory services were held on Lord's-day and Monday, June 14th and 15th, 1863. Sermons were preached on the Sabbath by the Rev. R. Hartley, of Sydney, and G. James. The tea, which was gratuitously provided by the ladies of the Church on the Monday, was a most sumptuous repast, to which ample justice was done by about two hundred and forty guests. Tea being over and the tables removed, Mr. Parkin, one of the trustees, was called to the chair, who, after making a few appropriate remarks, introduced in order to the meeting, the Revs. W. J.

Dean, G. James, R. Hartley, Messrs. R. Youll and J. Robson. The speeches were stirring and practical. The entire cost of the chapel will amount to about £350, towards which the friends have raised £140, and it is hoped to reduce the debt other £60 by the next anniversary.

I may here add that the Lord has greatly blessed our labours at this place, a number of souls have been converted, and the society appears to be in a very healthy state. I trust the new chapel will become the birthplace of many souls. We ask our friends in England still to remember us at the throne of grace.

GEORGE JAMES.

## LITERARY NOTICES.

*An Exposition of the Prophet Ezekiel, with Useful Observations thereupon; delivered in Several Lectures in London.*

By WILLIAM GREENHILL, M.A., A.D. 1650. Revised and corrected by JAMES SHERMAN. Edinburgh: James Nichol; London: James Nisbet and Co. 1863.

THE Prophecies of Ezekiel are confessedly among the most difficult portions of the inspired volume, and hence the desirableness of any attainable aid in their investigation. The Lectures of Greenhill have now for two hundred years, or more, held high rank as an exposition of this portion of Scripture. The work was first published in five volumes, and it had long been difficult, if not impossible, to obtain a perfect copy, when the late James Sherman undertook the onerous task of editing and republishing it. He expended great pains and expense to make the edition perfect, and his readers have good reason for gratitude in the success of his endeavours. The present issue is brought out by Mr. Nichol, of Edinburgh, to whom Mr. Sherman, ere he died, presented the stereotype plates. Many corrections and improvements are contained in this edition, without any material alteration of sentiment. No student should be without this work if he can obtain it. It is a rich mine of thought. We have great pleasure in recommending it to all our readers.

*The Hebrew Grammar of Gesenius.* Translated, without abridgment, by T. J. CONANT, Professor of Hebrew in the Literary and Theological Institution at Hamilton, New York. With a Course of Exercises, and a Hebrew Chrestomathy, by the translator. New edition. London: Jackson, Walford, and Hodder, 27, Paternoster Row. 1863.

GESENIUS has long stood high among students of the Hebrew language, and the present translation will tend to make him a still greater favourite. The translator has sought to advantage the young men of America in this effort, and doubtless many in England will accord him their hearty thanks. The pronunciation of Hebrew words is given in the first part of the work, which will be found an important recommendation. Any one desirous of studying Hebrew will do well to secure Conant's Gesenius.

*Christian Theology: its Doctrines and Ordinances Explained and Defended.*

By WILLIAM COOKE, D.D., Author of "The Deity," "The Shekinah," "The Three Intercessions," &c. Fourth Edition. London: Hamilton, Adams, and Co., Paternoster Row; H. Webber, 21, Warwick Lane; and Primitive Methodist Book-room. 1863.

It affords us real gratification to have to call the attention of our readers to a *fourth* edition of this valuable work, a work alike creditable to its esteemed author and to the section of the church which he has so long and ably served. It must be known to most that the work was originated, as it were, by the infidelity of a man who had been looked upon as a redoubtable champion of the Christian religion, but whose popularity seemed to have intoxicated him, and who subsequently undertook to prove the religion of which he had been a celebrated advocate, was unworthy of the confidence of sensible men. Dr. Cooke stood boldly forth as his antagonist, and ultimately committed to the press in the form of a series of tracts, the main arguments in defence of Christian truth. His theological tracts had a

large sale, and were rendered eminently useful. And one edition thereof succeeded another, each containing manifold improvements, till the present edition has been issued, which is decidedly in advance of all the former ones. "More than two hundred pages of new matter, embracing seven chapters, on the Divine Authority of the Scriptures, the Immortality of the Soul, the Doctrine of Purgatory, the General Resurrection, Eternal Retribution," and the ordinances of Baptism and the Lord's Supper, have been added in this edition. The doctrines of the existence and attributes of God are not discussed at length in this volume, because the author has handled them in "The Deity," and "The Evidences of Christianity," are intended to form the subject of another volume, which we shall be happy soon to see. When this last named work shall have been issued, Dr. Cooke will have supplied one of the ablest and most complete systems of theology that this age or country can boast. We are aware that many of our brethren have purchased the former editions of the present work, but to those who have not, we heartily commend this one. Our junior preachers especially should take this volume into their probationary curriculum, and read, mark, learn, and inwardly digest it. Sound in doctrine, lucid in arrangement, cogent in argument, profound in thought, and eloquent in style, it is in every respect worthy of their attention. With James Garner, William Cooke, and Richard Watson, for their guides, our younger brethren need not lack a good acquaintance with Methodistic theology.

*The Shekinah:* or, the Presence and Manifestation of Jehovah, under the Several Dispensations, from the Creation of Man to the Day of Judgment, with a dissertation on the Cherubim, and Urim, and Thummim. By Wm. COOKE, D.D., author of "The Deity," "Christian Theology," &c. London: H. Webber, Warwick Lane, Paternoster Row; and Primitive Methodist Book Room.

This volume was noticed by our predecessor, but we have pleasure in adding our opinion to his as to the value of the book. The subject is deeply interesting, and is treated in a very logical and conclusive manner. There is a great deal of learned research displayed in the course of the discussion of the subject, and yet all that is written is distinguished by great modesty and piety. We should think no student of God's word or works could rise from the careful perusal of the "Shekinah," without being both a wiser and a better man for the time and labour thus employed.

*The Christian Pastor and Teacher: an Ordination Address.* With an Appendix, containing Notes on Systematic Theology, Styles of Preaching, and Preliminary and Progressive Studies. By the Rev. J. STACEY. London: W. Cooke, Warwick Lane, Paternoster Row, 1863.

MR. STACEY delivered the "Address" at the Methodist New Connexion Conference, and was very properly requested to give it publicity through the press. The young ministers to whom this address was delivered will no doubt be happy to have the privilege of perusing its sage counsels in the privacy of their studies. And other ministers will do well to listen to Mr. Stacey's counsels, and seek to profit thereby. We presume there are few men in the New Connexion whose minds are more philosophical or better cultivated than Mr. Stacey's. Hence his words will have weight among his own people, as they deserve to have in other communions. Mr. S. is the newly appointed president of the New Connexion College at Sheffield, and ranks high both as a preacher and a writer. The Appendix, as is sometimes said of the postscript of a lady's letter, is larger than the foregoing production, and with a slight exception or two, has our hearty commendation. On the whole the work is a valuable hand-book for a junior preacher, and may meetly occupy in the New Connexion a position similar to that held by Dr. A. Clarke's and Dr. Hannah's "Letters" in the Wesleyan. Our own brethren will do well to give the work their early attention.

*Hymns for Divine Worship.* Compiled for the use of the Methodist New Connexion. London: W. Cooke.

THE Methodist New Connexion, like ourselves, has felt the necessity of a new and larger hymn-book for public use. Accordingly a committee was appointed some time back by the Conference to prepare one. The present volume is the result. It contains upwards of a thousand hymns, given mainly in their original form, or with but very slight alterations; the date of their first publication, and the authors' names, are also supplied. The arrangement is decidedly good, and the collection may be pronounced, on the whole, one of the richest in our language. It is intended to add to the present indexes one of texts, which will render the work all that could be wished. A beautiful preface, characterized by neatness, modesty, candour, and perspicuity, fitly informs the reader of the reason why the work was undertaken and what the book is. Our friends of the New Connexion may be congratulated on the success of the effort to provide a truly acceptable and valuable

hymn book for all the purposes and occasions of worship, both public and private. *The Christian Ambassador*: A Quarterly Review and Journal of Theological Literature. No. IV., November, 1863. London: R. Davies, Primitive Methodist Book Room. Price One shilling.

THE present number of the *Ambassador* completes the first volume of the new series. The contents of this number are Richard Watson—Light Literature—An Exposition of Romans ix. 1-5—The Crusades—The Missionary Platform—Speech—Thoughts on Women Preaching—The Church of England—Man's Relations to the Future—and Brief Notices of Books. A pretty good bill of fare for one shilling. The articles are all original, except the one on the Church of England, which is extracted from the "Boston Review." The length and quality of the papers present some variety, as well as their subjects and writers. But no one can fail to see in them considerable intellectual force, and an obvious aim at general usefulness. The articles on Richard Watson and the Crusades are much to our taste, and the others with, perhaps, one exception, are highly acceptable. We hope all our preachers and reading people will patronise this valuable publication.

*The Sinner's Handbook to the Cross.* By the late J. FAWCIT, of Ollerton, author of "The Saints' Handbook to the Crown," and "A Dissertation on the Sin of Blasphemy against the Holy Ghost." Second Edition, revised by C. KENDALL. London: R. Davies; Leeds, J. Parrott, and all Primitive Methodist ministers.

WE are glad to see this improved edition of a very excellent little book by a very worthy man. We knew Mr. Fawcitt, and we know his worth, and his works. We are satisfied if his life had been spared he would have been capable of rendering eminent service to his fellow men. But he was taken away in early prime. His works, however, still live, and, we trust, will long live, to exercise a salutary influence upon an extended circle of readers. His two handbooks should be read by both saint and sinner, by both old and young. It gave us pleasure to go through the present work for the purpose of pointing out to Mr. Kendall such alterations as we thought would be improvements in this new edition; and we find he has both adopted most of our suggestions, and made many valuable improvements of his own. He deserves the thanks of the readers of the work for his editorial labours, and we trust a wide circulation of the book will

be his compensation. We ought to say that the widow and family of the lamented author will be benefited by the sale.

*Thomas Raffles, D.D., LL.D.*: a Sketch by JAMES BALDWIN BROWN, B.A., Minister of Clayland's Chapel, London. London: Jackson, Walford, and Hodder. 27, Paternoster-row.

WITH Dr. Raffles for the subject and Baldwin Brown for the writer, the public will form a tolerable idea what to expect. This little work is the tribute of enlightened affection to the character of one of the most popular of the Nonconformist ministers that England has ever produced. Dr. Raffles, like Dr. Leifchild, and some other eminent Dissenting ministers, was early influenced by association with Methodism. We trace no little of the fervour, of the piety, and the extent of the usefulness of such men to this source. Besides Dr. Raffles was favourably conditioned as to worldly circumstances and education; and moreover, he enjoyed, for the most part, robust health, and had a fine poetic fancy and a most excellent voice. Indeed, he was like the late Robert Newton, pre-eminently a pulpit orator. None of his published works are of much special value, except a few poetical effusions, which rise to a considerable altitude, and his two volumes of Lectures. It was as a preacher he excelled, and he will be long and gratefully remembered in this relation. He rendered eminent service also to the Congregationalists of Lancashire and the neighbouring counties by his business tact; and his urbanity and generosity are highly spoken of. Of course a larger "life" of the worthy doctor may be expected, but in the meantime this "sketch" by Mr. Brown will be highly acceptable.

*The Way Home; or, the Gospel in the Parable. An Earthly Story with a Heavenly Meaning.* By the Rev. CHARLES BULLOCK, Rector of St. Nicholas, Worcester. Fifth Edition. London: Westheim, Macintosh and Hunt, 24, Paternoster-row. 1861.

THIS is a sweet evangelical exposition and practical application of the "Prodigal Son." We some years ago enjoyed the reading of the book, and have now great pleasure in recommending it to our friends. Having run through four editions already, it has evidently won for itself a position, and we can only hope it may continue to be in good demand till many another edition shall have been exhausted. It was well to put such books as this into the hands of young men, and we cannot but anticipate much good to accrue from their reading of them.



## OBITUARY.

ANN MACLAUGHLIN died at Old Counden, Darlington Circuit, September 26th, 1862. Her father dying when she was about eight years of age, she, with her widowed mother, had to struggle with poverty, and being put out to service, met with very hard treatment. Attending, however, a Wesleyan Sabbath School, her mind was early drawn out after God. She saw herself a sinner, and was led to seek salvation. But in this blessed endeavour she met with considerable opposition. But she pressed through all difficulties in order to attend her class-meetings, shunning the evils of the world, and delighting in the communion of saints. Some time after this she removed to Witton-le-Wear, and was married to him who now mourns her loss. On removing to near Cockfield, along with her husband, she attended the ministry of the Primitive Methodists, and eventually joined them, remaining a steady, consistent, and devoted member to the time of her death. During this period she had much to grapple with—poverty, affliction, and bereavement. At one time the whole family was afflicted with typhus fever, which carried off her eldest son and her only daughter; this was a severe stroke for her, but the grace of God enabled her to endure it. For many years, likewise, she suffered much from that distressing complaint—asthma, but in all this her mind was sustained, and she was cheered by God's presence and blessing. During her last illness she was patient, and resigned to the will of God. Death had lost its sting; she was not afraid to die; but even desired to depart and be with Christ, which is far better. When the power of speech was gone, she waved her hand in token of victory. The exact time of her departure is scarcely known; her youngest son, who was sitting by her bed-side, thought he heard a gentle sigh, then all was over; without a struggle or a groan, her spirit went to heaven in the sixty-sixth year of her age.

For upwards of forty-one years she was a member of the Primitive Methodist Connection, and for many years sheltered the travelling preachers under her hospitable roof, making them welcome to her frugal and homely fare; now she reaps her reward among the church of the first-born which are written in heaven.

J. WORSNOP.

On October 4th, 1862, JANE, the beloved daughter of George and Bessy HARLAND, of Fridaythorpe, in this the Pocklington Circuit, departed this life, aged twenty-one years.

Naturally, she was of an amiable tem-

per, and of a meek and quiet spirit. At the age of sixteen years she was led to seek mercy, and she obtained salvation through faith in Christ Jesus. From this time until she passed away to mingle forever with the countless millions of pure spirits who surround the throne, she continued to adorn the doctrine of God her Saviour, and to fear God above many. Her sense of the forgiveness of her sins and adoption into the family of God's children, remained strong from the time of her conversion to the moment of her death, and her joy was often rich indeed, and overflowing. She delighted in good works generally. Her attachment to the house of God was marked, and her attendance at the means of grace regular. "Seldom," remarks her leader, "did she absent herself from class or the other means of grace, and she seldom left while any remained, especially if souls were seeking salvation." Often when desired to remain at home because of company, she would reply, "I must go, for I hope to meet with Jesus," showing that her attachment to the sanctuary was not from mere habit, but the result of an enlightened and strong Christian principle.

About three months before her death, disease began with uncontrollable power to sap the seat of life. As was natural, she desired, if it was the will of God, that she might be restored; yet she meekly said to her heavenly Father, "Nevertheless, not my will, but thine be done." At times, during her affliction, she felt that Satan had seized the hours of nature's distress for fiercely assaulting her soul; yet with strong faith she said, "I will not even complain, for God means it all for good." The day before her death was a time of darkness and conflict; in this stormy hour, also, she shewed the strong courage which has so often marked the last struggles of God's people. She gave evidence of how well she knew how to trust in God, to submit to his will, and to adore his ways. While passing through this cloud, her leader and her sister prayed with her, the dark cloud parted and rolled away, and there were revealed to her faith's vision scenes of surpassing glory. She gazed with earnest admiration. Her heart overflowed with love and joy, and she said, "Ah, bless him!" "Bless him!" "I am happy!" "His goodness is enlarged." On the day of her death she spoke little, yet her soul continued to gaze on sights that dazzle mortals to blindness. It was evident she was very happy. She had gained, paradoxical as it may appear, an elevated station, a stronger vision, and

a clearer sky; and her love was being kindled to angelic fervour. As she was dying, her sister said, "Dear sister, have you peace? Are you happy?" "At once with her remaining strength, she replied, "Yes, yes, bless him," and added, "Come, Lord Jesus!" and passed away to her mansion home. There the lifeless body lay, and "on the cold cheek of death smiles and roses were blending;" but her spirit had passed away, to dwell a glorified spirit amidst the splendours of the holy city, "The city of the living God, the heavenly Jerusalem." May her parents and family meet her in heaven.

J. DAWSON.

RUTH SMITH was born April 24th, 1784, in the parish of Madley, in the Cwm Circuit, Herefordshire. She lived after the course of this world until the Primitive Methodist missionaries visited that part; under the ministry of Messrs. Fowler and Proctor she was convinced of her lost condition, and brought to a saving knowledge of the truth. She soon, by her consistent walk and conduct, gave evidence of the change wrought in her. She met with opposition from a near relative, but she bore it with Christian patience, and lived to see her opponent converted to God, and afterward die triumphant in the faith. In 1839 she removed to Garndiffaith, in the Pontypool Circuit, where she continued to let her light shine; and all who knew anything of her in that neighbourhood believe her to have been a truly consistent Christian. In 1855 she removed to Abergavenny, where, after about thirty-six years' church membership, she ended her earthly course, and changed mortality for life on October the 6th, 1862, in the seventy-ninth year of her age.

G. SMITH.

JOHN HUTCHINSON was born at Rawmarsh, Rotherham Circuit, September 26th, 1835, and died there October 10th, 1862. At an early age he became a scholar in our Sabbath-school, where his conduct was exemplary. From being a scholar he became a teacher, and afterwards one of the superintendents, which office he sustained with becoming grace till his removal by death. His conversion took place when he was about nineteen years of age, and during his Christian career he "adorned the doctrine of God his Saviour in all things." His loss is greatly felt both by his family and the church; to the former, in consequence of his father's death, he has been for some years the chief support. The complaint of which he died was of such a nature that he had but few lucid moments, but those intervals were employed by him in expressing his unshaken confidence in God. The cross was his principal theme;

and, resting on the atonement, he died, testifying that he was going to be with Jesus.

J. O. PARIS.

A mother in Israel has exchanged mortality for life, in the person of MARY GOOD, of Hepworth, in the Thetford Circuit. In the days of her youth, and for years after she reached the state of womanhood, she "with froward heart went astray," and with much carelessness neglected her highest interests. But in or about the year 1821, that God who is rich in mercy, manifested his lovingkindness in delivering her from the "dominion of sin." She united with the Wesleys, and remained a consistent member for fourteen years, after which, she was united by marriage ties to him who yet lives to lament her departure. For the last twenty-seven years she has ranked high among the "honourable women" for her unwavering attachment to Primitive Methodism, its cause in general, and its preachers, travelling and local, in particular. As a wife she was most loyal, faithful, and affectionate—as a domestic she was a pattern of neatness, cleanliness, and order—as a neighbour she was benevolent, liberal, and humane—and as a Christian her character stood high. During her life she was constantly ripening under the sunny skies of sanctifying godliness, and when standing in her lot at the end of her days, bright visions of the future ravished her happy spirit as she told those around her, that "a crown of bright glory awaited her." On the morning of October 11th, 1862, in the seventy-fifth year of her age the summons came, and she soared to the "rest that remaineth to the people of God." May a sorrowing husband, a weeping church, and the writer meet her on heaven's high platform of eternal rejoicing, in the prayer of

J. ALLIBON.

Died at Thirsk, October 20th, 1862, WILLIAM SANDERS, aged twenty-one years. Through the agency of the Primitive Methodists he was converted to God some years ago. Symptoms of bodily derangement had appeared some months before his death; yet no serious apprehensions were entertained until within a very short time thereof. The call was sudden, but found him looking to Jesus, who afforded him strong consolation.

J. MILNER.

The five following persons have recently departed this life in the faith and hope of the gospel from Thornton Street Society, Hull First Circuit.

(1.) JOHN ARMSTRONG. He was an engine-driver on the North-Eastern Railway, and found peace through believing, while travelling between Hull and Selby in March, 1856. He subsequently obtained a deeper baptism of the Holy

Spirit, and thenceforward lived in the enjoyment of perfect love to the end of his days. His last affliction was long and severe; but he endured it with patience and resignation to the Divine will, and was graciously sustained by a blissful hope of heaven. The last words he was heard to say were, "All is well."

(2.) JOSEPH HAWKWARD united with our society about three years ago; and being well-informed and consistent in his walk, he was employed for a short time as an exhorter. But his course was short. Typhus fever hurried him to the grave at the age of thirty-five years. He was, however, happy in the Lord, was not afraid to die, and departed in peace.

(3.) JOHN INGRAM was brought to the Lord in Market Rasen Circuit about twenty years ago. Several years afterwards he removed to Hull, and united with Thornton Street Society. His path was often a rough and thorny one. The cares of a large family, and the difficulty of obtaining the necessaries of life frequently oppressed him; but he steadily cleaved to the Lord in the midst of many hardships and privations, and after enduring many months' afflictions in a Christian spirit, he died in the triumph of faith.

(4.) WILLIAM MANNERS. He was brought to the Lord in Pocklington Circuit above twenty years ago, and ever afterwards maintained a Christian course. Nearly ten years ago he removed to Hull, and united with one of brother R. Crow's classes, of which he continued an esteemed and useful member to the close of life. He had a good gift of prayer, and often prayed with much fervour and unction in public prayer-meetings. It is affecting to think how suddenly he was cut off in the vigour of his days. He was at chapel on one Sabbath, and engaged in prayer with his wonted energy, and the following Sabbath was a corpse. Inflammation of the chest caused him intense suffering, and quickly terminated his course. But he was ready for his change; had no dread of dissolution; and during his illness feelingly quoted several passages of Scripture and verses of hymns expressive of his peaceful experience in the prospect of eternity. About five minutes before his death, he said to his wife, "Polly, it is a sure and certain hope of a joyful resurrection." His last words were, "My race is run; my work is done." He died at the early age of forty-five years.

(5.) MRS. COLLEY was converted to God several years ago, and enjoyed more than an ordinary degree of genuine piety. She conducted herself with great propriety in the midst of a large family, being a devoted wife and a good mother. She endured a long affliction with much

patience, and died very happy in the Lord. She said to her husband, "I am not afraid to die. I am going to Jesus, and you will soon follow." JOHN PERRY.

"The chamber where the good man meets his fate is privileged beyond the common walk of virtuous life, quite in the verge of heaven."

Seldom have these words of Dr. Young been more fully verified than in the demise of the late Mrs. SARAH JAY SMITH, wife of Mr. G. Smith, a local preacher in the Melbourne Circuit, Australia, who dropped mortality to enjoy immortality on August 22nd, 1862. She was the eldest daughter of John and Sarah Jay Smith, of Grimston, in the Lynn Circuit, England. Her father being a local preacher and her mother a pious woman, who served the Lord above many, she was blessed with a religious training, which led her in the days of her childhood to give herself unto the Lord and his people. In 1832 she was called to suffer a sore bereavement in the death of her mother, a sister, and I think a brother, who all died of cholera after nine hours' illness; but her youthful heart was comforted with the thought that they were all gone to be with "Christ, which is far better." Now, though young, the care of the family devolved upon her, which duties she discharged with cheerfulness and fidelity, and adorned her position with the graces and charms of youthful piety. After twelve months her father re-entered the marriage state, and Sarah Jay entered the family of the late Rev. John Smith, under whose powerful ministry she had been brought to a knowledge of salvation. She continued with this family until 1843, choosing rather low wages and the means of grace than higher wages and losing the means of grace, and thereby endangering her salvation; and possibly the deep-toned piety she enjoyed and exemplified may be traced to the examples she there saw and the gracious influences she felt.

In 1843 she removed to London, and entered the class of the late Mr. Church, and hence became a member of the society which now worships in Elim Chapel, Fetter Lane. In 1846 she was united in marriage to him who now mourns his loss, but who "sorrows not as those who have no hope," and they resolved that as for them, they and their house would serve the Lord. Her health declining, it was resolved in 1857 to emigrate to Australia. When I entered the circuit she was very feeble, and often did we fear lest she should be taken suddenly.

About six weeks before she died, the preying of her disease, her inability to attend the means of grace, and the con-

sequent comparative lack of Christian association, occasioned her deep and distressing depression of mind. She did not doubt of her acceptance with God, but the way was dark. I reminded her of the promises, of God's readiness and ability to deliver her then, and she took courage, struggled for the light of his countenance, and success crowned her importunate and believing supplication—for the victory came. During the remnant of her days upon earth she enjoyed great peace and unshaken confidence in God, with one or two intervals of temptation and sorrow. She warned the impenitent of their dangers, and urged them to repent of their sins; the wavering she counselled to decide for the Lord, assuring them that he is God; and the saint she exhorted to greater diligence and usefulness in the cause of God. Language fails to describe her experience, her joy, her rest; the words peace and victory, though so full and expressive, seem too feeble to express the state in which she waited for

the coming of her Lord. It seemed as though earth was uplifted to heaven, and as though heaven was come down to earth. On Friday she experienced a fearful conflict: it was the last assault, but she had learned to endure, and resist the devil, stedfast in the faith. For two hours amid suffering and pain, the conflict raged. She, her husband, and a Wesleyan friend, wrestled and fought for victory. They did not contend in vain. Their weapons were not carnal; the victory came, and oh! how full! how complete! She called on them to shout, "Victory and glory!" and as she broke from her moorings the words still lingered on her lips, "Victory! glory!" While she lived, "she opened her mouth with wisdom, and in her tongue was the law of kindness. She looked well to her household, and ate not the bread of idleness. Her children arise up and call her blessed: her husband also, and he praiseth her;" all of whom she charged to meet her in heaven.

JOSEPH LANGHAM.

## MONTHLY SUMMARY.

ONE of the principal events of interest in the United Kingdom during the last few weeks has been the visit of the celebrated Henry Ward Beecher, son of Dr. Lyman Beecher, and brother of Mrs. Beecher Stowe. Mr. Beecher came to Europe in shattered health, and refrained for some time from public speaking; but as his health improved and his visit wore on, he came forth from his seclusion, and made several eloquent speeches in Glasgow, Edinburgh, Liverpool, Manchester, and London, on the all-absorbing subjects of American slavery and the American war. His views were previously well known, but so anxious were our countrymen to see and hear the transatlantic orator that immense crowds collected at all the places. The meeting in London was, perhaps, the largest, as the throng outside Exeter-hall was said to be twice as large as that within. The Liverpool meeting was somewhat stormy in consequence of certain Southern sympathisers having got up a party to disturb the proceedings. Everybody seems to have been struck with the genius, the versatility of resource, the indomitable courage, and the eloquent out-spokenness of the reverend gentleman.—Lancashire has been recently honoured by three Conferences, as we may designate them. The Church of England held one in Manchester, composed of both clergy and laity, presided over by the bishop of the diocese, and attended by the Bishop of Oxford,

Dr. McNeile, Canon Stowell, &c. It would seem that a Puseyite leaning was evidenced by the majority of the meeting, but Stowell, McNeile, and some others gave utterance to better views. Of course, nothing is expected to come of the meeting, as the clergy and laity are tied and bound by the chain of the State. The Congregational and United Presbyterian bodies have had meetings in Liverpool, and a good deal of sound sense was displayed in the various discussions that transpired.—The Wesleyan Jubilee movement seems to leave the Primitive Methodist one far in the rear, both absolutely and relatively. We confess to a feeling of mortification when we find that while the one body can raise its tens of thousands of pounds in a few days, the other can do but a very small matter in as many years. We know full well what can be said by way of explanation, but we cannot help but believe that both preachers and people might have done much more than has yet been accomplished if they had taken a sufficient interest in the movement. We fancy we could name several friends among us who could without harm have contributed their several hundreds each, if not their thousands, and sure we are that scores could have given their tens and twenties in aid of the cause we have at heart. But ere next March we hope something will be done to redeem our character in the eyes of the religious public, and of Him whose we are and whom we serve.

*One hundred and fifty thousand pounds* the Wesleyans expect to raise! Would that we could hope to see our Jubilee Fund amount to ten.—The Sunday-school Union is taking steps to promote the extension of Sabbath-school influence in London; a meeting of gentlemen of all denominations of Protestants is being called for consultation. We hope we may hereafter have to report some good results.—A large number of ministers in Scotland have issued a document in reply to the address of the ministers of the rebel states of America, in which our North British brethren strongly denounce the sentiments of the pro-slavery clergy of the States. We trust the same sentiments animate the bosoms of Englishmen and Irishmen as well as Scotchmen.—Dr. Trench, the Dean of Westminster, has been appointed Archbishop of Dublin in place of the late Dr. Whately. The new Primate is a scholar and an able preacher. What effect his episcopacy will have either on himself or his diocese remains to be seen. Dr. Stanley, of Oxford, had been spoken of for the office, but the Hibernians saw reason to kick against him, not only on the ground of his being English, but that his views of religious truth were nearly allied to those of the Essay and Review writers. The doctor, however, steps into the nest at Westminster which Dean Trench has vacated.—New Zealand is, we fear, in the midst of a bloody war between Her Majesty's troops and the Maories. It seems Auckland and New Plymouth, and other places are seriously affected. Our missionaries write that they earnestly desire the prayers of our friends at home, that their lives may be spared, their families and societies and the mission property be preserved, and that soon a solid and durable peace may be established in the colony. Surely our brethren and sisters will not refuse this very opportune request.—We are glad to hear our Canadian missions report an increase of nearly a hundred members for the past quarter, and that the cause generally is progressing in the country. Our connexional intelligence will show that the good work is moving onward at home. In London two good new chapels have just been opened; and in many parts of the Connexion the friends are rearing houses of prayer, and putting forth other efforts for the advancement of the work of God.—We rejoice to learn that the Peruvian Government has taken steps to not only stop the kidnapping of the South Sea islanders, of which we spoke a month or two ago, but also to send home again the poor creatures who had been so unrighteously stolen. We hope the trick which has

brought on the Peruvians the execration of the civilized world, will never be repeated by either one nation or another.—The *Times* has been signaling itself by a sneer at the want of success of Christian missions, making an able speech by the Bishop of Oxford, delivered in the Free Trade Hall, Manchester, the occasion of its tirade. It has also had another fling at the "Prohibitionists," who seek to obtain a law empowering the majority of a town or neighbourhood to veto the licensing of public houses, so as to put into the hands of the people a power which has been, to say the least, very indifferently used by the magistracy of the nation. The Alliance Great Manchester Meeting was the ostensible cause of this manifestation of the Thunderer. But his efforts would be more admirable if they could be read like Hebrew backwards. He often contrives to be on the wrong side for the good will of philanthropists and earnest Christians. Alas! the press is too generally in need of a baptism of Christian feeling and earnest truthfulness.—Dr. Mullens has startled the world somewhat by his book entitled a "Brief Review of Ten Years' Missionary Labour in India," &c. He shows most conclusively that the Gospel is winning rapid and glorious triumphs in that part of the world. We have not space or would give some quotations. Perhaps we may do so another month.—Not a little remarkable is the fact that while in England, France, and other Christian countries, books have lately made their appearance, that seek to undermine the faith of God's people, a Mohammedan has just issued at Ghazipoor, in India, a commentary on a portion of the Christian Scriptures. The work is to be published in several volumes, and the one already out gives promise of a very respectable attempt to hold up among his countrymen the validity of the claims of Divine revelation, and of that revelation contained in the Holy Bible. We may surely thank God and take courage.—As the New Year approaches, another call to public special prayer has been issued by the Evangelical Alliance. It reads as follows:—"Proposed week of special prayer throughout the world. January 3—10, 1864. Christians of all lands are again affectionately invited to observe a week of special and united prayer at the beginning of the new year. For four preceding years the commencement of each has been thus hallowed. In almost every country in every quarter of the globe, Christians have met to present one offering of thanksgiving to our covenant God, and to plead with Him for blessings both for the church and for the world. It is encour-

raging to know that their prayers have been graciously answered. The Lord has been in the midst of his people gathered together in his name. They who have watched the progress of God's providence, and who have faith to discern his good hand in passing events, cannot fail to acknowledge that, notwithstanding the audacity of infidelity, the past four years have been remarkable for the very blessings sought for in earnest and united prayer. Among these may be named, the power of the Holy Spirit manifest in religious awakening and revival; the progress of the Gospel in Heathen and nominally Christian lands; the emancipation of slaves in many countries; the shaking of Papal and Pagan Powers; the Christian activity that has carried the Gospel to the neglected masses of our great cities; and the triumphs of truth in many places over various forms of error. Therefore let Christians again plead before God, agreeing on earth as touching the things they should ask, remembering the promise. "It shall be done for them of my Father which is in heaven."

The following topics are suggested as suitable for a prominent place in the exhortations and intercessions of the successive days.

Sunday, January 3.—Sermons: Subject—The Work of the Holy Spirit and Our Lord's Words on Agreement in Prayer.

Monday, January 4th. — Penitential

Confession of Sin, and the acknowledgment of Personal, Social, and National Blessings, with Supplication for Divine Mercy through the Atonement of our Saviour Jesus Christ.

Tuesday, 5th.—For the Conversion of the Ungodly: For the Success of Missions among Jews and Gentiles; and for a Divine Blessing to accompany the efforts made to Evangelize the Unconverted of all ranks and classes around us.

Wednesday, 6th.—For the Christian Church and Ministry: For Sunday-schools and all other Christian Agencies, and for the Increase of Spiritual Life, Activity, and Holiness in all Believers.

Thursday, 7th.—For the Afflicted and Oppressed: That Slavery may be abolished—That Persecution may cease, and that Christian Love may expand to the Comfort and Relief of the Destitute in all Lands.

Friday, 8th.—For Nations: For Kings, and all who are in Authority—For the Cessation of War—For the Prevalence of Peace, and for the Holy Observance of the Sabbath.

Saturday, 9th.—Generally for the large Outpouring of the Holy Spirit, and the Revival and Extension of pure Christianity throughout the World.

Sunday, 10th.—Sermons: Subject—The Christian Church: Its Unity, and the Duty and Desirableness of manifesting it.

## POETRY.

### "MY HOME IS NOT HERE."

When I gaze on the light of yon beautiful sky,  
And the curtains of azure unfolded on high,  
Their glory and splendour recall to my thought  
The blissful inheritance Jesus hath bought;  
I fancy the portals of heaven appear,  
And I feel at the moment, my home is not here.

When I see all around me the flowers so bright,  
Which God has implanted to ravish my sight,  
I hail them as pledges of heavenly love,  
And think of the brighter ones blooming above;  
Their fragrance reminds me of hopes that are dear,  
And I love to remember, my home is not here.

As I list to the song of the lark as she flies,  
Still warbling her notes as she mounts to the skies,  
I think of the time when my heavenward flight  
Will, like hers, be direct to the regions of light;  
I shall sing, as I leave every trouble and fear,  
My home is in heaven, my home is not here.

O land of enjoyment! O home of my heart!  
What blessed delight can thy image impart!  
In the midst of affliction, of sorrow and grief,  
One thought of thy glory brings instant relief;  
And quickly the darkening clouds disappear,  
And the feeling steals o'er me, my home is not here.

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